Baedeker's

EGYPT

E G Y P T

MONEY TABLE.

(Comp. p. xv and Tables at end of the book.)

Approximate Equivalents.

Arabic Name.	Egyptian Money		British Money		French Money		American Money	
	Piastres	Millièmes	Shillings	Pence	Francs	Centimes	Dollars	Cents
Gold Coins.								
Ginê Maṣri (Egypt. pound, £E)	100	1000	20	6	25	90	5	—
Nuṣṣeh Ginê (half £E)	50	500	10	3	12	95	2	50
Silver Coins.								
Riyâl Maṣri	20	200	4	1	5	18	1	—
Nuṣṣeh Riyâl	10	100	2	1/2	2	59	—	50
Rub'a Riyâl	5	50	1	1/4	1	30	—	25
Kirshein (double piastre)	2	20	—	5	—	52	—	10
Ḳirsh (great piastre, *Ḳirsh ṣâgh*)	1	10	—	2 1/2	—	26	—	5
Nickel Coins.								
'Ashrîn ('Ashrîn faḍḍa) or *Nuṣṣeh Kirsh* (small piastre; also called *Kirsh t'arîfeh*, 'piastre tarifée')†	1/2	5	—	1	—	13	—	2
2 Millièmes	2/10	2	—	1/2	—	5	—	1
1 Millième (milyém)	1/10	1	—	1/4	—	2 1/2	—	1/2

† The great piastre is generally indicated by P. E. ('piastre égyptienne'), sometimes also (especially in Alexandria) by P. T. ('piastre tarifée'). The contraction 'pias.' is used uniformly throughout the Handbook for the great piastre (ḳirsh). Travellers should be on their guard against the tendency of shopkeepers and others to substitute the 'small' for the 'great' piastre.

In Copper there are also pieces of 1/2 and 1/4 millième (called also *2 Para* and *1 Para* pieces, from the old system).

The *Pound Sterling (Ginê inglîsi)* is worth 97 piastres 5 millièmes; the French *Twenty Franc Piece* (*Bintu*, derived from Napoleon Bonaparte) 77 pias. 2 mill.; the *Turkish Pound (Mejidiyeh)* 87 3/4 piastres. A 'purse' is equivalent to 500 piastres or about 103*s*.

Weights and Measures.

1 *Dirhem* = 3.12 grammes = 48.15 grains troy; 1 *Wiḳiyeh* (12 dirhem) = 37.44 grammes = 1.32 oz. avoirdupois; 1 *Roṭl* (12 wiḳiyeh) = 449.28 grammes = 15.85 oz. (just under 1 lb.); 1 *Oḳḳa* (400 dirhem) = 1.248 kilogrammes = 2.7513 lbs. (about 2 lbs. 12 oz.); 1 *Kanṭâr* = 100 Roṭl = 36 Oḳḳa = 44.928 kilogrammes = 99.0498 lbs. (about 99 lbs. 4/5 oz.).

1 *Rub'a* = 8.25 litres = 14 1/2 pints; 1 *Weibeh* = 33 litres = 7 gals. 1 qt.; 1 *Ardebb* = 6 weibeh = 198 litres = 43 gals. 2 qts.

1 *Dirâ' beledi* = 0.58 mètre = 22.835 inches; 1 *Kaṣabeh* = 3.55 mètres = 11 ft. 7.766 inches = 3.884 yds.; 1 *Square Kaṣabeh* = 12.69 square mètres = about 15 sq. yds.; 1 *Feddân* = 4200 square mètres = about 5023 sq. yds. = 1 1/20 acre.

Official Time.

East European Time (*i.e.* that of 30° E. long.) has been officially adopted in Egypt and the Sudân. Egyptian time is thus 1 hr. in advance of Central Europe time (Italy, Switzerland, Germany) and 2 hrs. in advance of Greenwich time.

EGYPT

AND

THE SUDÂN

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH 24 MAPS, 76 PLANS, AND 57 VIGNETTES

SIXTH REMODELLED EDITION

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'Go, litt'e book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

PREFACE.

Ever since the attention of the civilized world was redirected to Egypt at the beginning of the 19th century, the scientific investigation of its innumerable monuments has pointed with ever-growing certainty to the valley of the Nile as the cradle of history and of human culture. At the same time Egypt, like other Eastern countries, possesses high natural attr ctions, in the peculiar charms of its Oriental climate, the singularly clear atmosphere, the wonderful colouring and effects of light and shade, the exuberant fertility of the cultivated districts contrasted with the solemn, awe-inspiring desert, and the manners, customs, and appearance of a most interesting and most diversified population.

The HANDBOOK TO EGYPT, of which the present is the sixth edition, is founded on the combined work of several Egyptologists and other Oriental scholars. Among the former must be specially mentioned *Professor Georg Steindorff*, of Leipzig University, who has edited the German Handbook since the year 1897, and has also supervised the preparation of the English editions. The Editor hopes, that by confining himself to essential points and by carefully arranging his material, he has succeeded, within small compass, in supplying the traveller with the necessary information regarding the country and the people he is about to visit, in protecting him against extortion, and in rendering him, as far as the nature of the case permits, independent of outside assistance. An attempt has been made to indicate clearly the most important among the bewildering multiplicity of the monuments of antiquity and the descriptions of these have been so arranged that, assuming the traveller to have previously read at his leisure our account of the origin, history, and significance of a particular temple, or tomb, etc., he will find adequate guidance on the spot in that portion of our description that is printed in larger type, while those who have time and inclination for a more thorough examination, will find additional particulars in small type. A first visit to the Temple of Dendera, for example, may in this manner be accomplished in about an hour, which is approximately the time allowed to passengers by mail-steamer.

The contents of the Handbook are divided into THREE SECTIONS (I. Introductory Matter, Approaches; II. Lower Egypt; III. Upper Egypt, Lower Nubia, Upper Nubia and the Sudân), each of which may be separately removed from the volume by cutting the gauze backing visible on opening the book at the requisite pages. Linen covers for these sections may be obtained through any bookseller.

The MAPS and PLANS have been the object of the Editor's special care, and all have been carefully revised by Prof. Steindorff, with the aid of the most recent publications. To the present edition have been added a new map of the environs of *Assuân*, plans of *Khartûm* and *Omdurmân*, and many new ground-plans. The spelling of the names on the maps of the *Fayûm* and of the *Nile* from Cairo to Assuân (3 sheets) follows the official French system of transliteration adopted in the 'Recensement général de l'Egypte du 1 juin 1897', published in 1898. In all the maps and plans the North is at the top of the page, except where there is an express indication to the contrary.

Ancient Egyptian names are transliterated on the system indicated at p. cviii.

HOTELS, etc., see p. xvii. Hotels which cannot be accurately characterized without exposing the Editor to the risk of legal proceedings are left unmentioned.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-keepers are also warned against persons representing themselves as agents for Baedeker's Handbooks.

CONTENTS.

	Page
I. Preliminary Information	xiii
(1). Plan of Tour. Season. Expenses. Money. Equipment. Travelling Companions	xiii
(2). Coinage. Passports. Custom House	xv
(3). Conveyances: Steamers. Railways. Narrow Gauge Railways. Electric Tramways. Cabs. Donkeys	xvi
(4). Hotels	xvii
(5). Post and Telegraph Offices	xviii
(6). Public Safety. Consulates. Courts of Justice	xix
(7). Egypt as a Health Resort. Medical Hints	xx
(8). Intercourse with Orientals. Dragomans	xxiii
(9). Arabian Cafés. Story Tellers, Musicians, Singers. Baths	xxv
II. Geographical and Political Notes	xxvii
a. Area and Subdivisions of Egypt (by *Captain H. G. Lyons*)	xxvii
b. Origin and Present Condition of the Egyptians (by *Dr. G. Schweinfurth*)	xxix
(1). The Fellahin	xxxii
(2). Copts	xxxv
(3). Beduins	xxxviii
(4). Arabian Dwellers in Towns	xl
(5). Nubians	xli
(6). Sudân Negroes	xlii
(7). Turks	xlii
(8). Levantines, Syrians, etc.	xlii
(9). Armenians and Jews	xliii
(10). Europeans	xliii
c. The Nile (by *Captain H. G. Lyons*)	xlv
d. Geology of Egypt and Notice of the Desert	xlix
e. Agriculture and Vegetation	lii
(1). Capabilities of the Soil	lii
(2). Irrigation	liii
(3). Agricultural Seasons (Winter, Summer, and Autumn Crops). Agricultural Implements	liv
(4). Farm Produce of Egypt	lv
(5). Trees and Plantations	lvi
f. Climate of Egypt (by *Captain H. G. Lyons*)	lviii
III. Doctrines of El-Islâm (by *Prof. Socin*)	lx
Remarks on Mohammedan Customs	lxx
Religious and Popular Festivals of the Mohammedans	lxxiii

Page

IV. Outline of the History of Egypt lxxvi
I. Ancient History (by *Prof. G. Steindorff*) lxxvi
a. From the Earliest Times to the Macedonian Conquest in 332 B.C. lxxvi
1. Prehistoric Period lxxvi
2. Earliest Period of the Kings lxxvii
3. Ancient Empire lxxvii
4. Middle Empire lxxviii
5. New Empire lxxix
6. Period of Foreign Domination lxxxii
7. Late-Egyptian Period lxxxiii
b. Græco-Roman Period (332 B.C.-640 A.D.) . . lxxxv
1. Alexander the Great and the Ptolemaic Period . lxxxv
2. Roman Period lxxxviii
3. Byzantine Period xc
II. The Middle Ages xci
Egypt as a Province of the Empire of the Caliphs xci
Egypt under Independent Rulers xcii
III. Modern History xcvi
Turkish Domination after 1517 xcvi
The French Occupation xcvii
Mohammed Ali and his Successors xcvii
V. Hieroglyphics (by *Prof. G. Steindorff*) cii
VI. Frequently Recurring Names of Egyptian Kings . . cix
VII. Religion of the Ancient Egyptians (by *Prof. G. Steindorff*) cxvi
List of the chief Egyptian Deities and Sacred Animals cxxiii
Representations of the most important Deities. . . . cxxvii
VIII. Historical Notice of Egyptian Art (by *Prof. G. Steindorff*) cxxxi
I. Architecture cxxxi
II. Sculpture and Painting cxliv
IX. Buildings of the Mohammedans (by *Franz-Pasha*) . . cl
Mosques cliii
Tombs clv
Dwelling Houses clvi
X. The Arabic Language (by *Prof. H. Stumme*) clx
XI. Works on Egypt clxxxi

Route
1. Approaches to Egypt (Steamship Lines). 1

Lower Egypt.

2. Alexandria 7
3. From Alexandria to Cairo 27
4. Cairo 30
5. Environs of Cairo 100
6. The Pyramids of Gîzeh 119
7. The Site of Ancient Memphis and the Necropolis of Saḳḳâra 138
8. Baths of Ḥelwân 163
9. From Cairo to Manṣûra viâ Zaḳâzîḳ 166
10. From Ṭanṭa to Damietta viâ Manṣûra 169
11. From Port Sa'îd to Cairo or Suez viâ Ismâ'îlîya 172

Route Page
12. The Suez Canal from Port Saʿîd to Suez 177
13. Suez and its Environs 183
14. The Fayûm 186

Upper Egypt.

Preliminary Information 196
15. From Cairo to Luxor by Railway 201
16. From Cairo to Asʿiûṭ by the Nile 204
17. From Assiûṭ to Girga and Beliana (Abydos) by the Nile . 227
18. Abydos 231
19. From Beliâna to Ḳena (Dendera) by the Nile 238
20. Dendera 240
21. From Ḳena to Luxor (Thebes) by the Nile 246
22. Luxor and its Environs: the Site of Ancient Thebes . . 248
23. From Luxor to Assuan by Railway 327
24. From Luxor to Edfu by the Nile 329
25. Edfu 335
26. From Edfu to Assuân by the Nile 340
27. Assuân and its Environs. Philæ and the Nile Dam 348, 356
28. Routes through the Eastern Desert 367

Lower Nubia.

Preliminary Information 373
29. From Shellâl (Philæ) to Kalâbsheh 377
30. From Kalâbsheh to Korosko 383
31. From Korosko to Abu Simbel 389
32. The Rock Temples of Abu Simbel 394
33. From Abu Simbel to Ḥalfa 400

Upper Nubia and the Sudân.

Political Summary. Climate. Preliminary Information . 405
34. From Ḥalfa to Khartûm 407
35. Khartûm and Omdurmân 411
Longer Excursions to the Southern Sudân 417
Index 421

Maps.

1. *Map of the Delta* (1 : 1,000,000), before the Title Page. Page
2. *General Map of Egypt* (1 : 10,000,000) xxvii
3. *Map of the Environs of Alexandria* (1 : 150,000) . . . 22
4. *Special Map of the Environs of Cairo* (1 : 125,000), Sheet I. 100
5. *Map of the Tombs of the Caliphs* (1 : 12,300) 107

		Page
6.	*Map of the Environs of Cairo* (1 : 250,000)	115
7.	*Special Map of the Environs of Cairo* (1 : 125,000), Sheet II.	119
8.	*Map of the Pyramids of Gîzeh* (1 : 13,560)	121
9.	*Map of the Ruins of Memphis* (1 : 20,000)	141
10.	*The Pyramids and Tombs of Sakkâra and Abusîr* (1 : 25,000)	142
11.	*Map of the Suez Canal* (1 : 500,000)	181
12.	*Map of the Gulf of Suez* (1 : 150,000), with the *Springs of Moses* (1 : 50,000)	183
13.	*Map of the Fayûm* (1 : 500,000)	186
14.	*Map of the Nile from Cairo to Benihasan* (1 : 500,000)	195
15.	*Map of the Nile from Benihasan to (Beliâna) Nag' Hamâdi* (1 : 500,000)	213
16.	*Map of Abydos* (1 : 14,500)	232
17.	*Map of the Nile from Nag' Hamâdi to Assuân* (1 : 500,000)	238
18.	*Survey Map of Thebes* (1 : 45,500)	250
19.	*Map of the Necropolis of Thebes* (1 : 19,000), with the *Tombs of the Kings at Bîbân el-Mulûk* (1 : 10,000)	277
20.	*Sketch Map of the Tombs of Sheikh 'Abd el-Kurna*	305
21.	*Map of the Environs of Assuân* (1 : 100,000)	348
22.	*Map of the Island of Philae* (1 : 3030)	358
23.	*Map of the Nile from Assuân to the Second Cataract* (1 : 1,000,000)	373
24.	*Map of the Environs of Khartûm and Omdurmân* (1 : 500,000)	411

Plans.

1.	*Section of the Step Pyramid of Sakkâra*	cxlii
2.	*Arabian Dwelling House:* Ground Floor	clvii
3.	*Arabian Dwelling House:* First Floor	clviii
4.	*Plan of Alexandria* (1 : 18,000)	7
5.	*Plan of Ancient Alexandria,* 100 B.C.-100 A.D. (1 : 58,800)	10
6.	*Plan of Ancient Alexandria* in the 3rd-5th cent. after Christ (1 : 58,800)	11
7.	*Catacombs of Kôm esh-Shukâfa*	16
8.	*Plan of Ramleh* (1 : 70,000)	22
9.	*Plan of Cairo* (1 : 12,300)	31
10.	*Mosque of El-Azhar* (Arabian University; 1 : 1250)	52
11.	*Mosque of El-Muaiyad* (1 : 1500)	56
12.	*Arabian Museum at Cairo*	59
13.	*Mosque of Sultan Hasan*	62
14.	*Mosque of Mohammed Ali*	65
15.	*Mosque of Ibn Tulûn*	67
16.	*Bâb el-Futûh and Bâb en-Nasr*	72

Page

17. *Egyptian Museum at Cairo* 77
18. *Plan of Old Cairo* (1 : 7150) 102
19. *Church of Abu Sergeh*, at Old Cairo (1 : 483) 103
20. *Tomb Mosque of Sultan Barḳûḳ* 108
21. *Tomb Mosque of Ḳâït Bey* 109
22. *The Great Pyramid of Gîzeh* 124
23. *The Second Pyramid of Gîzeh* 129
24. *The Third Pyramid of Gîzeh* 130
25. *Granite Temple*, adjoining the Great Sphinx 133
26. *Serapeum at Sakḳâra* 144
27. *Maṣṭaba of Ti* 146
28. *Maṣṭaba of Mereruka* 156
29. *Maṣṭaba of Ke-gem-ni* 158
30. *Maṣṭaba of Ptahhotep* 160
31. *Plans of Port Sa'îd* (1 : 50,000 and 1 : 25,000) 172
32. *Plan of Suez* (1 : 43,100) 183
33. *Tomb of Amenophis IV.* 222
34. *Temple of Sethos I. at Abydos* (1 : 1476) 233
35. *Temple of Hathor at Dendera* (1 : 685) 241
36, 37, 38. *Crypts of the Temple at Dendera* (1 : 685) . . 244, 245
39. *Plan of Luxor* (1 : 10,000) 248
40. *Temple of Luxor* (1 : 1967) 254
41. *Sketch Plan of Karnak* (1 : 3968) 258
42. *Temple of Ammon at Karnak* (1 : 1364) 259
43. *Temple of Khons at Karnak* 259
44. *Temple of Sethos I. at Ḳurna* 278
45. *Tomb of Ramses IV.* 281
46. *Tomb of Ramses IX.* 283
47. *Tomb of Merenptah* 283
48. *Tomb of Ramses VI.* 284
49. *Tomb of Ramses III.* 285
50. *Tomb of Sethos I.* 288
51. *Tomb of Thutmosis III.* 292
52. *Tomb of Amenophis II.* 293
53. *Tomb of Thutmosis I.* 293
54. *Temple of Deir el-Baḥri* 295
55. *The Ramesseum* (1 : 1200) 301
56. *Tomb of Nakht* 307
57. *Tomb of Rekhmerē* 307
58. *Tomb of Sennofer* 308
59. *Tomb of Amenemheb* 309
60. *Temple of Deir el-Medîneh* 312
61. *Tomb of Huyē* 313
62. *Tomb of Queen Titi* 315
63. *Tomb of Prince Amen-her-khopshef* 316
64. *Tomb of Nefret-erē Mi-en-Mut* 316

Page

65. *Temple of Medînet Habu* (1 : 2300) 317
66. *Temple of Horus at Edfu* 337
67. *Rock Chapel of Gebel Silsileh* 341
68. *Temple of Kôm Ombo* 345
69. *Plan of Assuân* (1 : 25,000) 348
70. *Temple of Isis on Philae* (1 : 1005) 359
71. *Temple of Kalîbsheh* 380
72. *Temple of Gerf-Hosein* 384
73. *Temple of Dakkeh* 386
74. *Great Temple of Abu Simbel* 396
75. *Temple of Hathor at Abu Simbel* 399
76. *Plan of Khartûm and Omdurmân* (1 : 60,000) 411

Vignettes.

1. *Mohammedan Postures of Prayer* lxvi
2. *Names of Egyptian Kings* . . . . . cix-cxv
3-22. *Mythological Illustrations* . . . . . cxxvii-cxxx
23-30. *Art Illustrations* . . . . . cxxxii-cxxxiv, cxxxviii, cxlv
31. *Lady in Walking Dress* 42
32. *Woman and Child* 42
33,34. *Water Carriers* (Saḳḳa, Ḥemali) 43
35. *Public Kitchen* 44
36. *Arabian Barber* 44
37-56. *Reliefs in the Mastaba of Ti*, at Saḳḳâra 146-155
57. *Hypostyle Hall at Karnak* (reconstruction, after Maspero) 266

Abbreviations.

R. = room, route; B. = breakfast; déj = déjeuner (luncheon); D. = dinner; L. = light; A. = attendance; pens. = pension, *i.e.* board and lodging. — N. = north, northern, etc.; S. = south, southern, etc; E. = east, etc.; W. = west, etc. — r. = right; l = left; min. = minute; hr. = hour. — M. = English mile; ft = Engl foot; yd. = yard; fr. = franc; c. = centime; £E = Egyptian pound; pias = piastre; mill. = millième (comp. Table before the title-page). — ca. = circa, about. — comp. = compare. — Dyn. = Dynasty — Pl. = Plan.

The letter *d* with a date, after the name of a person, indicates the year of his death. The number of feet given after the name of a place shows its height above the sea-level. The number of miles placed before the principal places on railway-routes and highroads indicates their distance from the starting-point of the route.

Asterisks

are used as marks of commendation.

I. Preliminary Information.

(1). Plan of Tour. Season. Expenses. Money. Equipment. Travelling Companions.

PLAN. The facilities for travel in Egypt are now such that the intending visitor may make an outline of his tour at home with almost as great ease as for most of the countries of Europe. During the travelling season, moreover, the weather is always fine (comp. below), and never causes disappointment and derangement of plans as in most other countries. A glimpse of the country may be obtained in 4 or 5 weeks (exclusive of the journey out) as follows: 2-3 days may be devoted to *Alexandria* and the journey thence to Cairo, 10-12 days may be spent in *Cairo* and its neighbourhood in the manner suggested at p. 38, 3 days may be given to the *Fayûm*, and 14 days or more may be devoted to *Upper Egypt* (railway to Luxor or Assuân), while a few days must be set aside for resting.

SEASON. The best time for a tour in Egypt is between Nov. 1st and May 1st. In Alexandria stormy and rainy weather very often prevails from December to March, but in the interior of Egypt, to the S. of a line joining Damanhûr, Ṭanṭa, and Manṣûra, the case is considerably altered. Even in the Delta, however, marked falls in temperature (sometimes to 43° Fahr.) occur between the end of November and the end of March, and rain-storms, rendering the roads almost impassable, are not infrequent. In Cairo December, January, and sometimes February are distinctly chilly, which is the more inconvenient as there are no adequate heating-arrangements in the houses; but November and March are very fine, as also usually are October, April, and May, especially for travellers who do not object to a little heat. In Upper Egypt, from the beginning of November till the end of March, there are but few days of bad weather (comp. p. xx); the prevalent temperature is that of a delicious spring or moderate summer. Those who intend to winter in Egypt should spend November in Cairo, move on thence in December, on the approach of cold weather, to Upper Egypt (Luxor, Assuân), and return to Cairo in February. — In summer prices are naturally much lower.

EXPENSES. The cost of a tour in Egypt, and in Oriental countries generally, is greater than that of a visit to most parts of Europe, and the traveller should estimate his average daily expenditure at not less than 25-30*s*. With modest requirements, however, it is possible to live more cheaply. (Steamboat-fares are of course extra; pp. 1-4.) The traveller whose time is very limited, or who is accompanied by ladies, will also require the services of a guide, or 'dragoman', as they prefer to style themselves (5-10*s*. per day).

MONEY. A small sum of money for the early part of the journey may be taken in English or French gold, but large sums should always be in the form of circular notes. These notes, which if kept separate from the 'letter of indication' cannot be cashed by a stranger, are issued by the principal London banks and by Messrs. Thos. Cook & Son. Fresh supplies may be forwarded from England by post-office order, in sums not exceeding 500 fr. (comp. p. xviii). European bankers in Alexandria and Cairo, see pp. 8, 33. The cheques issued by the great American Express Companies are also convenient.

EQUIPMENT. For all ordinary purposes a couple of light tweed suits, a few flannel and soft cotton shirts, a supply of thin woollen socks, one pair of light and easy boots, one of shoes, and one of slippers, a moderately warm ulster or long travelling cloak, a pith helmet and a soft felt hat, together with the most necessary articles of the toilet, will amply suffice. It is advisable, for the prevention of colds and chills, to wear a woollen fabric next the skin; but light underclothing, with an Oxford shirt, will be found more suitable to the climate than a heavy flannel shirt. Evening dress is usually worn at dinner at the principal hotels. A light silken (or muslin) cloth tied round the hat and allowed to fall over the back of the neck and ears is an indispensable protection against the sun. In prolonged riding tours a sunshade is a fatiguing encumbrance. All articles should be new and strongly made, as it is often difficult to get repairs properly executed in Egypt. Few travellers walk in Egypt, except for very short distances, but sportsmen should add a stout pair of waterproof shooting-boots to their equipment.

Among the most important extras to be brought from Europe are a drinking-cup of leather or metal, a flask, a strong pocket-knife, a thermometer, a pocket-compass of medium size, and an electric or acetylene lamp for lighting caverns and dark chambers. — Photographic materials, dry plates, films (not very practical in the hot season), etc., can be obtained in Cairo, but it is preferable to bring a good stock carefully packed from home, taking care to attend the customs examination in person.

COMPANIONS. The traveller can hardly be recommended to start alone for a tour in a country whose customs and language are so entirely different from his own. Travelling as a member of a party is, moreover, much less expensive than travelling alone, many of the items being the same for a single traveller as for several together. — In spring and autumn TOURIST PARTIES are organized for a visit to Egypt and the East by the tourist-agents *Messrs. Thos. Cook & Son* (Ludgate Circus, London) and the *Hamburg-American Line*, programmes of which, with full information, may be obtained on application. Travellers who join such parties are enabled to inspect the principal points of interest with the minimum expenditure of time and trouble, but must naturally surrender, to a great extent, both their freedom of choice of companions and the disposal of their time. The expenses are not much below that of an independent tour.

(2). Coinage. Passports. Custom House.

COINAGE (comp. the tables before the title-page and at the end of the book). The *Egyptian Pound* ('Livre Egyptienne'; £E) is worth 20*s.* 6*d.*, and is divided into 100 *Piastres*, worth 10 *Millièmes* each. The Arabic name for the piastre is *Ḳirsh* (pl. *Ḳurûsh;* pronounced in Cairo *'irsh*, *'urûsh*), but the European name is everywhere current. Travellers should note the distinction that is still frequently made between the 'great piastre' *(ḳirsh ṣâgh)*, worth 10 millièmes, and the 'little (or half) piastre' *(ḳirsh t'arîfeh)*, worth 5 millièmes. — Egyptian gold coins are seldom met with, their place being taken by the British sovereign (*Ginê inglîsi* = 97 pias. 5 mill.), the French napoleon (20 fr.; *Bintu* = 77 pias. 2 mill., but regularly reckoned at 77 pias.), and the Turkish pound (*Mejidîyeh* = 87 pias. 7½ mill. = ca. 18*s.* 3½*d.*), all of which are legally current. At Alexandria and Suez, and a few other points, reckoning in *francs* is still common. Where British influence is strong, as in places with large garrisons, the word *Shilling* is used for the *Rub'a Riyâl*, which is equivalent to about 1*s.* ¼*d.*

Obsolete coins are rare in Egypt, but counterfeit or depreciated (*i.e.* worn or perforated) pieces are common enough. As these are more likely to be offered to foreigners than to natives, travellers should be on their guard against them when obtaining change. A liberal supply of small change is more essential in the East than anywhere else (comp. pp. xxiii, 33).

PASSPORTS are not absolutely necessary; and one's visiting-card practically serves all its functions in the interior. Bankers, however, frequently require strangers to establish their identity by some such document; and the countenance and help of consuls must also depend upon the proof of nationality offered to them by the traveller. — For the Sudân, see p. 406.

Passports may be obtained in England direct from the Foreign Office (fee 2*s.*) or through *C. Smith & Sons*, 23 Craven St., Charing Cross (charge 4*s.*, including agent's fee); *Buss*, 4 Adelaide St., Strand (4*s.*); *Thos. Cook & Son*, Ludgate Circus (3*s.* 6*d.*); and *Henry Blacklock & Co.* ('Bradshaw's Guides'), 59 Fleet St. (5*s.*). — In the United States application for passports should be made to the Passport Bureau, State Department, Washington, D. C.

CUSTOM HOUSE. Tourists are seldom troubled by a custom-house examination; if one is held, it is desirable to superintend it in person. The objects chiefly sought for are tobacco and cigars, on which a somewhat high tax is levied (25, 40, or 100 pias. per kilogramme or 2⅕ lbs., according to quality). The custom-house is now under European management, and it is advisable to refrain from an attempt to facilitate matters by bakshish (p. xxiii).

Good, though somewhat expensive, cigars may be obtained in Cairo and Alexandria. The importation of one's own cigars is attended with so much trouble as hardly to be worth while. The traveller is recommended to content himself with cigarettes (comp. p. 36). Tobacco *(Dukhkhân)* should be purchased in small quantities only, as it gets dry very soon.

(3). Conveyances.

Steamers. The necessary information about the steamer-lines between Europe and Egypt is given at pp. 1-4. For the Nile steamers (to Upper Egypt), see p. 197; to Lower Nubia, see p. 373.

Railways. The official time-tables are published in the *Indicateur des Chemins de Fer de l'Eyypte*, which is sold for 20 mill. at the chief railway-stations and the Cairo central telegraph office, and is also to be seen in the larger hotels (small edition, without the light railways, 10 mill.). The railway-carriages resemble those of France or Italy. First-class passengers are permitted to take a reasonable quantity of small luggage with them into the carriages. The second class carriages are comfortable enough for day-journeys on the main routes (Alexandria to Cairo, Cairo to Manṣûra, Cairo to Port Sa'îd or Suez, Cairo to Assuân), especially by the express-trains; and their use effects a saving of 50 per cent in fares. But on branch-lines all travellers should take first-class tickets. The third-class carriages are quite unsuited for Europeans.

The trains run much more slowly than in Europe. The process of booking luggage is very slow and troublesome. The traveller should therefore be at the station fully half-an-hour before the hour for starting. The personal tickets are printed in English and Arabic, the luggage tickets in Arabic only. The luggage-tariff is somewhat complicated: hand-luggage up to 55 lbs. is free, provided there is accommodation for it, but large trunks must be registered and paid for at 'grande vitesse' rates. A reduced tariff and cheap return tickets are in use on the *Lignes de Banlieue* or suburban lines (between Cairo, Kalyûb, and the Barrage du Nil; between Cairo, Maṭarîyeh, and El-Merg; between Suez and Suez Docks; between Alexandria, Ramleh, and Abuḳîr). Return-tickets at a reduction of 15 per cent on the double fare are also issued to and from the larger stations. — In hot weather the dust, which penetrates the carriages even when the windows are closed, renders railway travelling in Egypt exceedingly unpleasant. At the chief stations on the express-routes there are *Railway Buffets* in the European style. At other stations refreshments are brought to the carriage-windows (bargaining necessary; 3-5 oranges $^1/_2$-1 pias.). The water offered for sale is better abstained from.

Narrow Gauge Railways. The *Egyptian Light Railways* cover the Delta and the Fayûm (p. 186) with a network of lines, which, though of little importance to the ordinary tourist, enable the business man, the explorer, and the specialist to reach various remote points with comparative ease.

Electric Tramways ply in Alexandria, Cairo, and Port Sa'id. They have two classes; Europeans invariably patronize the first only. The various omnibus-lines in Cairo are little used by foreigners.

The **Cabs** (Arab. *'Arabîyeh*) in the large towns are generally very good. Notwithstanding the official tariffs, advertised in the 'Indi-

cateur des Chemins de Fer' (see p. xvi), a special bargain should be made in every case, especially for drives of any length. Few of the drivers understand any European language or are able to read the names of the streets, while many of them know the various points only by names of their own. But Arabs with a smattering of European languages are usually to be found standing about near the hotels, and one of these may be employed as interpreter (though offers of further service should be firmly declined). The traveller should keep his eye on the direction taken by the cab, as sometimes the cabman drives straight ahead in complete ignorance of the way, and requires to be guided, *e.g.* by being touched with a stick on the right or left arm according to the turning, or with the words *yemînak* (to the right), *shemâlak* (to the left), *dughri* (straight on). The cabs usually drive rapidly, so that their use saves time and strength.

Donkeys (Arab. *ḥomâr*) still form the best means of conveyance, not only in the smaller towns and on the bridle-paths in the country, but also in the environs of Cairo, as they can go anywhere and are not confined to the dusty carriage-roads. Egyptian donkeys are of a much finer, swifter, and more spirited race than the European, and are at the same time patient and persevering. Those in the towns are generally well bridled and saddled (many of them with side saddles). In small country-places both the donkeys and equipment are often inferior; saddles, stirrups, and even bridles are occasionally conspicuous by their absence. As the gait of some of the donkeys is very uneasy when they break into a trot, care should be taken not to engage one with this defect for an excursion of any length. The best method of guiding the donkey is to strike it lightly on the head with a stick. The donkey-boys (Arab. *ḥammâr*) are fond of showing off the pace of their beasts, and often drive them unpleasantly fast, though galloping is forbidden in the towns. The rider who prefers a slower pace shouts *'ala mahlak* or *'ala mahlukum;* if a quicker pace is wanted, *yalla*, *yalla*, or *mashi*, or *sûḳ el-ḥomâr;* if a halt is to be made, *oṣbur*, *'andak*, *waḳḳif (wa'if)*, *hush*, or the English word 'stop'. The donkey-boys (especially at Cairo) are usually active and intelligent, though occasionally mischievous and impudent. At some of the most frequented tourist-resorts the traveller has to protect himself from the charge of the importunate light cavalry by threatening to use his stick.

(4). Hotels.

The large hotels in *Cairo* and its environs are among the best in the world, combining western comfort with eastern luxury. Almost as much may be said for the leading houses at *Luxor* and *Assuân* (comp. pp. xxi, xxii), while there are good hotels at *Alexandria*, *Port Sa'îd*, and a few other places. They are managed mainly on the American system, a fixed sum daily being paid for lodging and board, the latter consisting of breakfast, luncheon, and dinner.

Wine, beer, and other liquors, which are extras, are dear, the cheapest wine costing 10-15 pias. per bottle, and British and German beer about 10 pias. The waiter's fee should be calculated at about 5 per cent of the bill. — The larger hotels have laundries, which, however, are somewhat expensive. Clothing is generally charged at the rate of $2^1/_2$-3 fr. per dozen articles for men's garments, 4-5 fr. per dozen for women's garments, quite irrespective of size. The Arab 'washermen' are good and much cheaper.

In other towns the hotels are much inferior. The more remote a place is from the ordinary track of European travellers, the poorer the inns are according to European ideas; and houses bearing most pretentious names are often nothing more than miserable inns.

(5). Post and Telegraph Offices.

The **Egyptian Postal System** (pp. 8, 33) is admirably organized, not only in all the principal towns but also in the smaller towns of the Delta and Upper Egypt. The officials are civil and attentive. The addresses of letters destined for Egypt should always be written very distinctly, particularly the initial letters. They had better be directed to the hotel at which the traveller intends to stay, or the traveller may leave his local address at the Cairo Post Office and have his letters forwarded thence. On leaving for Upper Egypt travellers should notify the postal authorities at Cairo, so that letters may be punctually forwarded; passengers by the Nile steamers may have their correspondence looked after by the steamboat-company. — *Registered Letters* not addressed to a hotel are not delivered to the addressee unless he has a passport or gets a resident or the consular kavass (p. xix) to testify to his identity; those addressed to a hotel are delivered on presentation of the official notification of their arrival, bearing the stamp of the hotel. — The *Postage* for letters within Cairo is 3 millièmes; within Egypt and to Great Britain 5 millièmes; to other countries in the Postal Union 10 millièmes; domestic *Post Cards*, 2 millièmes; foreign, 4 millièmes. — *Parcels* not exceeding 11 lbs. in weight may be sent to the countries of the Union for 9 piastres, and must be accompanied by two declarations (one in French, one in the language of the country of destination). An export duty of 1 per cent *ad valorem* is charged. Parcels not exceeding 3 lbs. may be sent from England viâ P. & O. steamer for 1*s.*, from 3 lbs. to 7 lbs. 2*s.*, from 7 lbs. to 11 lbs. 3*s.*; viâ France and Italy the rates are 2*s.*, 3*s.*, 4*s.* Within Egypt parcels under $2^1/_5$ lbs. cost 30 millièmes, under $6^3/_4$ lbs. 40 millièmes, up to 11 lbs. 50 millièmes. — *Post Office Orders* are issued in Great Britain for payment in Egypt at the following rates: for sums not exceeding 2*l.*, 6*d.*; 6*l.*, 1*s.*; 10*l.*, 1*s.* 6*d.*

Telegraphs. There are two telegraph-systems in Egypt, the *Egyptian* and the *English*. Messages within Egypt may be sent only by the former, which has over 300 stations, of which at least 30 are

open day and night. The tariff is 20 mill. for 8 words or less, and 5 mill. for every two additional words. Telegrams may be sent in any European language, except from the smaller stations, where Arabic messages only are accepted. — Telegrams to Europe and the United States should be sent by the English *Eastern Co.*, viâ Malta and Vigo. To England each word (not exceeding ten letters; if longer, it counts as two words) costs 1*s.*, to Canada and the United States 96-121 millièmes. — A telegram from Great Britain to Alexandria costs 1*s.*7*d.* per word; to other parts of Egypt 1*s.* 10*d.*, 2*s.*, 2*s.* 3*d.*, or 2*s.* 6*d.*

(6). Public Safety. Consulates. Courts of Justice.

Public Safety. The authority of the Khedive is so well established throughout the whole of Egypt that travellers are as safe as in Europe. Weapons for self-defence are an unnecessary encumbrance. — Fowling-pieces may be purchased in Cairo or hired at the principal hotels. Sportsmen who bring their own guns must sign a declaration that they are for their personal use only and not intended for sale. This declaration includes the right to import the necessary ammunition, though this latter may generally be equally well obtained in Cairo. In the towns farther up the Nile nothing but coarse gunpowder can be obtained.

Consulates. Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in other countries. On public occasions they are attended by kavasses, or armed consular officers. A distinction is sometimes made between professional ('consules missi') and commercial consuls; and there are consuls general (who act as political agents), consuls, vice-consuls, and consular agents, possessing various degrees of authority. In all cases of emergency the traveller should apply for advice to the nearest consul of his country.

There are no consuls within the Anglo-Egyptian Sudân (p. 405).

Courts of Justice. In place of the exclusive consular jurisdiction to which foreigners were formerly liable, a system of *Mixed Tribunals* was established in 1876. The judges consist of natives and foreigners (the latter generally appointed by the Khedive from qualified officials nominated by the Great Powers), who give their verdicts in accordance with Egyptian law, founded on that of France and Italy. Cases in which the Khedive himself and the Egyptian government are concerned are also tried before this tribunal, which includes courts of first and second instance. The courts of the first instance are at Cairo, Alexandria, and Manṣûra, and there is a delegation at Port Sa'îd. The appeal-court is at Alexandria. Lists of qualified barristers are exhibited in the anterooms of the courts. — Important civil cases between natives, and all criminal cases, are tried by the *Native Courts*, established in 1884. Tribunals of the First Instance are situated at Cairo, Alexandria, Benisueif, Assiûṭ, Ḳena, Ṭanṭa, and Zaḳâzîḳ. These also form the Tribunals of Second

Instance for the petty misdemeanours and civil suits dealt with by the *Summary Tribunals*. The appeal-court for important cases is at Cairo (at the Bâh el-Khalḳ); about half the number of its judges are Europeans. The procedure is based upon the Code Napoléon.

(7). Egypt as a Health Resort. Medical Hints.

By Leigh Canney, M. D. (Lond.), F. R. Met. Soc.

The beneficial influence of the climate of Egypt (comp. p. lviii) has been known since the Roman period at least, and of late years an increasing number of visitors have flocked to the Nile to enjoy the benefits of its remarkably dry winter-climate. Phthisis (if not too far advanced and if the patient has a sound heart and little or no fever), asthma, chronic bronchitis, Bright's disease, rheumatoid arthritis, gout, insomnia, dyspepsia, and mental strain are some of the most important ailments that are at least alleviated by a visit to Egypt. Invalids should remember that a stay of a few weeks only is not sufficient, and should make up their minds to stay in the country from the beginning of November to the middle of April. In deciding which of the health-resorts in Egypt a given case should be sent to, the physician must of course consider whether or not warmth must be secured along with dryness of air, whether purity of air alone or also a bright stimulating climate is to be specially sought, and whether cold winds are harmful or not. Invalids who have not been ordered to a particular health-resort before leaving home should consult a physician immediately on arriving in Egypt; and it is advisable in all cases to secure the advice of the physician resident at the spot selected.

It is now generally understood that *Cairo* cannot properly be considered a health-resort. The presence of a large city with its noise and hustle, the higher relative humidity, owing to the N. wind and the neighbourhood of the Delta, and other causes, all combine to compel those who seek health from the climate of Egypt to look to other stations. There are, however, excellent health-resorts in the immediate vicinity of the capital, such as the *Mena House Hotel* and (still better) *Ḥelwân*. *Luxor* and *Assuân*, in Upper Egypt, offer still more favourable climatic conditions. There is at least one English physician at each of these four stations.

Mena House Hotel (p. 31), 8 M. to the W. of Cairo, stands near the N. side of the Great Pyramid of Gîzeh, on the verge of the Libyan Desert. The mean maximum temperature is 69° in Dec., 66° in Jan., 72° in Feb., 74° in March, and 80° in April. The mean minimum for the four months Dec. to April is 50°. The daily range of temperature is 21°. The relative humidity (*i.e.* the amount of moisture, in relation to the temperature at the time, that the air holds out of a possible 100 per cent) from Dec. to March is

58 per cent by day (8 a. m. to 6 p. m.) and 80 per cent at night (8 p. m. to 6 a. m.). Dew falls in winter on about two nights out of three. At both Mena House and Ḥelwân the prevailing winds and the amount of rain are probably much the same as in Cairo. The purity of the air at both places is marked. — The medical and sanitary arrangements are excellent; and there is a resident nurse under the orders of the physician who resides there.

Ḥelwân (p. 164), 14 M. to the S. of Cairo and 3 M. from the cultivated land, is 115 ft. above the river. The mean maximum temperature is 70° in Dec., 67° in Jan., 73° in Feb., and 76° in March. The mean minimum for these four months is 50°. The daily range of temperature is here also 21°. Dew rarely falls. The relative humidity from Dec. to March is 47 per cent by day, 66 per cent at night. — Ḥelwân has the advantage of being in the desert in a pure atmosphere. It also has warm natural springs of three kinds: *viz.* sulphurated, carbonated iron, and saline water, each of which is richer in natural constituents than the corresponding springs at Aix-les-Bains, Harrogate, Buxton, etc. The cases suitable for the baths here are such as would derive benefit from hydro-therapeutic treatment as carried on at Harrogate, Bath, Aix, etc. A large Bath Establishment has been erected here, and there is also a well-equipped Sanatorium (Al Hayat, see p. 164). Two English physicians and a trained English nurse are resident at Ḥelwân.

Luxor (p. 248) is situated 418 M. to the S. of Cairo, in the Theban plain and on the right bank of the river. The prevailing winds are N.W. and N., as in the whole country, but the force of the wind is probably less than at any of the other stations in Egypt. The mean maximum temperature is 76° in Dec., 74° in Jan., 78° in Feb., and 85° in March. The mean minimum for these four months is 50°. The relative humidity is 41 per cent by day, 64 per cent at night. Dew falls about every third night in Jan.; it rarely falls in other months. In the W. Desert near Luxor dew very rarely falls, and the mean of the relative humidity for the four months is 43 per cent only, day and night. — In addition to the advantage of its warm and dry climate, with less wind than other stations, Luxor has an almost inexhaustible interest in its numerous antiquities, temples, and tombs. It has good hotels, two European physicians, and a resident nurse. — The temperature is 6-8° warmer than at Mena House and Ḥelwân. The importance of the extra warmth of Upper Egypt must not be lost sight of, in cases where it is imperative that the action of the skin should be at its highest level — especially as with this warmth a bracing effect is obtained from the dryness of the air.

Assuân (p. 348), situated at the First Cataract, also on the right bank of the river, is the dryest of the Egyptian health-resorts and may be specially recommended in winter, when N. Egypt is often decidedly chilly. The prevailing winds are, as at Luxor, N.W. and N. in winter. The mean maximum temperature is 78° in Dec. and

Jan., 82° in Feb., and 91° in March. The mean minimum for these four months is 55°; and the relative humidity is 35 per cent by day, 49 per cent at night. Dew does not fall at Assuân. — Assuân is more under the immediate influence of the desert, but it is exposed to a rather stronger wind than Luxor. The air is bracing, although 3-6° warmer than at Luxor. The beauty of the surroundings and the interest of the Cataract lend a peculiar charm to Assuân. — The accommodation for invalids is very good. Two English physicians and one German one are in residence at Assuân in winter. Resident nurses are also at hand.

Patients should not leave Upper Egypt until the third week in March, on account of the cold N. wind, and should then travel by railway. They will find at Beyrout, Athens, Corfu, Sicily, and Capri and other points near Naples, admirable transition-stations in spring.

Medical Hints. As regards clothing, invalids must remember that flannel or woollen materials are desirable, as it is often very cold in Egypt. A fur coat or similar garment is of use. Merino underclothing of thin and also of medium texture is required. Thin merino cholera belts may be used by invalids to protect affected organs, but they are not required by healthy individuals, except in case of emergency. Patients should be careful to pay attention to the daily changes of temperature (p. lix). Warmer clothing or a cloak are useful in the morning, then lighter clothing till nearly sunset, when the cloak should be resumed. Most invalids should not leave the hotel (or, in certain cases, their bedrooms) before 10 a. m. The hour for returning to the hotel varies with the place and the month, being earliest in Jan. and latest in March and April. If the patient be guided by the relative humidity, it would be earliest at Mena House, say about sunset; a little later at Helwân; at Luxor still later, 6 p. m. (except in Jan.), and 8 p. m. in March; and latest of all at Assuân, — it being always understood that precautions as to extra clothing have been taken. — Those who are not invalids, and in some cases invalids also, may sleep with the windows open with safety, but travellers should be chary of doing so on board the steamboats.

There are good chemists at Alexandria, Cairo, Luxor, and Assuân, from whom small medicine-chests adapted for the climate may be purchased. The advice of the traveller's physician at home will be useful in stocking such a medicine-chest. In serious cases of illness a European doctor, when procurable, should always be consulted, as the traveller's own experience acquired at home is of little avail in the climate of Egypt.

Diarrhœa, which is apt to develop into dysentery, is a very common complaint in this climate, and is generally the result of catching cold. Early treatment by a physician will generally result in cutting short an attack. The patient should first take a slight aperient, and afterwards tincture of opium. A simple farinaceous diet will be beneficial, while fruit, meat, and fatty substances should be avoided. In some cases of diarrhœa all remedies are sometimes unavailing except change of climate.

Sprains, which often result from exploring ruins and caverns, are most effectually treated with cold compresses, while the injured limb should be tightly bandaged and allowed perfect rest.

The sting of a scorpion is relieved by incising the spot, and applying ammonia. Lemon juice and brandy may be administered internally.

Sunstroke is uncommon in Egypt before the month of April or after November. The head may be carefully shielded in one of the ways indicated at p. xiv. The usual remedies are rest and shade; cold applications may be used for the head and neck. In cases of high temperature ice baths are urgently required.

Grey (better than blue) spectacles or veils may be used with advantage when the eyes suffer from the glare of bright weather. In case of irritation of the eyes from dust or glare, boracic acid eyewashes may be used frequently.

Revaccination is a safeguard to all travellers in Egypt, if not already performed.

(8). Intercourse with Orientals. Dragomans.

The average Oriental regards the European traveller as a Crœsus, and sometimes too as a madman, — so unintelligible to him are the objects and pleasures of travelling. He therefore looks upon him as fair game, and feels justified in pressing upon him with a perpetual demand for bakshish *(bakshîsh)*, which simply means 'a gift'. Travellers are often tempted to give for the sake of affording temporary pleasure at a trifling cost, forgetting that the seeds of insatiable cupidity are thereby sown, to the infinite annoyance of their successors and the demoralization of the recipients themselves. Bakshish should never be given except for services rendered, or to the aged and crippled; and the Government appeals to the tourist by public placards not to encourage the habit of begging. A beggar may be silenced with the words *'al Allâh'* or *'Allâh yeḥannin 'aleik'* (God have mercy on thee!) or *'Allâh ya'ṭîk'* (may God give thee!). The best reply for more importunate cases is *'mâ fîsh, mâ fîsh'* (I have nothing for you), which will generally have the effect of dispersing the assailants.

It is, of course, inevitable that coachmen, guides, donkey-boys, and the like should expect a gratuity in addition to the stipulated fee for their services, and the traveller should therefore take care to be amply supplied with small CHANGE at all times, and especially before taking an excursion into the country (comp. pp. xv, 33). Payment should never be made until the service stipulated for has been rendered, after which an absolutely deaf ear should be turned to the protestations and entreaties which almost invariably follow. Even when an express bargain has been made, and more than the stipulated sum paid, they are almost sure to pester the traveller in the way indicated. When no bargain has been made, the fees and prices mentioned in the Handbook, all of which are ample, should be paid without remark; and if the attacks which ensue are not silenced by an air of calm indifference the traveller may use the word *rûḥ* or *imshi* (be off!) in a quiet but decided and imperative tone. At the same time it must be admitted that the increasing number of visitors

to Egypt tends to raise prices during the chief travelling season, so that a larger bakshish than is mentioned in the Handbook may sometimes be necessary.

While much caution and firmness are desirable in dealing with the people, it need hardly be added that the traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives with whom he comes in contact are mere children, whose demands should excite amusement rather than anger, and who often display a touching simplicity and kindliness of disposition. The native communities hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhûya*' (my brother), is far more than a mere name. On the other hand, intimate acquaintance with Orientals is to be avoided, disinterested friendship being still rarer in the East than elsewhere. This caution is especially necessary in reference to the Dragomans, who sometimes presume on their opportunities of social intercourse (comp. below).

Notwithstanding all the suggestions we have ventured to offer, the traveller will to some extent have to buy his experience. In most cases the overcharges to which he will be exposed will be comparatively trifling; but if extortion is attempted on a larger scale, he had better refer the matter to his consul or the police.

Travellers about to make a tour of any length may avoid all the petty annoyances incident to direct dealings with the natives by placing themselves under the care of a **Dragoman** (Arab. *Turgumân*). The name is also appropriated to themselves by the ordinary commissionnaires in Cairo, Alexandria, Port Saʿîd, Luxor, Assuân, etc. Most of them speak English, French, and German. Charges, see p. 35. Dragomans proper are usually employed for the longer tours only, such as the voyage up the Nile (p. 196), the journey to the Fayûm (p. 186), and a visit to the less frequented towns in the Delta. Before engaging a dragoman, the traveller should carefully inquire into his record at the hotel. For a fixed price per day the dragoman contracts to supply the necessary riding-animals and boats and to defray the entire cost of lodging and provisioning the party, including all hotel-bills. The contract, which must be signed at the consulate, should expressly determine all details as far as possible, including the duration of the journey, with due provision for prolonging it if desired. It is usual to pay the dragoman one-half of the total stipulated sum before starting, and the remainder on the return, or one-third before starting, one-third during the journey, and the remaining third on its conclusion. Both parties to the contract should bind themselves to submit disputes or differences to the arbitration of the consul.

The dragomans are inclined to assume a patronizing manner towards their employers, while they generally treat their own coun-

trymen with an air of vast superiority. The sooner this impertinence is checked, the more satisfactory will be the traveller's subsequent relations with his guide. Above all, travellers should never permit their dragoman to 'explain' the monuments. These men are without exception quite uneducated, without the least knowledge of the historic or æsthetic significance of the monuments; and their 'explanations' are merely garbled versions of what they have picked up from guide-books or from the remarks of previous travellers.

On the successful termination of the journey travellers are too apt from motives of good nature to write a more favourable testimonial for their dragoman than he really deserves; but this is truly an act of injustice to his subsequent employers, and tends to confirm him in his faults. The testimonial therefore should not omit to mention any serious cause for dissatisfaction.

(9). Arabian Cafés. Story Tellers. Musicians. Singers. Baths.

Arabian Cafés *(ḳahweh)* are frequented by the lower classes almost exclusively. The front consists of woodwork with a few open arches. Outside the door generally runs a *maṣṭaba*, or raised seat of stone or brick, covered with mats, and there are similar seats in the interior. Coffee is served by the *ḳahwagi* at $^1/_4$-1 pias. per cup *(fingân)*, and several *shîsheh* and *gôzeh* (water-pipes) are kept in readiness for the use of customers. The *tumbâk* (Persian tobacco) smoked in the latter is sometimes mixed with the intoxicating ḥashîsh (hemp, Cannabis Indica), the strong and unmistakable smell of which is often perceptible even in the street. The importation and sale of ḥashîsh are now nominally prohibited in Egypt.

Story Tellers (who in private domestic circles are generally women) still form a characteristic Oriental institution. Wherever they make their appearance, whether in the public streets or the coffee-house, in the densely peopled alleys of the large towns or in the smallest country-villages, they are sure to attract an attentive, easily pleased, and exceedingly grateful crowd. The more sensational the tale, the better, and the oftener is the narrator applauded with protracted cries of 'Aah', or 'Allâh', or 'Allâhu akbar!'. — Most of the story-tellers belong to the so-called *Sho'ara* (sing. *Shâ'ir*), literally 'singers'. They are also known as *'Anâtireh* (sing. *'Antari*) or *Abu Zeidîyeh*, according as their theme consists of tales and romances from the history of 'Antar, a Beduin hero, or from that of Abu Zeid. Others again are called *Miḥadditâti*, *i.e.* narrators of history, their province being the recital in prose of passages from the history of Sultan Beybars, who reigned over Egypt in 1260-77 (p. xciv). The entertainments of the *'alf leileh u leileh'* (thousand and one nights) are, however, no longer heard, as popular superstition has branded this collection of tales as 'unlucky'. The themes of the whole fraternity are too often of an immoral character.

Musicians by profession, called *Alâtîyeh* (sing. *Alâti*), are indispensable on every festive occasion. The usual instruments are

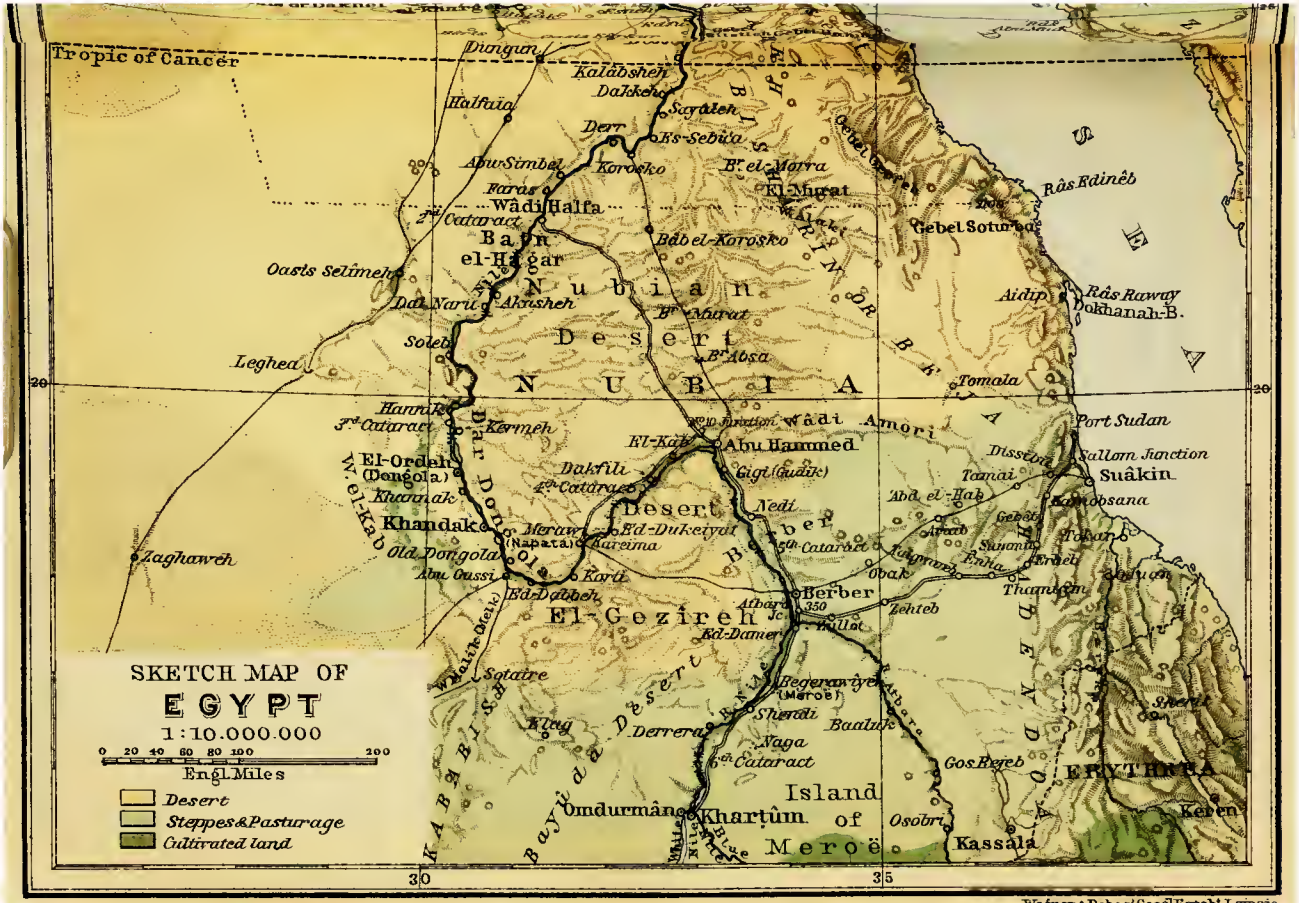
the *rikk* or tambourine with little bells, the *nakkâreh* or semi-spherical tambourine, the *zemr* or hautbois, the *ṭabl beledi* or drum, the *ṭabl shâmi* or kettle-drum, and the *darabûkeh*, a kind of funnel-shaped drum (generally made of earthenware, but sometimes of wood inlaid with mother-of-pearl and tortoise-shell, with a fish-skin stretched over the broad end), which last is accompanied by the *zummâra*, a kind of double flute. A better class of instruments, used for chamber music, includes the *nây*, a kind of flute, the *kemengeh* or two-stringed violin, the body of which consists of a cocoa nut shell, the *rebâbeh*, or one-stringed violin with a square wooden body, the *kânûn*, a kind of zither with strings of sheep-gut, and lastly the *'ûd*, the lute or mandoline, the oldest of all the instruments.

The Egyptians consider themselves a highly musical people. The Egyptian sings when indulging in his keif (*i.e.* dolce far niente), whether sitting on his heels or stretched out on his mat, when driving his donkey, when carrying stones and mortar up a scaffolding, when working in the fields, when at the sâḳyeh, and when rowing. He sings whether alone or in company, regarding his vocal music as a means of lightening his labour and of sweetening his repose. A peculiarity of the Egyptian songs, however, is that they have no tune, though they have a certain rhythm, which is always dependent on the text. They are sung through the nose on seven or eight different notes, on which the performer wanders up and down. The character of this so-called music is exceedingly monotonous and, to a European ear, displeasing. The songs (*mawwâl* or *shughl*) are generally of a lyrical, religious, or erotic description, though some of them extol the pleasures of friendship and rational enjoyment, or express derision of an enemy, or contempt for the rustic fellah — Comp 'The Songs of an Egyptian Peasant', by *H. Schäfer* (English edition, Leipzig, 1904).

Female Singers (*'Awâlim*, sing. *'Almeh*; *i.e.* 'learned women') of a good class are now very rare and perform only in the harems of wealthy natives. — Good Female Dancers, or *Ghawâzi* (sing. *Ghâzîyeh*), were formerly one of the chief curiosities of Egypt, but are now rare; the performances in the cafés chantants in Cairo are very inferior. — The Snake Charmers (*Rifâ'îyeh*, sing. *Rifâ'i*; p. lxviii) exhibit performances of a very marvellous character, as credible European residents in Cairo have testified; but the traveller will rarely come in contact with them except by lucky accident. The men and boys who exhibit small snakes in the streets or at the hotels must of course not be confounded with the Rifâ'îyeh. — The Jugglers or *Ḥuwâ* (sing. *Ḥâwî*) of Egypt are similar to those of other countries. — The performances of the Buffoons (*Ḳurûdâti* or *Moḥabbazi*) are disgracefully indelicate.

Arab Baths. The baths of Egypt, with their hot-air chambers, are those commonly known as Turkish, but they are neither so clean nor so well fitted up as some of those in the larger cities of Europe. Those who wish to visit the baths should do so early in the morning, when they are at their cleanest. Fridays are to be avoided, as numerous Moslems bathe early on that day, which is their Sabbath. When a cloth is hung up at the entrance to the baths, it indicates that women only are admitted.

E. Longit. of Greenwich
Damascus
MEDITERRANEAN SEA
G. of Solum
Kasr Shama
Râs Alem Rum
Râs el-Kanais
Abukir
Delta
Rosetta
Damietta
Port Sa'îd
ALEXANDRIA
Arab B.
Ghikah
Damanhur
Tanta
Mansura
Plateau of Libyan Desert
Lower Egypt
Moghara
Gizeh
CAIRO
Pyramids
Memphis
Helwan
Suez
Ismailiya
Kal'at el-'Arish
Gaza
Yâfa
Jerusalem
Dead Sea
Gebel el Makhra
Ma'ân
Desert et-Tih
Kal'at en-Nakhl
'Akaba
Sinai Penin.
M. Sinai
Tûr
Gulf of Suez
Str. of Jubal
Râs Mohammed
G. of 'Akaba
B'Lebuk
Gara
Birket Karûn
El-Fayûm
Medinet el-Fayûm
El-Wasta
Benisuef
Feshn
Behnesa
Oasis of Siwa
(Jupiter Ammon)
Libyan Desert
El-Kasr Bawiti
Oasis of Bahrîyeh
(Small Oasis)
El-Hais
Minyeh
Samalût
Abu Kerkas
El-Amarna
Melâwi el-'Arish
Gebel Gharib
'Ain el-Wâdi
Oasis of Farâfra
Kasr Farâfra
Monfalût
Siût
Badari
Tahta
Sohâg
Akhmîn
Girgeh
Nag Hamâdi
Keneh
Kuft
Koşêr
Kau
Safâja
Mons Claudianus
Abu Shar el-Kibli
El-Kasr
Great Oasis
Oasis of Dakhel
Oasis el-Khargeh
El-Khargeh
Bulâk
Upper Egypt
Thebes
Karnak
Luxor
Esneh
El-Kâb
Edfu
Bêris
Oasis Kurkur
Gebel Silsileh
Gebel Hamata
Assuan
Syene
1st Cataract
SAHARA
Tropic of Cancer
ARABIA
SYRIA
Palestine
Mecca Railway (proposed)
Dât el-Haddshe
HEJAZ
RED SEA
Minat el-Wej
Râs Abu Mûd
Janbo el-Bahr
Râs Benâs



Wagner & Debes' Geogr. Estab.t Leipsic.

II. Geographical and Political Notes.

a. Area and Subdivisions of Egypt.

By Captain H G. Lyons.

Egypt proper, the country between the mouth of the Nile and the First Cataract (comp. p. 357), is a small region with well-defined natural boundaries on three sides. On the N. is the Mediterranean Sea, on the E. the Arabian Desert and the Red Sea, and on the W. the Libyan Desert. The S. boundary is not marked by any natural feature, and has therefore at all ages been liable to alteration. Its fluctuations, sometimes to the N., sometimes to the S., form a kind of standard of the fluctuating political power of Egypt, and the causes of the variations involve a great part of Egyptian history from the most ancient times down to the present day.

When *Mohammed Ali*, the founder of the modern vassal kingdom of Egypt (comp. pp. xcvii et seq.), died in 1849, he bequeathed to his successor a power extending far to the S. of the First Cataract, and including not only the Nubian Valley of the Nile, with the Nubian desert-regions, but also the so-called Egyptian Sudân (Bilâd es-Sudân, 'land of the blacks') consisting of the districts of *Tâka*, *Sennâar*, and *Kordofân*. The Khedive Ismâ'îl (p. xcviii) pushed his boundaries towards the S. until they comprised the whole course of the *White Nile* and the greater part of the basin of the *Baḥr el-Ghazâl*, and finally extended to about 2° N. latitude. But the rebellion of the Arab tribes that broke out in 1883 under the *Mahdi* (pp. lxx, c) utterly destroyed the new Egyptian power on the White Nile and caused the frontier to be withdrawn to Ḥalfa. The campaigns of 1896-98 and the capture of Omdurmân (pp. ci, 414), however, finally united the Sudân with Egypt, though under totally altered conditions. Thus Egypt strictly so called now includes the valley of the Nile up to a point 25 M. to the N. of Ḥalfa, the desert-strip along the Red Sea, the coast to the W. of Alexandria as far as the Gulf of Solun, the great Libyan Desert with the five Oases, the greater part of the Sinai Peninsula, and the region of El-'Arîsh (comp. *Baedeker's Palestine*). Its area, exclusive of the deserts, may be estimated at ca. 13,000 sq. M., of which ca. 9100 sq. M. are cultivable. The whole area, including the deserts, may be taken approximately as 400,000 sq. M. The Sudân, which begins on the Nile a little to the N. of Ḥalfa and on the Red Sea at 22° N. lat., is under a special Anglo-Egyptian administration (comp. p. 405).

From the earliest times Egypt has been divided into two parts of very unequal size, known as Lower and Upper Egypt. The boundary between these is still, as in antiquity, to the S. of Cairo. Upper Egypt, known as *Es-Ṣa'îd*, extends nominally to the First Cataract only, but now embraces in a political sense most of Lower Nubia (comp. p. 374). Politically, Egypt is now divided into fourteen

PROVINCES or *Mudîrîyeh*. The provinces of Lower Egypt are: (1) *Ḳalyûbîyeh*, at the head of the Delta, with Benha as its capital; (2) *Sharḳîyeh*, *i.e.* 'the eastern', with Zaḳâzîḳ as its capital; (3) *Daḳahlîyeh*, with Manṣûra as its capital; (4) *Menûfîyeh*, with Shibîn el-Kôm as its capital; (5) *Gharbîyeh*, *i.e.* 'the western', with Ṭanṭa as its capital; (6) *Beḥeireh*, *i.e.* 'of the lake', with Damanhûr as its capital. The last includes the oasis of *Sîweh*. The following capitals and commercial towns are presided over by governors *(Muḥâfiz)* of their own, and are independent of the provincial administration: Cairo, Alexandria, Port Sa'îd, Ismâ'îlîya, Suez, El-'Arîsh, and Damietta. The eight Upper Egyptian provinces are those of *Gîzeh*, *Beni-sueif*, *Fayûm*, *Minia* (with the oases of *Baḥrîyeh* and *Farâfreh*), *Assiût* (with the oases of *Dâkhleh* and *Khârgeh*), *Girga* (capital, Sohâg), *Ḳena*, and *Assuân*.

The chief official in every province is the *Mudîr* or Governor. Each mudîr is assisted by a Sub-Mudîr, a Commandant of Police, a Sanitory Inspector, and an Engineer (for irrigation and buildings). The interior economy and the financial procedure are subject to investigation by European Inspectors from the Ministries of the Interior and Finance, while others from the Ministry of Public Works and the Health Department control the technical work. The provinces are subdivided into districts, called *Markaz*, the chief officials of which *(Ma'mûr)* are directly subordinate to the mudîr and have their official residence in the more important towns. The markaz, in their turn, are divided into *Nâḥiyeh*, or communes, which include, besides the chief village, hamlets, settlements of agricultural labourers *('Ezbeh)*, and landed estates *(Ab'adîyeh)*. The *'Omdeh*, or chief magistrate of the commune, is directly responsible to the ma'mûr. In the larger communes the 'omdeh is assisted by the *Sheikh el-Beled*, or mayor. The larger towns are divided into quarters *(Ḳism)*, each of which has its ma'mûr, who controls the responsible heads of smaller sections *(Sheikh el-Ḥâreh)*.

According to the census of 1897 the POPULATION of Egypt proper was 9,734,405, of whom 9,020,404 were settled (as compared with 6,533,261 in 1882), 601,427 were Beduins, and 112,574 were foreigners. The numbers of males and females were approximately equal. The settled population was distributed in 3692 towns and villages and 14,449 hamlets, farms, etc. Taking the cultivable area of the country into account (see p. xxvii), the above figures show a population of 750 per square mile, a density unequalled by any country in Europe (England 406 per sq. M.; Belgium 589 per sq. M.). The preliminary returns of the census of 1907 indicate an approximate population of 12,000,000.

b. Origin and Present Condition of the Egyptians.

By Dr. G. Schweinfurth.

For thousands of years the banks of the Nile have been occupied by the Egyptians. Notwithstanding the interminable series of immigrations and other changes affecting the character of the inhabitants, the Egyptian type has always predominated with marvellous uniformity. As Egypt is said to be the 'gift of the Nile', so has the character of its inhabitants been apparently moulded by the influences of that river. No country in the world is so dependent on a river which traverses it as Egypt, and no river presents physical characteristics so exceptional as the Nile; so, too, there exists no race of people which possesses so marked and unchanging an individuality as the Egyptians. It is therefore most probable that this unvarying type is the product of the soil itself, and that the character of the peoples who settled at different periods on the bank of the Nile, whatever it may originally have been, has in due course of time been moulded to the same constant form by the mysterious influences of the river. In all countries, indeed, national characteristics are justly regarded as the natural outcome of soil and climate, and of this connection no country affords so strong an illustration as Egypt, with its sharply defined boundaries of sea and desert, and in its complete isolation from the rest of the world. This fidelity to type, which doubtless many other Oriental races share with the Egyptians, is by no means in accordance with common theories as to the decline and degeneration of the Orient. These races seem to possess an innate capacity that is absent from Western nations — the capacity, namely, of permanently preserving the original type. In Egypt this tendency may be partly assisted by the universal practice of early marriages, by which the succession of generations is accelerated, while many children are born of parents still unaffected by any physical deterioration. Although the country has been at various periods overrun by Hyksos, Ethiopians, Assyrians, Persians, Greeks, Romans, Arabs, and Turks, and although the people were tyrannized over, ill-treated, and in most cases compelled to intermarry with these foreigners, the Egyptians have for thousands of years retained the same unvarying physical types, while their character has been but slightly modified by the introduction of Christianity and Mohammedanism. If it now be borne in mind that these foreigners generally invaded the country in the form of an army, that they formed but a small body compared with the bulk of the population, and that they either married native women or sought wives in other countries, it is obvious that they would either continue to exist for a time as a foreign caste, a condition apparently repugnant to nature and necessarily transient, or that they would gradually succumb to the never-failing influences of the soil and be absorbed in the great mass of the aboriginal inhabitants. An excellent illustration of this process is afforded by the Arabian invasion, with

the circumstances and results of which we are better acquainted than with the history of the other foreign immigrations; for, disregarding the Beduin tribes, who are entirely distinct from the Egyptian population, we now meet with genuine Arabs in the towns only, where the merchants, pilgrims, and other members of that people form a class entirely distinct from the natives, and one that is maintained only by means of reinforcements from abroad. Another proof of the transforming influences of the Egyptian climate is afforded by the uniform character of the domestic animals. The oxen, in particular, though they have often been repeatedly exterminated in a single century by murrain, and have been succeeded by foreign races from every quarter of the globe, almost invariably after a few generations assume the well-known Egyptian type with which the representations on the ancient temples render us so familiar.

There have been many hypotheses as to the origin of the Egyptians. In all probability the rise and development of that people followed essentially the same course as those of other great races, whose geographical positions exposed them to a similar variety of external influences. In the course of its history this people attained a characteristic development of its own; but we have to inquire as to the nature of the original prehistoric stock. In classical antiquity the Egyptians were considered to be of African origin, and Diodorus has given expression to this view by quoting a tradition of the Ethiopians, according to which the Egyptians were originally an Ethiopian colony, just as their country itself is a product of the Nile. But the Greeks and Romans knew little of Central Africa, and, more especially, they were acquainted with none of the peoples of the Nile district except those whom we now distinguish as Hamitic (proto-Semitic). Since the days of Lepsius (1810-84) the term Hamites or Hamitic races has been used to distinguish that great ethnographic group of peoples which has, in the course of ages, altered the population of half Africa, ever pressing from E. to W., in a course as determined as that of the heavenly bodies, and driving out the primæval population before them. The final stage of this migration, which, like those of the horse and camel, falls partly within the historic period, was reached when the Hamites came in contact with the later Semitic races. When these Hamitic peoples began to find their way from Asia across the Red Sea into Africa, they no doubt pushed down the Nile, after subduing the primæval inhabitants of the river-valley. The Ethiopian tradition thus agrees with the Biblical, which describes Ham as the father of Mizraim and Cush — names under which the ancient Hebrews used to personify Egypt and Ethiopia.

The civilization and culture of the Egyptians have been successively affected by every race that has played a prominent part in W. Asia, from the ancient Babylonians to the modern Arabs and Turks. Maspero argues for a gradual infiltration from Libya also

in the earlier epochs. But the Libyans were themselves Hamitic, no less than the Ethiopians who overtook them in their advance westwards. Recent philologists (such as Reinisch) classify the Hamites from their linguistic characteristics as the prototype of the Semitic family, distinguished by more elementary, more primitive forms. It is universally assumed that both Hamites and Semites had their original home in Asia. At what period each hived off from the original common stock is veiled in prehistoric darkness. But it is clear that Asiatic influences must have affected the dwellers on the Nile even before the introduction of the art of tillage, while the valley of the Nile in Egypt was still populated by pastoral races — a conclusion based mainly on the origin of the domesticated ox and of several other domestic animals. On the other hand the original ancestor of the Egyptian domesticated ass was peculiar to Africa, dwelling among the mountains and steppes to the S. of Egypt. In this fact we find an indication of the route followed by the Hamitic invaders of Egypt.

The beginning of anything like a regular political development in Egypt cannot be dated before the introduction of agriculture; most probably it began with the cultivation of wheat and barley, grains of which have been found among the remains in the most ancient Egyptian tombs, dating from before the earliest dynasty. The origin of both these cereals is indisputably Asiatic; their first home was in the valley of the Euphrates or in some more central region of the continent. Besides these grains the funeral offerings under the earliest dynasties included also linen, wine, and the produce of other cultivated plants, originally indigenous to W. Asia.

Some of the earliest ideal conceptions of the proto-Egyptians must also have been drawn from Asiatic sources, which, however, in this case are to be looked for farther to the S. in that continent. Not only the use of incense but also the sycamore and the persea, the two sacred trees in the Egyptian Pantheon, were known in Egypt from the very earliest period. But all these plants are exclusively indigenous to the mountainous regions of S. Arabia and the adjoining coasts of the Red Sea; they could have been derived from no other source. The use of incense is as ancient as the most ancient known religion. The tree called by the Greeks persea, and known to modern botanists as *mimusops*, flourished in the gardens of ancient Egypt; and the sycamore, which is now nowhere found in a wild state outside the regions mentioned above, is to be seen all over Egypt at the present day.

To sum up. The condition of the prehistoric dwellers in the Egyptian Nile valley may be described as the result of a union between the autochthonous inhabitants and the Hamitic tribes which, advancing from the Red Sea, entered the country from regions to the S. and S.E. of Upper Egypt. After a long interval of time the ancient dwellers on the Nile were subjected to new modifications,

arising from the predatory attacks of a race that had attained a higher level of civilization. This latter race must have started from the valley of the Euphrates, otherwise it would not have been able to introduce into Egypt, as it did, the knowledge of wheat and barley and the art of cultivating them with the plough, the knowledge of copper, bronze, and various metallurgical processes, and perhaps also a religious system of its own and even the art of writing. The net result of the whole historical process was Egyptian civilization as it existed under the Pharaohs.

The Modern Egyptians. The population of Egypt is composed of the following ten different elements.

(1). The Fellahin *(fellâḥîn*, sing. *fellâḥ)*, the 'tillers' or 'peasants', with whom must be reckoned the Coptic peasants of Upper Egypt, form the bulk of the population and may be regarded as the sinews of the national strength. They are generally slightly above the middle height; their bones, and particularly their skulls, are strong and massive; and their wrists and ankles are powerful and somewhat clumsy. In all these respects the fellahin, like their domestic animals, contrast strongly with the inhabitants of the desert. Notwithstanding this largeness of frame, however, the fellah never grows fat. The women and girls are particularly remarkable for their slender build. The men generally keep their heads shaved, but the hair of the soldiers and the long tresses of the girls, though always black and thick, is smooth and wavy, seldom curly. The hair on the faces of the men is scantier and more curly.

The chief peculiarity of the Egyptians is the remarkable closeness of their eyelashes on both lids, forming a dense, double, black fringe, which gives so animated an expression to their almond-shaped eyes. The very ancient and still existing custom of blackening the edges of the eyelids with antimony ('koḥl'), which is said to serve a sanitary purpose, contributes to enhance this natural expression. The eyebrows are always straight and smooth, never bushy. The mouth is wide and thick-lipped, and very different from that of the Beduin or inhabitant of the oases. The high cheek-bones, the receding forehead, the lowness of the bridge of the nose, which is always distinctly separated from the forehead, and the flatness of the nose itself, are the chief characteristics of the Egyptian skull; but, as the jaws project less than those of most of the other African coloured races, it has been assumed that the skull is Asiatic, and not African in shape. The Egyptian peasantry have a much darker complexion than their compatriots in the towns, and their colour deepens as we proceed southwards, from the pale brown of the inhabitant of the Delta to the dark bronze hue of the Upper Egyptians. There is, however, a difference between the tint of the Nubians and that of the Upper Egyptians, even where they live in close contiguity, the former being more of a reddish-brown. In the ancient representations women are painted yellow and men

red, merely because the former were paler owing to their indoor life, while the men were browned by labouring in the open air (Virchow).

The dwelling of the fellah is of a miserably poor description, consisting generally of four low walls formed of crude bricks of Nile mud, and thatched with a roof of durra straw, on which the poultry roost. In the interior are a few mats, a sheepskin, several baskets made of matting, a copper kettle, and a few earthenware pots and wooden dishes. But the railway-traveller, passing through the Delta for the first time, must not suppose that the miserable, ruinous huts that meet his eye are typical of all peasants' dwellings in Egypt. In Central and Upper Egypt he will obtain a much more favourable impression. The fact is, that beneath an Egyptian sky, houses are not of the same paramount importance as in more northern regions, all that is wanted being shelter for the night. The day is spent in the open air, on the court in front of the hut, shaded by acacia trees, among whose branches the pigeons coo. Here the fellah spends his 'keif' or leisure (p. xxvi), chatting with his neighbours and spinning wool from a spindle that he turns in his hand.

The poorer peasant's mode of life is frugal in the extreme. His meals may be summarily characterized as 'short, scant, and bad'. The staple of his food consists of a peculiar kind of bread made of sorghum flour in Upper Egypt, or of maize in the Delta, wheaten bread being eaten by the wealthier only. This poor kind of bread often has a greenish colour, owing to an admixture of flour made from the kernels of Fœnum Græcum (see below). Next in importance in the bill of fare are broad beans *(fûl)*. For supper, however, even the poorest cause a hot repast to be prepared. This usually consists of a highly salted sauce made of onions and butter, or in the poorer houses of onions and linseed or sesame oil. Into this sauce, which in summer acquires a gelatinous consistency by the addition of the universal bamyas (the capsular fruit of the Hibiscus) and various herbs, each member of the family dips pieces of bread held in the fingers. Both in town and country, goats', sheep's, or buffaloes' milk also forms a daily article of food, but always in a sour condition or half converted into cheese, and in very moderate quantities only. In the height of summer the consumption of fruit of the cucumber and pumpkin species, which the land yields in abundance, is enormous. In spring large quantities of lettuce, radish-leaves, and similar green vegetables are eaten; and the lower classes consume, for medical purposes during January and February, considerable amounts of Fœnum Græcum, a clover-like plant with a somewhat disagreeable odour (p. lv). In the month of Ramaḍân alone (p. lxxiv), when a rigorous fast is observed during the day, and on the three days of the great Bairam festival (Ḳurbân Beirâm), even the poorest members of the community indulge in meat, and it is customary to distribute that rare luxury to beggars at these seasons.

The dress of the Egyptian peasant calls for little remark, especially as he usually works in the fields divested of everything except a scanty apron. The chief articles of his wardrobe at other times are an indigo-dyed cotton shirt *(ḳamîṣ)*, a pair of short and wide cotton breeches, a kind of cloak of brown, home-spun goats' wool *(ʿabâyeh)*, or simply a blanket of sheep's wool *(ḥirâm)*, and lastly a close-fitting felt skull-cap *(libdeh)*. He is generally barefooted, but occasionally wears pointed red *(markûb)*, or broad yellow shoes *(balgheh)*. The sheikhs and wealthier peasants wear wide, black woollen cloaks and the thick red 'Tunisian' fez *(ṭarbûsh)* with a blue silk tassel, round which they coil a turban (*ʿimmeh;* usually white). In their hands they usually carry a long and thick stick *(nâbût)*, made of ash imported from Caramania. All watchmen carry similar sticks as a badge of office.

The sole wealth of Egypt is derived from its agriculture, and to the fellahin alone is committed the important task of tilling the soil. They are, indeed, neither fitted nor inclined for other work, a circumstance which proves how completely the stationary character of the ancient Egyptians has predominated over the restless Arabian blood, which has been largely infused into the native population ever since the valley of the Nile was conquered by the armies of El-Islâm. The ancient Egyptian racial type has been preserved in extraordinary purity in many fellah families, especially in Upper Egypt. This is particularly evident in the case of the children and women, whose features are not concealed and distorted by veils (which the ancient Egyptians despised). Even among the Nubians (p. xli), between the first and second cataracts, faces occur that might almost lead us to think that some of the pictures of the period of the old Pharaohs had come to life, and stood before us in flesh and blood. [In Lower Egypt, and especially in the Delta, the Semitic type has sometimes prevailed over the African in consequence of the steady stream of Arab immigration that has now been flowing for more than a thousand years.] The modern Egyptians, moreover, resemble the ancient in character and in the lot to which they are condemned. In ancient times the fellah, pressed into the service of the priests and the princes, was compelled to yield up to them the fruits of his toil, and his position is nearly the same at the present day, save that the names of his masters are changed, and he has obtained some relief owing to the almost entire abolition of compulsory work.

In early life the Egyptian peasant is remarkably docile, active, and intelligent, but at a later period this freshness and buoyancy are crushed out of him by care and poverty and his never-ceasing task of filling the pitcher of the Danaïdes. He ploughs and reaps, toils and amasses, but he cannot with certainty regard his crops as his own, and the hardly earned piastre is too frequently wrested from him. His character, therefore, becomes like that of a gifted child, who has been harshly used and brought up to domestic slavery, but

at length perceives that he has been treated with injustice, and whose amiability and intelligence are then superseded by sullenness and obstinacy. Thus down to a few years ago, as in the time of Ammianus Marcellinus, the fellah would often suffer the most cruel blows in dogged silence rather than pay the taxes demanded of him.

In his own fields the fellah is an industrious labourer, and his work is more continuous than that of the peasant of more northern countries. He enjoys no period of repose during the winter, and the whole of his spare time is occupied in drawing water for the irrigation of the land. Notwithstanding his hard lot, however, he is an entire stranger to any endeavour to better his condition or to improve his system of farming. As soon as he has accomplished the most necessary tasks he rests and smokes, and trusts that Allah will do the remainder of his work for him. The fellah is generally of a peaceful disposition, kindly and helpful to his neighbour. Foreigners can see his best side only by observing his dealings with his fellows; for he regards strangers as merely so many convenient sources of profit (comp. p. xxiii).

(2). Copts *(ḳibṭ, ʿibṭ)*. While we have regarded the fellahin as genuine Egyptians in consequence of their uninterrupted occupation of the soil, the religion of the Copts affords us an additional guarantee for the purity of their descent. The Copts are undoubtedly the most direct descendants of the ancient Egyptians, there being no ground for the assumption that their ancestors were foreign immigrants who embraced Christianity after the conquest of the country by the Mohammedans, while on the other hand the obstinacy with which they defended their monophysite Christianity for several centuries against the inroads of the creed of Byzantium affords another indication of their Egyptian character. At the last census (1897) the number of Copts in Egypt was 609,511.† They are most numerous in the towns of Upper Egypt (484, 770), around the ancient Koptos, at Naḳâdeh, Luxor, Esna, Dendera, Girga, Ṭahṭa, and particularly at Assiûṭ and Akhmîm. A large proportion of the population of all these places is Coptic.

The Coptic Patriarch is elected from their own number by the monks of the five chief monasteries of Egypt. These are the monasteries of St. Anthony and St. Paul in the eastern desert (p. 206), the two in the valley of the Natron Lakes, and the convent of Muharaḳ (p. 203), near Manfalût.

Most of the Copts that dwell in towns are engaged in the more refined handicrafts (as watchmakers, goldsmiths, jewellers, embroiderers, tailors, weavers, cabinet-makers, turners, etc.), or in trade, or as clerks, accountants, and notaries. Their physique is accordingly materially different from that of the fellahin and even from that of Coptic peasants. They are generally of more delicate frame, with small hands and feet; their necks are longer and their

† The total number of Christians in Egypt in 1897 was 731,235, including 645,755 Orthodox, 61,051 Roman Catholics, and 24,429 Protestants.

skulls are higher and narrower than those of the peasantry; and, lastly, their complexion is fairer. These differences are sufficiently accounted for by their mode of life; for, when we compare those Copts who are engaged in rustic pursuits, or the Coptic camel drivers of Upper Egypt, with the fellahin, we find that the two races are not distinguishable from each other. This dualism of type in bodily structure, which is common to all civilized lands of the South, has also been recognized in the skeletons of the ancient mummies.

Few nations in the East embraced the Gospel more zealously than the dwellers on the Nile. Accustomed as they had long been to regard life as a pilgrimage to death, as a school of preparation for another world, and weary of their motley and confused Pantheon of divinities, whose self-seeking priesthood designedly disguised the truth, they eagerly welcomed the simple doctrines of Christianity, which appeared so well adapted to their condition and promised them succour and redemption. Like Eutyches, they revered the divine nature of the Saviour only, in which they held that every human element was absorbed; and when the Council of Chalcedon in 451 sanctioned the doctrine that Christ combined a human with a divine nature, the Egyptians, with their characteristic tenacity adhered to their old views, and formed a sect termed *Eutychians*, or *Monophysites*, to which the Copts of the present day, and also the Abyssinians, still belong.

The name of the Copts is an ethnical one, being simply an Arabic corruption of the Greek name of Egyptians. The theory is now exploded that they derive their name from a certain itinerant preacher named Jacobus, who according to Makrîzi was termed El-Berâdi'i, or 'blanket-bearer', from the old horse-cloth worn by him when he went about preaching. This Jacobus promulgated the monophysite doctrine of Eutyches, which had found its most zealous supporter in Dioscurus, a bishop of Alexandria, who was declared a heretic and banished after the Council of Chalcedon; and his disciples were sometimes called Jacobites. If this name had ever been abbreviated to Cobit or Cobt, it would probably have occurred frequently in the writings of Monophysites; but there we find no trace of it. It is, on the other hand, quite intelligible that the word Copt, though originally synonymous with Egyptian, should gradually have come to denote a particular religious sect; for, at the period when the valley of the Nile was conquered by Amr, the native Egyptians, who almost exclusively held the monophysite creed, were chiefly distinguished by their religion from their invaders, who brought a new religious system from the East.

These Egyptian Christians strenuously opposed the resolutions of the Council of Chalcedon, and thousands of them sacrificed their lives or their welfare in the fierce and sanguinary conflicts of the 6th century, the causes of which were imperfectly understood by the great majority of the belligerents. The subtle dogmatic differences which gave rise to these wars aroused such hatred among these professors of the religion of love, that the defeated Monophysites readily welcomed the invading armies of El-Islâm, or perhaps even invited them to their country.

After the conquest of Egypt by the Arabs (p. 39) the Copts were at first treated with lenity, and were even appointed to the highest government offices; but they were soon doomed to suffer persecutions and privations of every description. These persecutions were mainly due to their unbounded arrogance and their perpetual conspiracies against their new masters, and their Mohammedan contemporaries even attributed to them the disastrous conflagrations from which the new capital of the country so frequently suffered (p. 40). Their hopes were doomed to bitter disappointment, and their national pride to utter humiliation. Their conquerors succeeded in maintaining their position, and though apparently at first inclined to moderation, were at length driven by the conduct and the previous example of the Copts themselves to persecute and oppress them to the uttermost.

In spite, however, of all these disasters, a numerous community of Copts has always existed in Egypt, a fact which is mainly to be accounted for by the remarkable tenacity and constancy of the Egyptian character. Owing, however, to the continual oppression and contempt to which they have been subjected, they have degenerated in every respect, while their character has been correspondingly altered. Their divine worship will strike the traveller as strange, and anything but edifying or elevating (comp. p. 102). It is true that the Copt is a regular attendant at church ('kenîseh'), but his conduct while there and the amount of benefit he receives are somewhat questionable. In the service the Coptic language, *i.e.* the language of the Egyptians of the 3rd cent. A.D., is used for praying and chanting. The priests themselves, as a rule, though able to read this ancient speech, rarely understand it. Since the 6th cent. the doctrine of the Jacobites has been in a state of deathlike lethargy which has made even the slightest attempt at further development impossible. In no other religious community is fasting so common as among the Christians of Egypt and Abyssinia. They still found their creed upon Old Testament institutions, and so show pretty clearly that had Christianity been confined to the East it would never have become the chief religion of the world. The Coptic church has not even training-colleges for its ministers.

The traveller may distinguish the Copts from the Arabs by their dark turbans, which are generally blue or black, and their dark-coloured clothes. This costume was originally prescribed by their oppressors, and they still take a pride in it as a mark of their origin, though now permitted to dress as they please. A practised eye will also frequently detect among them the ancient Egyptian cast of features. Towards strangers the Copt is externally obliging, and when anxious to secure their favour he not unfrequently appeals to his Christian creed as a bond of union. Many Copts have recently been converted to Protestantism by American missionaries, particularly in Upper Egypt, chiefly through the foundation of good schools and the distribution of cheap Arabic Bibles. Even the

orthodox Copts have a great reverence for the sacred volume, and it is not uncommon to meet with members of their sect who know the whole of the Gospels by heart. The Roman propaganda, which was begun by Franciscans at the end of the 17th and beginning of the 18th cent., has been less successful among the Copts. There are, however, a few small Roman Catholic communities in Upper Egypt (at Girga, Akhmîm, and Naḳâdeh), forming the 'Church of the Catholic Copts', whose patriarch at Alexandria, Cyrillos II., consecrated in 1899, is a native Copt. The patriarch of the old Copts is also named Cyrillos.

3. Beduins. *Bidu* (sing. *badawy*) is the name applied to the nomadic Arabs, and *'Arab* (sing. *'Arabi*) to those who immigrated at a later period and settled in the valley of the Nile. They both differ materially from the dwellers in towns and from the fellahin. The subdivisions of the Beduin tribes are called *Ḳabîleh*. Though differing greatly in origin and language, the wandering tribes of Egypt all profess Mohammedanism. Again, while some of them have immigrated from Arabia or Syria, partly in very ancient, and partly in modern times, and while others are supposed to be the aboriginal inhabitants of the territories claimed by them (as the Berbers of N. Africa and the Ethiopians and Blemmyes of Nubia), or former dwellers on the Nile expelled from their homes by foreign invaders, they all differ greatly from the stationary Egyptian population; and this contrast is accounted for by the radical difference between the influences of the desert and those of the Nile valley.

According to the census of 1897 there were 601,427 Beduins within the limits of Egypt, of whom 530,955 were settled in towns and villages.

The Beduins may be divided into two leading groups: (1) *Beduins* in the narrower sense, *i.e.* Arabic-speaking tribes, most of whom have probably immigrated from Arabia or Syria, and who occupy the deserts adjoining Central and Northern Egypt; (2) *Beja*, who range over the regions of Upper Egypt and Nubia situated between the Nile and the Red Sea, and extending to the frontiers of the Abyssinian mountains. These are the descendants of the ancient Blemmyes (p. 376; their territory being known as 'Edbai'). The two principal races of the second group, with whom alone we have to deal as inhabitants of Egypt, are the *Bishârîn* and the *'Abâbdeh*. They are widely scattered in the valleys of the desert (pp. 367 et seq.), between the tropics and the latitude of Ḳena and Ḳoṣeir, and lead a poverty-stricken life with their very scanty stock of camels and goats. Though closely resembling the other Beja tribes in appearance, the 'Abâbdeh (sing. 'Abâdi, probably the *Gebadaei* of Pliny) possess an original language of their own ('to-bedjawîyeh'), which, however, they have long since exchanged for bad Arabic. They have also adopted the costume of the fellahin, while the Bishârîn tend their large flocks of sheep and herds of camels in a half-naked

condition, girded with a leathern apron and wrapped in a kind of blanket *(melâyeh)*. All these 'Ethiopians' are remarkable for their fine and almost Caucasian cast of features, their very dark, bronze-coloured complexion, and their luxuriant growth of hair, which they wear loose, or hanging down in numberless plaits over their necks and shoulders. Their figures are beautifully symmetrical, and more or less slender in accordance with their means of subsistence, and their limbs are gracefully and delicately formed. In other respects they resemble all the other children of the desert, as in the purity of their complexion, the peculiar thinness of their necks, and the premature wrinkling of the skin of their faces. Compared with their bold and quarrelsome neighbours the Bishârîn, the 'Abâbdeh are exceedingly gentle and inoffensive.

Besides the Beja, there are numerous Beduins who inhabit the steppes and deserts belonging to the region of the Nile, but beyond the limits of Egypt, and range as far as the confines of the heathen negro-races on the left bank of the Nile, nearly to 9° N. latitude; but with these we have not at present to deal. As regards the Beduins proper of the N., their common home, the desert, seems to have exerted a unifying effect upon races that were originally different, and the peculiar characteristics of each have gradually disappeared before the uniform environment of all.

There are three important Beduin tribes in the peninsula of Mount Sinai: the *Terâbiyîn;* the *Tîyâha*, who occupy the heart of the peninsula, between Suez and 'Akaba; and the *Sawârkeh* or *El-'Arayîsh*, to the north of the latter. In Upper Egypt, besides the 'Abâbdeh, the only Beduins who occupy the eastern bank of the Nile are the *Beni Waṣel* and the *Atwâni*, who, however, have now settled on both banks of the Theban Nile valley and are gradually blending with the fellahin, and the *Ma'âzeh*, who dwell in groups among the limestone mountains between Suez and Kena, where there are good pastures at places. Most of the Arabian Beduins, on the other hand, who belong to Egypt, confine themselves to the western bank of the Nile. They occupy the whole of this side of the river from the Fayûm as far as Abydos near Girga, and it is mainly with their aid that communication is maintained with the western oases, peopled by a totally different race, who till the ground and possess no camels, being probably allied to the Berbers of Northern Africa (one of the numerous Libyan tribes mentioned in ancient inscriptions).

The Beduins of the North, and especially the tribe of the *Ulâd 'Ali*, have inherited with comparative purity the fiery blood of the desert-tribes, who achieved such marvellous exploits under the banner of the prophet, but the traveller will rarely come in contact with them unless he undertakes a journey across the desert. The Beduins who assist travellers in the ascent of the pyramids belong to the Nagâma tribe. Genuine Beduins are to be found nowhere

except in their desert home, where to a great extent they still retain the spirit of independence, the courage, and the restlessness of their ancestors. As in the time of Herodotus, the tent of the Beduin is still his home. Where it is pitched is a matter of indifference to him, if only the pegs which secure it be firmly driven into the earth, if it shelter his wife and child from the burning sunshine and the chilly night-air, and if pasturage-ground and a spring be within reach. At Ramleh on the coast, near Alexandria, the traveller will have an opportunity of seeing a whole colony of the poorest class encamped in their tents, where they live in the most frugal possible manner, with a few miserable goats and the fowls which subsist on the rubbish in their neighbourhood. Though professors of El-Islâm, they are considerably less strict in their observances than the fellahin of the valley of the Nile, who are themselves sufficiently lax, and above all they sadly neglect the religious duty of cleanliness. They do not observe the practice of praying five times a day, and they are as a rule but slightly acquainted with the Koran. Relics of their old star-worship can still be traced among their customs.

The traveller will occasionally observe Beduins in the streets and in the bazaars of the armourers and leather-merchants, and will be struck with the proud and manly bearing of these bronzed children of the desert, whose sharp, bearded features and steady gaze betoken firmness and resolution. In Egypt the traveller need not fear their predatory propensities.

(4). Arabian Dwellers in Towns. Those Arabs with whom the traveller usually comes in contact in towns are shopkeepers, officials, servants, coachmen, and donkey-attendants. These are generally of a much more mixed origin than the fellahin. It thus happens that the citizens of the Egyptian towns consist of persons of every complexion from dark-brown to white, with the features of the worshippers of Osiris or the sharp profile of the Beduins, and with the slender figure of the fellah or the corpulence of the Turk. Among the lower classes frequent intermarriage with negro-women has darkened the complexion and thickened the features of their offspring; while the higher ranks, being descended from white slaves or Turkish mothers, more nearly resemble the European type. As the inhabitants of the towns could not be so much oppressed by their rulers as the peasantry, we find that they exhibit a more independent spirit, greater enterprise, and a more cheerful disposition than the fellahin. At the same time they are not free from the dreamy character peculiar to Orientals, nor from a tinge of the apathy of fatalism; and their indolence contrasts strongly with the industry of their European rivals in political, scientific, artistic, and all business pursuits. The townspeople profess Islamism, but, in their youth particularly, they are becoming more and more lax in their obedience to the Koran. Thus the custom of praying in public, outside the house-doors and shops, is gradually falling into disuse. The

European dress, moreover, is gradually superseding the Oriental, though the latter is far more picturesque, and better suited to the climate. On the whole, however, they are bigoted Mohammedans, and share the contempt with which the fellahin regard all other religions. Their daily intercourse with unbelievers and their dread of the power of the Christian nations tend, however, to keep their fanaticism, which otherwise would be unbounded, in check, and has even induced them to admit strangers to witness the sacred ceremonies in their mosques.

(5). NUBIANS. The name *Barâbra* (sing. *Berberi*) is applied to the Nubian inhabitants of the Nile valley between the neighbourhood of Assuân and the Fourth Cataract. The Egyptians and Nubians are radically different, and the dislike between the two races is carried to such an extent that Nubians never marry Egyptian wives. The Nubians are inferior to the Egyptians in industry and energy, especially in tilling the soil, and in physical (and perhaps also in intellectual) vigour; and they are more superstitious and fanatical, as is indicated by the numerous amulets they wear round their necks and arms. They are, however, superior to the Egyptians in cleanliness, honesty, and subordination, and possess a more highly developed sense of honour. The traveller must not expect to find them very sincerely attached or grateful, any more than the native Egyptians, but as servants they are certainly preferable. The Nubian language, which is divided into the three dialects of Kenûs, Mahâs, and Dongola, belongs to a special group of the African tongues; and Dr. Brugsch is of opinion that it may afford a clue to the interpretation of the still undeciphered Meroïtic inscriptions of the Nubian part of the Nile valley.

Those Nubians who do not learn Arabic grammatically never speak it thoroughly well; but it is generally, though imperfectly, understood in Nubia. The traveller must therefore not expect to learn good Arabic from his Nubian servants. In their native country the Nubians till the banks of the Nile, but their land is of very limited extent and poorly cultivated; and as their harvests are scanty they are rarely able to support large families. They accordingly often emigrate at an early age to the richer lands of Egypt, chiefly to the large towns, in quest of employment. When the Nubian has succeeded in amassing a moderate fortune, he returns to settle in his native country, of which throughout his whole career he never entirely loses sight. They are most commonly employed as doorkeepers *(bauwâb)*, as house-servants *(khaddâm)*, as grooms and runners *(sâis)*, for which their swiftness renders them unrivalled, as coachmen *(ʿarbagi)*, and as cooks *(ṭabbâkh)*. Each of these five classes is admirably organized as a kind of guild, with a sheikh of its own, who levies a tax from each member, and guarantees the character and abilities of members when hired. Thefts are very rarely committed by the Nubians, but in cases of the kind the sheikh compels the whole of his subjects to contribute to repair the

loss, and cases have been known in which several hundred pounds have been recovered in this way. The result is that there is a strict mutual system of supervision, and suspected characters are unceremoniously excluded from the fraternity. Nubian women are seldom seen in Egypt.

(6.) Sudân Negroes. Like the Nubians, most of the negroes in Egypt are professors of El-Islâm, to the easily intelligible doctrines of which they readily and zealously attach themselves. Most of the older negroes and negresses with whom the traveller meets have originally been brought to Egypt as slaves, and belong to natives, by whom they are treated more like members of the family than like servants. Although every slave who desires to be emancipated may now with the aid of government sever the ties which bind him to his master, most of the negroes prefer to remain on the old footing with the family which supports them and relieves them of the anxiety of providing for themselves. The eunuchs, who also belong almost exclusively to the negro races, very seldom avail themselves of this opportunity of regaining their liberty, as their emancipation would necessarily terminate the life of ease and luxury in which they delight. Under the present government slavery is very rapidly approaching complete extinction in Egypt, chiefly in consequence of the growing preference of the wealthy for paid servants. — The negroes who voluntarily settle in Egypt, constituting a body of considerable size, form the dregs of the people and are employed in the most menial offices.

Most of the negro-races of Central Africa to the N. of the equator are represented at Cairo, particularly in the rank and file of the negro regiments.

(7). Turks. Although the dynasty of the viceroys of Egypt is of Turkish origin (see p. xcvi), a comparatively small section of the community belongs to that nation. According to the census of 1897 there are 40,126 Turks in Egypt, but among these are reckoned Turkish subjects from every part of the Ottoman empire. Only a few are genuine Osmanlis. The Turks of Egypt are chiefly to be found in the towns, where most of them are government-officials, soldiers, and merchants. The Turkish language is little understood in Egypt.

(8). Levantines, Syrians, etc. A link between the various classes of dwellers in Egypt and the visitors to the banks of the Nile is formed by the members of the various Mediterranean races, especially the Christian Syrians, known when of partly European origin as Levantines, who have been settled here for several generations, and form no inconsiderable element in the population of the larger towns. Most of them profess the Latin form of Christianity, and Arabic has now become their mother tongue, although those of European descent generally also speak French, Italian, or English. They are apt linguists, learning the European languages with great rapidity, and good men of business, and owing to these qualities

they are often employed as shopmen and clerks. Their services have also become indispensable at the consulates and in several of the government-offices. A large proportion of them are wealthy. The Egyptian press is almost exclusively in the hands of Syrian Levantines.

(9). ARMENIANS AND JEWS. This section of the community is somewhat less numerous than the last. The Armenians generally possess excellent abilities, and a singular aptitude for learning both Oriental and European languages, which they often acquire with great grammatical accuracy. They often hold high positions in the service of government, and many of them are wealthy goldsmiths and jewellers.

The Jews are met with almost exclusively in Cairo and Alexandria, and can hardly be reckoned as among the natives of the country. Most of them are from Palestine, though of Spanish origin, but many have recently immigrated from Roumania. The latter are popularly called 'Shilikht', in reference to the barbarous German idiom they speak. Most of the money-changers in the streets *(ṣarrâf)*, and many of the wealthiest merchants of Egypt, are Jews, and notwithstanding the popular prejudice entertained against them, they now form one of the most highly respected sections of the community.

(10). EUROPEANS. The number of European residents and visitors in Egypt was 112,574 in 1897, inclusive of the British army of occupation. The Greeks are most numerously represented, then the Italians, British (including Indians and Maltese), French, Austrians (including many Dalmatians), and Germans. The numerous Swiss residents in Egypt, who are not represented by a consul of their own, are distributed among the above leading classes (French, Italian, German). Besides these nationalities, there are also a few representatives of Russia, America, Belgium, Scandinavia, and other countries. Each of the above leading nationalities shows a preference for one or more particular occupations, in which they sometimes enjoy a complete monopoly. The Greeks of all classes are generally traders. They constitute the aristocracy of Alexandria, and the small inn-keepers and victual-dealers *(baḳḳâl)* in all the other towns are mostly Greeks. They are the proprietors of the small steam-mills that abound in the villages, and of the numerous small banks which lend money on good security, both to the peasantry and the government-officials, at a rate of interest sometimes amounting to 6 per cent monthly, the maximum permitted by law. The Greeks are the only Europeans who have established themselves permanently as merchants beyond the confines of Egypt proper. Almost the entire trade with the Egyptian Sudân is now in their hands. Of recent years many Greeks have been active as physicians, lawyers, engineers, architects, and land-owners, but they are conspicuous by their absence from the government-service. The Greeks also have the unenviable notoriety of committing numerous murders, thefts, and other crimes, but it must be borne in

mind that they are by far the most numerous section of the European community (about 150,000 in Egypt and the Sudân), and that most of them belong to the lowest class of immigrants. The commercial superiority of the Greeks to the Orientals is nowhere so strikingly manifested as in Egypt, where it affords a modern reflex of their ancient success in colonization.

The Italian residents, 24,457 in number, consist chiefly of traders of a humble class, advocates, and musicians, from the operatic singer down to the Calabrian itinerant. Of French nationality (14,172) are all the artisans of the higher class, who are generally noted for their skill, trustworthiness, and sobriety, and indeed form the most respectable stratum of the European community. Most of the better shops are kept by Frenchmen, and the chief European officials of the government, including several architects and engineers, were until recently French. The British settlers numbered 6118 in 1882 and in 1897 about 14,650 (exclusive of the troops). Until recently their specialities were the manufacture of machinery and the construction of railways and harbours; but of late they have also almost monopolized the chief posts in those branches of the administration (army, post and telegraph office, railways, custom-house) that have been remodelled after the European pattern. A large majority of the residents who enjoy the protection of the British consulate are Maltese (6481) and to them apply even more forcibly most of the remarks already made regarding the Greeks. It has been ascertained that the Maltese settlers in foreign countries are more numerous than those resident in their two small native islands, and of these a considerable proportion belongs to Egypt. At home, under the discipline of British institutions, they form a pattern little nation of their own, but in Egypt, where they are freed from the restraint of these influences, they are very apt to degenerate and to swell unduly the ranks of the criminal class. Many of the Maltese, however, are enterprising tradesmen and industrious artisans, such as shoemakers and joiners. To the Austrian (7115) and German (1281) community belong a number of merchants of the best class, many physicians and teachers, inn-keepers, musicians, and lastly humble handicraftsmen.

With regard to the capability of Europeans of becoming acclimatized in Egypt, there are a number of widely divergent opinions. Much, of course, must depend on the nature of the climate of their own respective countries. It has been asserted that European families settled in Egypt die out in the second or third generation, but of this there is no sufficient proof, as the European community is of very recent origin, and many examples to the contrary might be cited. Moreover as the Europeans in Egypt dwell exclusively in the large cities, they do not afford very conclusive evidence on the general question; for city life, as opposed to country life, is even less propitious to human health and vigour in warm countries than

it is in northern climes. Thus the Mamelukes have left no descendants in Egypt. The climate of Egypt (comp. p. lviii) is less enervating than that of most other hot countries, an advantage attributed to the dryness of the air.

c. The Nile.

By Captain H. G. Lyons.

From the sources of the *Nyavarongo*, a tributary of the *Kagera River*, to the sea the Kagera-Nile is the second longest continuous waterway in the world (4037 M.), being surpassed only by the Mississippi-Missouri, which is probably about 100 M. longer. From the Ripon Falls in *Lake Victoria* to the sea the distance is 3473 M., so that the Nile proper is the longest single river in the world, the Yang-tse-kiang probably coming next.

Rising to the N. E. of Lake Tanganyika, the waters of the Nyavarongo-Kagera flow into the great Victoria Lake, on the N. shore of which, at the Ripon Falls, begins the true Nile. After a course of 242 M. this enters the *Albert Lake*. From this point, under the name of the *Baḥr el-Gebel*, it traverses a rocky channel as far as Gondokoro, and it then flows for 470 M. through the swamps which fill the valley and provide the reeds and grasses of the 'sudd', or mass of vegetation which from time to time blocks the channel. In latitude 9° 30′ N. the main stream receives two tributaries, the *Baḥr el-Ghazâl* and the *Baḥr ez-Zarâfeh*, and a little farther on it is joined by the important *Sobat River*, to which the annual flood of the White Nile is due. From this point to Khartûm the *Baḥr el-Abyaḍ* or 'White Nile', as it is here called, flows through a shallow valley of considerable width, until it is joined by the *Baḥr el-Azraḳ*, *i. e.* the 'blue', 'dark', or 'turbid' Nile, so called, in contradistinction to the White Nile, the 'clear' water of which has been filtered in its passage through the marshes of the Baḥr el-Gebel or has deposited its silt in the upper reaches of the Sobat. Between Khartûm and the Mediterranean, a distance of 1900 M., the Nile receives no further addition to its supply except from the river *Atbara*, while it is being continually diminished by evaporation, by percolation into the sandstone of the desert through which it flows, and by the irrigation of its flood-plains in Egypt.

As practically no rain falls within its limits, Egypt would cease to exist as a fertile country and would become a desert valley, similar to those of the Sahara, were it not for its constant supply of water from the Nile. Thus the all-important annual INUNDATION of that river merits special notice as the great event of the Egyptian year.

The heavy rains which fall from June to September on the Abyssinian tableland cause the Blue Nile and the Atbara to rise rapidly, and their waters carry down in suspension vast quantities of the mud which has during many centuries formed the fertile valley and

delta of Egypt, and of which a layer is still deposited annually on all the inundated area. The volume of the Blue Nile flood, which may reach and even exceed 350,000 cubic feet per second, holds back the waters of the White Nile above the junction of the two streams, so that in August and September the waters of the Baḥr el-Gebel and the Sobat are penned up in the White Nile valley and contribute only a very small share to the inundation of the Nile proper. The rains of Abyssinia may therefore be regarded as practically regulating the height of the inundation of the Nile, and it is their variations which occasion the fluctuation from year to year. The region of the equatorial lakes has no effect whatever on the flood.

The Nile begins to rise at Khartûm about the middle of May, and at Assuân by the beginning of June, reaching its maximum height at both places about the end of the first week in September. The mean difference between the highest and lowest stages of the river is 21 ft. at Khartûm, 20 ft. at Ḥalfa, 23 ft. at Assuân, 22 ft. at Assiût, and 22 ft. at Minia. Below the last-named point controlling works prevent the normal rise of the river from being experienced; at Cairo to-day the average rise is 16 ft. After the flood has reached its maximum height the Blue Nile falls rapidly, but the water of the White Nile, which is now liberated, prevents too rapid a fall of the river below Khartûm. By January the Blue Nile supply has diminished to a small amount, while that of the White Nile is several times as great, and this state of affairs continues until June, when the Blue Nile again rises. Thus, for these five months the mainstay of the Nile supply is the constant quantity furnished by the White Nile, amounting to some 14,000 cubic ft. per second, supplemented by a quantity from the Sobat River and the Blue Nile, which varies from year to year according to the amount of the summer and autumn rains of Abyssinia in the preceding year. But this amount is insufficient to meet the needs of agriculture in Egypt during the months of May, June, and July, so that in recent years several large works have been constructed in order to store up the surplus water in November, December, and January for distribution in the later months before the arrival of the flood. The dam at Assuân stores in the Nile valley above it such surplus water, which is supplied when the river at its low stage is insufficient; at Assiût a barrage across the river renders it possible to raise the upstream water-level so that the water can at all times flow into the great distributing channel, the Ibrâhîmîyeh Canal, while below Cairo the Delta Barrage does the same for the three main delta-canals, the Taufîḳîyeh, the Menûfîyeh, and the Beḥeireh.

In the most ancient times the Nile flooded its valley annually, and crops were sown on the mud flats left by the water as it subsided. A system of irrigation was, however, soon developed by which the flood-water, with its load of rich earth, was led by canals into basins enclosed by earthen banks, in which it deposited its

sediment, and this water was allowed to escape again when the river had fallen sufficiently.

On the soil to which this rich mud was annually added, crops grew luxuriantly. These were harvested in April and May, after which time land in the neighbourhood of the river or where there were wells could alone be cultivated until November after the next flood. Of recent years, however, especially since Mohammed Ali introduced cotton cultivation into the Delta, a great change has taken place. It is no longer in the flood-season alone that water is supplied to the land, but canals have been excavated and numerous regulating works constructed by means of which water is supplied to the Delta at such a level as to flow on to the cultivated land at all seasons, thus allowing a series of crops to be raised throughout the year. By the construction of the Assuân Dam and the Assiût Barrage this system of perennial irrigation has been extended to the provinces of Assiût, Minia, and Benisueif in Middle Egypt, and Gîzeh will also be included shortly. The effect of this modification is to diminish to some extent the importance of the high floods, except for the southern provinces which still have basin-irrigation, but to enhance enormously the value of a favourable low-stage supply, since in April, May, June, and July, when the supply of water is lowest, a very large proportion of the country from Assiût to the sea is bearing crops, principally cotton, the most valuable crop of the year. Good Abyssinian rains, especially if continuing strongly into September and October, are the most favourable conditions for the agriculture of to-day, as the Sobat and the Blue Nile then furnish an increased amount in the spring-months to supplement the White Nile supply until the new flood arrives. In the inundation season the sluice-gates of the Assuân dam are fully open, and the red-brown flood rushes through them towards the plains of Egypt, over which its waters are carried by main canals, such as the Sohâgîyeh and the Ibrâhîmîyeh, as well as by numerous smaller ones. When the basins are filled up to a sufficient level, the water is left in them for about 40 days, to deposit its suspended mud and to soak the ground thoroughly. The perennially irrigated lands of the provinces of Middle Egypt and the Delta receive only so much water as the standing crops require, since these districts cannot be inundated. They, therefore, under the present intensive cultivation receive a very much smaller amount of mud from the flood-water than the land which has basin-irrigation, and this has to be compensated by extensive manuring. Another effect of increased perennial irrigation is that exceptionally high floods become increasingly difficult to deal with, since so large a volume of water as that which formerly filled the basins is no longer required for that purpose in districts where the land is cultivated throughout the year, and therefore a larger volume has to be carried to the sea, increasing the risk of damage in the Delta through the failure of any part of the banks

which control the flood in the Rosetta and Damietta branches. The former of these arms is now being remodelled to increase its capacity as a flood-escape.

The breadth of the Nile valley is nowhere great, and only a portion of it is occupied by the cultivated alluvial plain, the rest consisting of desert-sands at too high a level to be reached by the inundation. In Nubia the cultivable land is restricted to isolated patches, while the valley is rarely as much as 2-3 M. wide; in Egypt it is wider, varying from 15 M. at Benisueif to 5 M. at Edfu, of which 13 M. and 4 M. respectively are cultivated.

The alluvial deposit which is annually brought down by the Nile in flood has accumulated in the course of centuries to an average depth of 35-40 ft., occasionally even more. In composition it varies slightly from place to place. As a rule it forms a good light soil, being rather above the average in potash, but deficient in nitrates. The view formerly held that it had a high manurial value was an exaggerated one, and it should be considered rather as a virgin soil which, added annually to the surface of the land, enables it to bear luxuriant crops year after year.

Every year during the flood a considerable deposit of silt takes place in the river-bed, part of which is carried away as the river falls, but the general result is that the bed of the Nile has been slowly rising by deposit at an average rate of about 4 inches per century for at least 5000 years and for a long period before this at some undeterminable rate. One consequence of this is that temples, which were built on the banks of the river, well above the annual inundation, are now below it, and foundations which were originally dry are now below the infiltration-level and in consequence have deteriorated.

This remarkable river has exercised a unique influence on the history of civilization. The necessity of controlling its course and utilizing its water taught the ancient Egyptians the art of river engineering and the kindred science of land-surveying, while in the starry heavens they beheld the eternal calendar which regulated the approach and the departure of the inundation, so that the river may perhaps have given the first impulse to the study of astronomy. As the annual overflow of the water obliterated all landmarks, it was necessary annually to measure the land anew, and to keep a register of the area belonging to each proprietor; and above all it became an important duty of the rulers of the people to impress them with a strong sense of the sacredness of property. Similar causes produced a like result in Babylonia. Every succeeding year, however, there arose new disputes, and these showed the necessity of establishing settled laws and enforcing judicial decisions. The Nile thus led to the foundation of social, legal, and political order.

Subsequently, when the engineers and architects, in the service of the state or in the cause of religion, erected those colossal structures with which we are about to become acquainted, it was the

Nile which materially facilitated the transport of their materials, and enabled the builders of the pyramids and the other ancient Egyptians to employ the granite of Assuân for the structures of Memphis, and even for those of Tanis, near the coast of the Mediterranean. As the river, moreover, not only afforded a convenient route for the transport of these building-materials, but also an admirable commercial highway, we find that the Egyptians had acquired considerable skill at a very early period in constructing vessels with oars, masts, sails, and even cabins and other appliances.

From the earliest historical period down to the present time the course of the Nile, from the cataracts down to its bifurcation to the N. of Cairo, has undergone very little change. This, however, is not the case with its EMBOUCHURES; for, while ancient writers mention seven (the Pelusiac, the Tanitic, the Mendesian, the Bucolic or Phatnitic, the Sebennytic, the Bolbitinic, and the Canopic), there are now practically two channels only through which the river is discharged into the sea. These are the mouths at Rosetta (Rashîd) and Damietta (Dumyât), situated near the middle of the Delta, while the Pelusiac and Canopic mouths, the most important in ancient times, lay at the extreme E. and W. ends of the coast respectively.

d. Geology of Egypt.

a. THE NILE VALLEY AND THE ISTHMUS OF SUEZ. The building stone generally used at *Alexandria* is obtained from the quarries of Meks and on the coast to the E. of Alexandria. This is a calcareous light-coloured stone of the quaternary period, formed of fragments of shells and foraminifera, intermixed with oölitic granules and grains of quartz sand, or even with fine gravel. This rock forms low hills to the W. of Alexandria and the coast-strip from Alexandria to Abukîr. In many places it is covered by sand-dunes and other recent formations.

The cultivated plains of the *Delta* and the *Nile Valley* consist of recent alluvial deposits, ranging from fine sand to the finest silt, laid down by the water of the annual inundation. Under these lie coarser yellowish sands and gravels of pleistocene age, which here and there reach the surface in the Delta as islands of sandy waste among the rich cultivation of the surrounding country. These are related to the later sand and gravel deposits on the neighbouring deserts, and to the traces of marine cliffs and beaches of the same period which may be seen on both sides of the valley at Cairo and at other places. At Abu Za'bal, on the Ismâ'îlîyeh Canal, 20 M. from Cairo and to the N.E. of Nawa, occurs a low hill of basalt which supplies excellent road-metal for Cairo and Alexandria.

The N. portion of the *Isthmus of Suez* consist of the recent marine deposits of the Mediterranean, while in the central portion, near the low hill of El-Gisr and round Lake Timsâḥ, are deposits of the Nile

mud with fresh-water shells. To the S. of the Bitter Lakes are found marine quaternary deposits of the Red Sea.

Reefs of fossil coral of quaternary age occur over a large part of the coasts of the Gulf of Suez, and the highest of these are now 1000 ft. above the present sea-level, while five or six others occur at lower levels. The land here, or at least the coast line, must therefore have risen considerably in comparatively recent times, and the salines which are now forming appear to show that the movement has not yet ceased. The shores and islands of the Red Sea are today fringed with coral reefs which are most dangerous to shipping.

Sands and loams occur to the S. of the pyramids of Gîzeh, and at numerous places on the E. side of the Nile valley between Cairo and Feshn, belonging, as is shown by the numerous fossils which they contain, to the pliocene age. The small valley immediately to the S. of the pyramids of Zâwyet el-ʿAryân has been cut out in these beds, and a rich collection of pliocene fossils may be made here. These deposits are intimately connected with the formation of the present valley in pliocene times, when it was at first a fiord into which the waters of the Mediterranean flowed at least as far as Ḳena and perhaps even as far as Esna. In the time of the older miocene sea the Nile valley did not exist, but instead a large river flowed from a S.W. direction towards the region that is now Lower Egypt.

Te fluvio-marine deposits of Moghara (to the W. of the Wâdi Naṭrûn) and the silicified wood of the same district also belong to these miocene times, as do also the marine limestones of the plateau of Cyrenaica, to the N. of the Sîweh Oasis and on the E. edge of the Arabian Desert (at the foot of Gebel Geneifeh and Gebel ʿAtâḳa), and on the shore of the Gulf of Suez near Gebel Zeit.

The 'Petrified Forest' near Cairo consists of scattered fragments of the silicified stems of trees; and these, together with the red sandstone of Gebel el-Aḥmar and conical hills of the same material in the N. parts of the Arabian and Libyan deserts, are connected with the siliceous thermal springs which bubbled forth amid the network of lagoons which existed in these parts in oligocene times. To the N. of the Birket Ḳarûn, in the Fayûm, these fossil trees are even more numerous, while in the sands of oligocene age innumerable bones of former terrestrial and marine mammals and reptiles have been found, which were carried down by the river and buried in its estuarine deposits. A fine collection of these fossil animals may be seen in the Geological Museum at Cairo.

The cliffs of the Nile valley above Cairo consist of middle and lower eocene limestone, containing numerous nummulites and other fossils. The strata are gently inclined to the N.N.W., so that the strata increase in age as we go towards the S.

To the S. of Edfu begins the upper cretaceous formation; here represented by the sandstone which at Gebel Silsileh forms steep walls of rock and confines the river in a narrow channel. This 'Nubian

Sandstone' covers an area of many thousand square miles, extending from the oases to the Sudân. At certain points, such as Assuân, Kalâbsheh, Ḥalfa, and the third and fourth cataracts, ridges of crystalline rocks (granite, gneiss, dioritc, etc.) rise through it, and form black or reddish hills in sharp contrast to the low tabular masses of the sandstone.

b. In the ARABIAN or EASTERN DESERT (pp. 367 et seq.) a line of hills, some peaks of which are 7000 ft. in height, runs parallel to the Red Sea and at a short distance from it. This is wholly formed of crystalline rocks (granite, gneiss, diorite, hornblende-schist, mica-schist, talc-schist, and the andesites and allied rocks which form a great series of very ancient volcanic rocks, the Imperial porphyry of Gebel Dukhkhân being a well-known representative). The E. and W. slopes of this range are overlaid by sedimentary rocks, usually the Nubian sandstone, but also (in the N. part) by limestones and marls. These stretch away towards the W., forming a great plateau of limestone in the N. and of sandstone in the S., in which the Nile Valley forms a narrow trough. Numerous deeply eroded valleys give a characteristic appearance to the Eastern Desert. The open plains are almost bare of vegetation, but numerous plants may be seen in the valleys, especially after rain, while in the sheltered ravines among the hills where springs occur they grow luxuriantly.

c. The WESTERN or LIBYAN DESERT is totally different. The level limestone plateau, about 1000 ft. above the sea, extends to the W., its S. escarpment overlooking the lower plain of the Nubian sandstone to the S. In deep bays in this escarpment lie the oases of *Khârgeh*, *Dâkhleh*, and *Farâfreh*, while that of *Baḥrîyeh* is situated in a depression surrounded by the higher plateau. The plateau is waterless and practically devoid of vegetation, while isolated knolls show how rapidly the erosion of the desert-surface by wind is proceeding. In certain parts lines of sand-dunes 100-200 ft. high stretch across the desert plateau in a N.N.W. and S.S.E. direction, sometimes for several hundred miles with hardly a break. They are most developed to the W. of the oasis of Dâkhleh. The floor of the oases of Khârgeh and Dâkhleh consists mostly of dark-coloured sands and clays of the upper cretaceous formation. Some beds contain alum and others are phosphatic. Springs well up at many points from a depth of about 400 ft. and furnish an abundant water-supply to the cultivated lands. Some of these rise through natural fissures and others through holes bored for the purpose.

To the S. of the oases lies the lower plain of the Nubian sandstone. This plain contains no hills of any importance, but presents a low rolling surface covered with blackened flint pebbles and concretions of iron and manganese oxide, while the silicified trunks of fossil trees are frequently met with. Yellow drift-sand is seen everywhere, but it is only occasionally that ft forms dunes of any size.

The oasis of Farâfreh lies farther to the W., and to the N. and W. of it extends the plateau of eocene limestone as far as the oasis of *Sîweh*. The strata here are mostly of miocene age, and they contain numerous fossils, a fact recorded by Herodotus and Eratosthenes.

e. Agriculture and Vegetation.

I. Capabilities of the Soil. In the time of the Pharaohs the Egyptian agricultural year was divided into three equal parts, the period of the inundation (from the end of June to the end of October), that of the growing of the crops (from the end of October to the end of February), and that of the harvest (from the end of February to the end of June). At the present day there are two principal seasons, corresponding approximately to our summer and winter, besides which there is a short additional season, corresponding with the late summer or early autumn of the European year.

The land is extremely fertile, but it is not so incapable of exhaustion as it is sometimes represented to be. Many of the crops, as elsewhere, must occasionally be followed by a fallow period; others thrive only when a certain rotation is observed (such as wheat, followed by clover and beans); and some fields require to be artificially manured. Occasionally two crops are yielded by the same field in the same season (wheat and saffron, wheat and clover, etc.). The great extension within the last thirty or forty years of the cultivation of the sugar-cane, which requires a great deal of moisture, and of the cotton-plant, which requires much less, has necessitated considerable modifications in the modes of irrigation and cultivation hitherto in use. As both of these crops are of a very exhausting character, the land must either be more frequently left fallow, or must be artificially manured. The industry and powers of endurance of the Egyptian peasantry are thus most severely tried, although the homogeneous soil of the valley of the Nile requires less careful tilling and ploughing than ours. As the dung of the domestic animals is used as fuel throughout Egypt, where wood is very scarce, that of pigeons is almost the only kind available for agricultural purposes. One source of manure is afforded by the ruins of ancient towns, which were once built of unbaked clay, but now consist of mounds of earth, recognizable only as masses of ruins by the fragments of pottery they contain. Out of these mounds, which conceal the rubbish of thousands of years, is dug a kind of earth, known as *Sabakh*, sometimes containing as much as 12 per cent of nitrate of soda, potash, and chloride of soda. The valuable nitrates, however, usually form a very small proportion. So largely have these ancient sites been worked of late years, since intensive cultivation began, that they will be exhausted at no very distant date. When the inundation deposited a thick deposit of fresh mud on the basin-lands every year, and a single crop was raised off the greater part of the area, the land

could go on producing crops indefinitely, but now that most of the land is irrigated throughout the year a very small amount of the mud is deposited, while 2 or $2^1/_2$ crops are raised annually. To meet this, manuring in a much more systematic manner than hitherto has now become necessary, but as yet few cultivators have fully realized this.

II. IRRIGATION. When Mohammed Ali introduced perennial irrigation into the Delta to enable cotton to be grown he made the first step of a change which has since advanced rapidly. He deepened canals and constructed the Delta Barrage, so that the cultivator might be able with moderate labour to obtain water for his crops throughout the year, instead of during and after the flood only. In 1890 the Barrage was repaired and the area of the Delta which was efficiently supplied was increased. In 1902 were completed the Assuân Reservoir and the Assiûṭ Barrage. The first of these works allows a reserve-supply of water to be kept to increase the insufficient supply of the river in May, June, and July, while the second enabled the water-level of the river at Assiûṭ to be raised until it flowed down the great Ibrâhîmîyeh Canal which supplied the provinces of Assiûṭ, Minia, Benisueif, and (through the Baḥr Yûsuf) the Fayûm. To-day, therefore, the whole of Egypt from Assiûṭ to the Mediterranean, with the exception of a strip of land along the edge of the Western Desert, the right bank of the Nile above Cairo, and the province of Gîzeh (which last, however, is on the point of being converted), has had its old system of flood-irrigation, *i.e.* a single watering by the annual inundation, replaced by a perennial supply furnished by innumerable canals and watercourses. But with this bountiful supply, means must be provided for carrying off the surplus, and of late years very large sums have been expended in providing an efficient system of drainage to prevent low-lying lands from becoming water-logged.

Briefly stated, the annual routine is as follows. In November, when the Nile is falling and the whole country is amply supplied, the sluice-gates of the Assuân Dam are gradually lowered, so as to fill the reservoir slowly. This is usually accomplished about the end of January. The gates of the Assiûṭ and Delta barrages are similarly manipulated so as to maintain the necessary depth of water in the supply-canals. In April the supply falls below the requirements of the country, and, besides drawing upon the supply of the reservoir, it then often becomes necessary to restrict land-owners on different parts of a canal to drawing water from it in rotation. Periods of watering alternate with periods when the water is employed elsewhere. The intervals become longer as the river falls, and the supply steadily diminishes until the rising flood about the beginning of August puts an end to the scarcity of water. — Above Assiûṭ flood irrigation still continues. About Aug. 20th the river has risen high enough to flow into the supply canals and basins; in these, when full, the water (as already stated at p. xlvii) stands for 40 days, so

as to deposit all matter held in suspension and to soak the land thoroughly. At the end of this period the clear water is allowed to flow back into the river, or, in the case of years when the flood is exceptionally low, into other basins at a lower level. On the mud thus left the seed is sown and a crop is grown without further watering. In years of insufficient flood the higher portions of the land are not watered; these lands are termed 'sharâḳi' and pay no tax when unwatered. There is much of this land in the province of Ḳena, and a new barrage is being built at Esna to raise the water-level sufficiently to supply it in years of low rise.

The irrigation is effected by means of: (1) The '*Sâḳyeh*', or large wheels (rarely exceeding 30 ft. in diameter), turned by cattle or buffaloes, and sometimes by camels or asses, and fitted with scoops or buckets *(ḳâdûs)* of wood or clay, resembling a dredging-machine. (2) The '*Shâdûf*', an apparatus resembling an ordinary 'well-sweep' (with bucket and counter-weight), set in motion by one person only, and drawing the water in buckets resembling baskets in appearance; as a substitute for the sâḳyeh several shâdûfs are sometimes arranged one above the other. (3) When it is possible to store the water in reservoirs above the level of the land to be watered, it is allowed to overflow the fields whenever required. This is the only method available in the oases, where fortunately the water rises from the springs with such force as to admit of its being easily dammed up at a sufficiently high level. (4) Pumps driven by steam are also used, particularly when a large supply of water is required, as in the case of the sugar-plantations on the banks *(geifs)* of the Nile in Northern Egypt, where they are seen in great numbers. (5) The '*Tâbût*', a peculiar, very light, and easily moved wooden wheel, which raises the water by means of numerous compartments in the hollow felloes, is used in the Lower Delta only and in places where the level of the water in the canals remains nearly the same. — Archimedean screws also are found in the Delta, and in the Fayûm there are water-wheels of peculiar construction, so contrived as to be turned by the flowing water. Occasionally irrigation is effected by means of a basket *(naṭṭâl)* slung on a rope between two labourers. In order to distribute the water equally over flat fields, they are sometimes divided into a number of small squares by means of embankments of earth, a few inches in height, which, owing to the great plasticity of the Nile mud, are easily opened or closed so as to regulate the height of the water within them.

III. Agricultural Seasons. (1) The *Winter Cultivation*, or '*Esh-Shitwi*', lasts on the flooded lands of Upper Egypt from November till April; on perennially irrigated land the winter-sowing takes place from October onwards, while the grain-harvest is reaped in April in Middle Egypt and in May in the Delta. In this season the principal crops are wheat, barley, beans, and barsîm (clover).

(2) The *Summer Crops (Es-Seifi)* may be considered as growing

from April to August in the basin-lands and to October wherever there is perennial irrigation. The principal ones are rice, which is sown in May and harvested in October, and cotton, sown in March and picked in September and October. Most of the latter is grown from seed, but a limited amount is grown from two-year-old plants which have been cut back. On basin-lands of Upper Egypt where sufficient water from wells is available a crop of durra (millet) is grown and harvested before the flood-water arrives.

(3) The *Autumn Season* (*'En-Nîl'*, or flood) is the shortest, lasting barely seventy days. On the rich land of the Delta maize is grown. A large crop of durra is raised on the perennially irrigated lands of Upper Egypt, and a considerable amount also grown on those which are not inundated. This crop is cut about November.

The AGRICULTURAL IMPLEMENTS of the Egyptians are exceedingly primitive and defective. The chief of these is the plough *(miḥrât)*, the form of which is precisely the same as it was 5000 years ago; and the traveller will recognize it on many of the monuments and in the system of hieroglyphics. It consists of a pole about 6 ft. long, drawn by an ox, buffalo, or other beast of hurden, attached to it by means of a yoke, while to the other end is fastened a piece of wood bent inwards at an acute angle, and shod with a three-pronged piece of iron *(lisân)*. Connected with the pole is the handle which is held by the fellah. These rude and light ploughs penetrate but slightly into the ground. The harrow is replaced in Egypt by a roller provided with iron spikes *(kumfud*, literally 'hedgehog'). The only tool used by the natives on their fields, or in making embankments of earth, is a kind of hoe or shovel *(magrafeh, fâs, toriyeh)*. The process of reaping consists of cutting the grain with a sickle *(mingal)*, or simply uprooting it by hand. The *nôrag*, or 'threshing-sledge', consists of a kind of sledge resting on a roller provided with sharp semicircular pieces of iron, and drawn by oxen or buffaloes. This primitive machine, being driven over the wheat, peas, or lentils to be threshed, crushes the stalks and ears and sets free the grain or seeds.

IV. FARM PRODUCE OF EGYPT. The following is an enumeration of all the most important industrial crops cultivated within the bounderies of Egypt. On hearing the names of those with which he is unacquainted, the traveller may identify them with the aid of the Arabic names given below. The various products are enumerated in the order of their importance.

a. CEREALS. 1. Wheat *(ḥamḥ)*. 2. Maize *(dura shâmi, i.e.* Syrian; called in Syria *dura* only). 3. Barley *(shi'îr)*. 4. Rice *(ruzz)*, cultivated only in the lower part of the Delta of Alexandria and Raḥmânîyeh, as far as Mansûra, Zaḳâzîḳ, Sâliḥîyeh, and the Wâdi Ṭûmîlât, and also in the Fayûm and in the oases of the Libyan desert. 5. Sorghum vulgare *(dura beledi, i.e.* durra of the country; simply called *dura* in the Sudân; Ital. *sorgho*, Engl. *Kaffir-corn*, and the Tyrolese *sirch*). 6. Pennisetum typhoideum *(dukhn)*.

b. LEGUMINOUS PLANTS. 1. Broad beans *(fûl)*. 2. Lentils *('ads)*. 3. Chick-peas *(ḥummus)*. 4. Lupins *(tirmis)*. 5. Peas *(bisilla)*. 6. Vigna Sinensis *(lûbiyeh)*. 7. Dolichos Lablah *(lablab)*, which is very frequently seen festooning walls and hedges, but is also grown in fields in separate plants *(lûbiyeh afin)*.

c. GREEN CROPS. 1. White Egyptian clover *(barsîm)*. 2. Fœnum Græcum *(ḥelbeh)* frequently ground into flour and used in making bread; also generally eaten raw by the natives in spring; not to be confounded with clover). 3. Medicago sativa, or lucerne *(barsîm ḥegâzi)*. 4. Lathyrus sativus, or flat pea *(gilbân)*. 5. Sorghum halepense *(gerau)*.

d. Stimulants. Poppies, for the manufacture of opium (*abu'n-nôm*, or 'father of sleep'). — The cultivation of tobacco is forbidden.

e. Textile Materials. 1. Cotton (*kuṭn*), introduced from India in 1821, but extensively cultivated since 1863 only. 2. Flax (*kittân*). 3. Hibiscus cannabinus (*tîl*). 4. Hemp (*ḳinnib*). 5. Sisal hemp (*Agave rigida*).

f. Dyes. 1. Indigo argentea, a peculiar kind (*nîleh*). 2. Lawsonia inermis (*ḥenna*), used for dyeing the nails, the palms of the hands, and the soles of the feet yellowish red (a very ancient custom); properly a tree, but, like the tea-plant, cultivated in fields in the form of a dwarfed bush. 3. Saffron (*ḳarṭam* or *ʿoṣfur*). 4. Reseda Luteola (*bîṭya*), used as a yellow dye.

g. Oil Plants. 1. Castor-oil plant (*kharwaʿ*). 2. Sesame (*simsim*). 3. Rape (*selgam*). 4. Mustard (*khardal*, or *kabar*). 5. Arachides, or earth-nuts (*fûl sennâri*, or simply *fûl*). 6. Saffron (as an oil-yielding plant). 7. Poppy (as an oil-plant).

b. Spices. 1. Capsicum annuum, the Italian peperone (*filfil aḥmar*). 2. Capsicum frutescens, or Cayenne pepper (*shaṭṭa*). 3. Aniseed (*yansûn*). 4. Coriander (*kusbareh*). 5. Cummin (*kammûn*). 6. Nigella (*kammûn aswad*). 7. Dill (*shabat*). 8. Mustard. 9. Fennel (*shamar*).

i. The Sugar Cane (*kaṣab*) is largely cultivated in the N. part of Upper Egypt (comp. p. lii). An inferior variety, which is eaten raw, introduced from India in the time of the caliphs, is cultivated in every part of the country.

k. Vegetables. 1. Bamyas, or Hibiscus esculentus (*bâmyeh*). 2. Onions (*baṣal*), one of the chief exports of Egypt. 3. Pumpkins (*ḳarʿa*). 4. Cucumbers (*khiyâr*). 5. Egyptian cucumbers (frequently trumpet-shaped and ribbed; different varieties called *ʿabdelâwi*, *ʿaggûr*, etc.). 6. Melons (*ḳâwûn;* musk-melons, *shammâm*). 7. Water-melons (*baṭṭikh*). 8. Aubergines (*bitingân*). 9. Tomatoes (*ṭamâṭim*). 10. Corchorus olitorius (*melûkhiyeh*). 11. Colocasia (*kulkâs*). 12. Garlic (*tôm*). 13. Mallows (*khubbeizeh*). 14. Cabbage (*korumb*). 15. Celery (*karafs*). 16. Radishes, a peculiar kind, with fleshy leaves, which form a favourite article of food (*figl*). 17. Lettuces (*khass*). 18. Sorrel (*ḥommeiḍ*). 19. Spinach (*isbânikh*). 20. Parsley (*bakdûnis*). 21. Purslane (*rîgla*). 22. Turnips (*lift*). 23. Carrots (*gezer*, a peculiar kind, with red juice). 24. Beetroot (*bangar*). 25. Cress (Eruca sativa; *gargîr*). A variety of other vegetables are cultivated in small quantities in gardens, exclusively for the use of European residents.

V. Trees and Plantations. During the last forty or fifty years trees have been so extensively planted that Egypt now presents a more richly wooded appearance than formerly. In ancient times every square foot of arable land seems to have been exclusively devoted to the cultivation of industrial crops, the natives preferring to import from foreign countries the timber they required for ship-building purposes, and probably also the small quantity employed in the construction of their temples. Mohammed Ali, a great patron of horticulture, at one time offered prizes for the planting of trees, but his efforts were unattended with success, as the climatic and other difficulties attending the task were then but imperfectly understood in Egypt. Ibrâhîm followed the example of his predecessor, but Abbâs I. and Saʿîd were sworn enemies to trees of every kind, and they were content that their palaces should be exposed to the full glare of the sun. The Khedive Ismâʿîl, however, at length revived the plans of his celebrated ancestor, and by the engagement of M. Barillet (1869), superintendent of the gardens of Paris, one of the most skilful landscape-gardeners of the day, introduced an entirely new feature into Egyptian scenery. The finest

of the shade-trees, both on account of its umbrageousness and the excellence of its wood, and one which thrives admirably, is the *'lebbakh'* (Albizzia Lebbek), which has long been erroneously called by travellers the acacia of the Nile (the latter being properly the *ṣunṭ* tree). Within forty years the lebbakh attains a height of 80 ft. and a great thickness, while the branches project to a long distance over the roads, covering them with a dense leafy canopy within a remarkably short time. Among the most important of the other kinds of trees thus planted are the magnificent 'Flamboyer des Indes' (Poinciana pulcherrima), the rapidly-growing Jacaranda, Casuarina, and Eucalyptus, tropical fig-trees, and several rare varieties of palms.

The commonest TREES OF AN EARLIER PERIOD which the traveller will encounter in every town in Egypt are the following: — The Acacia Nilotica *(ṣunṭ)*, the thorn-tree of antiquity, the pods *(ḳaraḍ)* of which, resembling the beads of a rosary, yield an excellent material for tanning purposes. Next to the palm, this is the tree most frequently seen by the wayside and in the villages. The Acacia Farnesiana *(fuṭneh)*, with blossoms of delicious perfume. The sycamore *(gemmeiz)*, anciently considered sacred. The zizyphus, or Christ's thorn-tree *(nebḳ)*. Tamarisks (*atl;* not to be confounded with tamarinds). The Parkinsonia (*seisebân*, a name also applied to the wild Sesbania shrub). Mulberry-trees *(tût)*, in Lower Egypt only. Carob-trees, or bread of St. John *(kharrûb)*.

Among the FRUIT TREES the most important is the date-palm *(Phoenix dactylifera, nakhleh;* the date, *balaḥ;* the leaves, *khûṣ;* the ribs of the leaf, *gerîd;* the points of the leaf, *sa'af;* the terminal bud, *gummâr;* the bast, *lîf)*. The date-palms blossom in March and April, and the fruit ripens in August and September. Fresh dates are rough in appearance, blood-red or pale yellow in colour, and harsh and astringent in taste. Like the medlar, they become more palatable after fermentation has set in. There are no fewer than twenty-seven kinds of date commonly offered for sale. The largest attain a length of three inches, and are called *ibrîmi*, or *sukkôti*, as they come from N. Nubia. The most delicately flavoured are the dark-brown ones from Alexandria, known as *amhât,* which are eaten fresh. The value of the dates exported annually amounts to about one million francs only, as they realize too high a price in the country itself to remunerate the exporter. — The dûm-palm *(Hyphaena Thebaica)* occurs principally in Upper Egypt and Nubia. It may be seen on the Nile above Beliâna (p. 238). It is a broad-leafed palm of medium height, and its timber and bast are of considerable value. Various objects are made out of the hard kernel of the fruit, while the soft and fibrous rind is edible and has a sweetish taste, not unlike that of gingerbread.

The vine thrives admirably in Egypt, and grapes *('inab)* abound from July to September. Wine was extensively made from them in ancient times, and this might still easily be done, were it not

that Egypt is already amply supplied with cheap and excellent wines from every part of the Mediterranean. The vine blossoms in March and April, like the palm, and the grapes ripen in June and July. Oranges *(burtuḳân)* are abundant and cheap (the harvest beginning in September), and so also are mandarins *('Yûsuf Effendî)* and small lemons (the small and juicy fruit of the Citrus limonium); citrons and cedros are of less frequent occurrence. Among other fruit-trees we may also mention the pomegranate *(rummân)*, which yields a handsome return. The common European fruits also abound, but their flavour is generally very inferior. Figs *(tîn)* are very common in summer, but caprification is not practised in Egypt.

The principal Decorative Plants are roses (*ward;* of which the *Rosa Damascena moschata* and the *sempervirens* are specially cultivated for the manufacture of otto of roses), oleanders of astonishing height, carnations, and geraniums, all of which have been grown in Egypt from a very early period. A bushy tree, which in its half-leafless condition attracts the attention of every traveller on landing at Alexandria in winter, is the Euphorbia (Poinsettia) pulcherrima. The insignificant blossom is surrounded by leaves of the most brilliant red, presenting a very picturesque and striking appearance. Natural forests, or even solitary wild trees, are never met with in the valley of the Nile or in the valleys of the northern deserts.

f. Climate of Egypt.

By Captain H. G. Lyons.

The blue cloudless sky, the powerful sunlight, and the dry warm air are among the first facts that strike the traveller on his arrival in Egypt; and his surprise increases when he observes that the conditions remain uniform day after day, and are, in short, so entirely the rule that 'the weather' ceases to be a topic of conversation. If from the top of the hills or cliffs bordering the Nile valley to the S. of Cairo he looks out on the boundless deserts on either side, the visitor will realize at once that Egypt is practically a part of the Sahara, a verdant strip of fertile soil, 8-12 M. wide, dependent for its existence upon the Nile; and that the refreshing purity of the atmosphere is essentially due to the proximity of the desert.

Strictly speaking, there are but two seasons: the hot season lasting from May to September and a cooler one from November to March, while October and April are intermediate months; but the effect which the annual Nile flood has upon the agriculture of the country rather than upon the climate has caused the period from July to October to be considered as a third season.

During the summer-months the whole of Egypt experiences dry and hot weather, tempered by steady northerly winds, but in the other half of the year, and especially in December, January, and

February, the storms of the Mediterranean exercise so much effect on the Delta that comparatively cold weather, with cloudy days, is experienced as far as Cairo and even up to Benisueif. The temperature is sometimes high even in winter, but the dryness of the air prevents it from being trying, while as soon as the sun gets low the temperature falls so rapidly as to necessitate precautions against a chill.

The mean maximum and minimum temperatures at some of the more important points are given in the following table:

	January		April		July		October	
	Max. °F.	Min. °F.	Max. °F.	Min. °F.	Max. °F.	Min. °F.	Max. °F.	Min. °F.
Alexandria . . .	64	51	75	59	86	73	82	69
Cairo	64	44	84	55	97	70	86	63
Assiût.	68	41	91	57	100	73	88	64
Luxor.	74	46	90	61	105	74	94	66
Assuân	73	48	97	65	107	76	102	69

In spite of the essential dryness of the climate, the rapid fall of temperature at night causes morning-fog to be common in the Nile Valley in winter. It is, however, rapidly dissipated when the sun rises, and the rapid drying of the air as the day advances is shown in the following table.

Percentage of Relative Humidity.

	January		March		May	
	8 a.m.	2 p.m.	8 a.m.	2 p.m.	8 a.m.	2 p.m.
Alexandria	64	54	61	51	60	56
Cairo	72	48	61	34	50	24
Assiût.	76	34	59	24	36	16
Assuân	58	30	38	17	29	15

Rain is rare in Upper Egypt, a slight shower in winter being the most that is usually recorded. Heavier rain-bursts take place not infrequently in the desert, and on rare occasions extend to the Nile Valley.

At Cairo rain usually falls on 4-6 days in the year, the average amount being about one inch. In some years, however, as much as two inches are recorded, while in others hardly any rain falls.

At Alexandria the regular winter-rains of the Mediterrean occur, and the average annual rainfall is $8\frac{1}{2}$ inches, most of which falls in November-February.

From Assiût southwards the prevalent winds blow from the N. throughout the year, being slightly to the E. of N. in the spring-months and more to the W. in the late summer. In winter and spring dry S. winds occur occasionally. In the N. portion of the country the winds are more variable, for although N. winds prevail, S. and

S.W. winds may continue for several days in the winter and are a great hindrance to the sailing craft on the Nile at this season. These S. winds are due to the Mediterranean winter-storms, which sweep by from W. to E., and if they follow a track between Crete and Egypt produce S. winds blowing from the Egyptian deserts towards the storm-centre. The winds blowing from the open desert are cold and by their dryness seem to be even colder than they really are, so that visitors to Cairo in the winter-months may experience the sensation of a somewhat greater degree of cold than would be expected from the temperatures quoted above.

The spring-storms of the Mediterranean are also primarily the cause of the *Khamâsîn* or hot S. wind which occasionally blows for two or three days at a time in March, April, and May. This wind blows from the heated deserts and often attains considerable strength, carrying with it sand and dust until a thick yellow fog may prevail, sufficiently dense to hide the sun. The shade temperature under these conditions frequently exceeds 100° Fahr.

On the desert-plateau the range of temperature is at all times of the year considerably greater than in the valley, while the dryness is much greater. In the valley the temperature varies comparatively little and sinks to freezing point only for very brief periods. On the desert-plateau, however, the thermometer often stands at the freezing point and may even fall several degrees below it.

III. Doctrines of El-Islâm.

Manners and Customs and Religious and Popular Festivals of the Mohammedans.

By Professor Socin.

El-Islâm is the most widely spread religion in the world, and has not yet ceased to spread.

Mohammed†, as a religious teacher, took up a position hostile to the 'age of ignorance and folly', as he called heathenism. The

† Mohammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of *Hâshim*, a less important branch of the noble family of *Kureish*, who were settled at Mecca, and were custodians of the Kaaba. His father *Abdallah* died shortly before his birth (about 570). In his sixth year his mother *Âmina* took him on a journey to Medina, but died on her way home. The boy was then educated by his grandfather *'Abd el-Muṭṭalib*, and, after the death of the latter two years later, by his uncle *Abu Ṭâlib*. For several years Mohammed tended sheep. He afterwards undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadija, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Baḥîra at Boṣrâ.

About that period a reaction in the religious life of the Arabs had set in, and when Mohammed was about forty years of age he too was

revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Moslems, though surrounding circumstances might subsequently cause them to fall away from the true religion. So far as Mohammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity. The Moslem creed is embodied in the words: 'There is no God but God (Allah†), and Mohammed is the prophet of God' *(lâ ilâha illa'llâh, wa Muḥammedur-rasûlu'llâh)*. Everyone is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Moslems found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom are to be rigorously persecuted.

The foregoing formula, however, contains the most important doctrine only; for the Moslem is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). God and the Angels. God is a Spirit, embracing all perfection within Himself. Ninety-nine of his different attributes were afterwards gathered from the Koran, each of which is represented by a bead of the Moslem rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple

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struck with the vanity of idolatry. He suffered from epilepsy, and during his attacks imagined he received revelations from heaven. He can scarcely, therefore, be called an impostor in the ordinary sense. A dream which he had on Mt. Ḥirâ, near Mecca, gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism, and to warn his hearers against incurring the pains of hell. It is uncertain whether Mohammed himself could read and write. His new doctrine was called *Islâm*, or subjection to God. At first he made converts in his own family only, and the 'Moslems' were persecuted by the Meccans. Many of them, and at length Mohammed himself (622), accordingly emigrated to Medina, where the new religion made great progress. After the death of Khadîja, Mohammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr (624), but lost the battle of the Uḥud (625). His military campaigns were thenceforth incessant. He obtained great influence over the Beduins, and succeeded in uniting them politically. In 630 the Moslems at length captured the town of Mecca, and the idols in it were destroyed. Mohammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on June 8th, 632, at Medina and was interred there.

† Allah is also the name of God used by the Jews and Christians who speak Arabic.

effort of the divine will. (God said 'Let there be', and there was.) The story of the creation in the Koran is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne was water; then the earth was formed. In order to keep the earth steady, God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

In connection with the creation of the firmament was that of the *Jinn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. When the jinn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Ḳâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created, on the evening of the sixth day, and the Moslems on that account observe Friday as their Sabbath. As the angel who conquered the jinn refused to bow down before Adam, he was exiled and thenceforward called *Iblîs*, or the devil. After this, Adam himself fell, and became a solitary wanderer, but was afterwards re-united to Eve at Mecca, where the sacred stone in the Kaaba derives its black colour from Adam's tears. Adam is regarded as the first orthodox Moslem.

The *Angels* are the bearers of God's throne, and execute his commands. They also act as mediators between God and men. When a Moslem prays it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds. The traveller will also observe the two stones placed over every grave in a Moslem burial-ground. By these sit the two angels who examine the deceased (p. lxxii), and in order that the creed may not escape his memory it is incessantly chanted by the conductor of the funeral.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very different. They are free from all gross sins and endowed by God with power to work miracles, which power forms their credentials; nevertheless they are generally derided and dis-

believed. The greater prophets are Adam, Noah, Abraham, Jesus, and Mohammed.

The position which Mohammed occupies in his own religious system is also of interest. Moses and Christ prophesied his advent, but the passages concerning him in the Torah and Gospels have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it, therefore, does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and although he was not exactly deified, the position assigned to him is that of the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated Ali and the Imams (literally reciters of prayers) who succeeded him to the rank of supernatural beings (p. lxx).

The KORAN *(Ḳorân)* itself was early regarded as a revelation of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into parts called *Sûrehs*. The first revelation vouchsafed to the Prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Koran extended over twenty-three years, until the whole book, which had already existed on the 'well-preserved table' in heaven, was in the prophet's possession. During the time of the Abbaside caliphs it was a matter of the keenest controversy whether the Koran was created or uncreated. (The Oriental Christians have likewise always manifested a great taste for subtle dogmatic questions, such as the Procession of the Holy Ghost.) The earlier or Meccan Sûrehs, placed at the end of the book on account of their brevity, are characterized by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a later period the style is more studied and the narrative often tedious. The Koran is nevertheless regarded as the masterpiece of Arabic literature. The prayers of the Moslems consist almost exclusively of passages from this work, although they are entirely ignorant of its real meaning. Even by the early commentators much of the Koran was imperfectly understood, for Mohammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Koran being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

The best English translations of the Koran are those of *E. Sale* (1734; with a preliminary discourse and copious notes, ed. by Rev. E. M. Wherry, 1882-86, 4 vols., and also obtainable in a cheap form); *Rodwell* (London, 1861; 2nd ed., 1878); and *Palmer* (London, 1880). See also *Sir William Muir*, 'The Côran, its Composition and Teaching' (1878); *T. W. Arnold*, 'The Preaching of Islam' (London, 1896).

(3). Future State and Predestination. The doctrine of the resurrection has been grossly corrupted by the Koran and by subsequent tradition; but its main features have doubtless been borrowed from the Christians, as has also the appearance of Antichrist, and the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will re-appear the Mahdi, the twelfth Imam (p. lxx). The end of all things will be ushered in by the trumpet-blasts of the angel Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell. Some Moslems believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged according to the books of the recording angels (p. lxii). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds are weighed play an important part in deciding the soul's fate, and the doctrine of the efficacy of works is carried so far that it is believed works of supererogation may be placed to the credit of other believers. The demons and animals, too, must be judged. Hell, as well as heaven, has different regions; and El-Islâm also assumes the existence of a purgatory, from which release is possible. Paradise is depicted by Mohammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the strict interpretation of the Koran, absolutely predestined, although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Moslems. By virtue of their faith they regard themselves as certainly elect.

In the second place the Koran is considered to contain, not only a standard of ethics, but also a code of civil law.

The Morality of El-Islâm is specially adapted to the character of the Arabs. Of duties to one's neighbour, charity is the most highly praised, and instances of its practice are not unfrequent. Hospitality is much practised by the Beduins, and by the peasantry also in those districts which are not overrun with travellers. Frugality is another virtue of the Arabs, though too apt with them to degenerate into avarice and cupidity. The prohibition against eating unclean animals, such as swine, is based on ancient customary law. Whether Mohammed prohibited the use of intoxicating drinks merely because, as we learn from pre-islamic poets, drunken carouses were by no means infrequent, cannot now be ascertained.

Wine, however, and even brandy, are largely consumed by the upper classes.

Although POLYGAMY is sanctioned, every Moslem being permitted to have four wives at a time, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and families at once. The wives, moreover, are very apt to quarrel. The treatment of women as mere chattels, which is of very remote Oriental origin, constitutes the greatest defect of the system of El-Islâm, although the position of the female sex among the Oriental Christians and Jews is little better than among the Moslems. It is probably owing to this low estimate of women that the Moslems generally dislike to see them praying or occupying themselves with religion. The practice of wearing veils dates from remotest antiquity (Genesis xxiv, 65; Isaiah iii, 23) though it was not followed by the ancient Egyptians. A Moslem is not permitted to see any women unveiled except his own wife, female slaves, and his blood-relations. Even in the Christian churches (except the Protestant) the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are usually seen unveiled. The ease with which El-Islâm permits divorce is due to Mohammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the marriage-portion which she has received from her husband. The children are brought up in great subjection to their parents.

The repetition of PRAYERS *(ṣalâh)* five times daily is one of the chief duties of faithful Moslems. The hours of prayer are proclaimed *(adân)* by the muezzins *(muaddins)* from the minarets of the mosques: (1) *Maghrib*, a little after sunset; (2) *ʿAshâ*, nightfall, about $1^1/_2$ hour after sunset; (3) *Ṣubḥ*, daybreak; (4) *Ḍuhr*, midday; (5) *ʿAṣr*, afternoon, about 3 hours after midday. These periods of prayer also serve to mark the divisions of the day. The day is also divided into two periods of 12 hours each, beginning from sunset, so that reckoning of time must be altered according to the length of the day. Most people however content themselves with the sonorous call of the muezzin: *Allâhu akbar* (four times); *ashhadu an lâ ilâha illa'llâh* (twice); *ashhadu anna Muḥammedar-rasûlu'llâh* (twice); *ḥeiya ʿala'ṣ-ṣalâh* (twice); *ḥeiya ʿala'l-felâḥ* (twice), *Allâhu akbar* (twice), *lâ ilâha illa'llâh; i.e.* 'Allah is greatest; I testify that there is no God but Allah, I testify that Mohammed is the apostle of Allah; come to prayer; come to salvation; Allah is greatest; there is no God but Allah'. This call to prayer sometimes also reverberates thrillingly through the stillness of night, to incite to devotion the faithful who are still awake. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque. In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Koran with

certain prostrations in a given order. On Fridays the midday recital of prayer takes place three quarters of an hour earlier than usual, and is followed by a sermon. Friday is not, however, regarded as a day of rest, business being transacted. It has, however, of late become customary to close the courts of justice, the museums, and the government-offices in imitation of the Christian practice of keeping Sunday. — The Moslems frequently recite as a prayer the first Sûreh of the Koran, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiḥa* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; Thee we serve, and to Thee we pray for help; lead us in the right way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the Fast of the month *Ramaḍân* (p. lxxiv). From daybreak to sunset eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part rigorously observed, but prolonged nocturnal repasts afford some

compensation. Many shops and offices are entirely closed during this month. As the Arabic year is lunar, and therefore eleven days shorter than ours, the fast of Ramaḍân runs through all the seasons in the course of thirty-three years, and its observance is most severely felt in summer, when much suffering is caused by thirst.

The PILGRIMAGE TO MECCA, which every Moslem must undertake once in his life, is also deserving of mention. On approaching Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Kaaba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Bairam *(El-'Íd el-Kebîr)* is observed throughout all the Mohammedan countries. (The 'Lesser Bairam', Arab. *El-'Íd es-Ṣughaiyar*, follows Ramaḍân.) The month of the pilgrimage is called Dhu'l-Ḥiggeh (that 'of the pilgrimage'), and forms the close of the Moslem year.† The conduct of the caravan, with the gifts presented to the town of Mecca, the escort, and other items, costs the Egyptian government more than 50,000*l.* annually. For an account of the feast in connection with the pilgrimage, see p. lxxiii.

Most of the Arabic LITERATURE is connected with the Koran. Commentaries were written at an early period to explain the obscure passages in it, and there gradually sprang up a series of exegetical writings dwelling with elaborate minuteness upon every possible shade of interpretation. Grammar, too, was at first studied solely in connection with the Koran, and a prodigious mass of legal literature was founded exclusively upon the sacred volume (p. lxiii). Of late years, however, some attempts have been made to supersede the ancient law, and to introduce a modern European system (p. xix).

With regard to theological, to legal, and still more to ritualistic questions, El-Islâm has not always been free from dissension. Even

† MOHAMMEDAN CALENDAR. The Mohammedan era begins with July 16th (1st Moharrem) of the year 622 A. D., being the day of Mohammed's flight (Hegĭra) from Mecca to Medina (p. lxi). The Mohammedan year is purely lunar and has no reference or relation to the sun; it contains 354 days, or 355 in leap-years, eleven of which occur in each cycle of 30 years. There are 12 months, the first, third, etc., of which have 29 days each, the second, fourth, etc., 30 days. Their names are given at p. clxxv.

In order approximately to convert a year of our era into one of the Moslem era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. On Feb. 14th, 1907, began the Moslem year 1325.

The Gregorian calendar was introduced into Egypt in 1875, but is observed by government in the finance department only.

the orthodox believers or SUNNITES (from *sunna*, 'tradition') are divided into four schools or sects, the *Ḥanefites*, the *Shâfe'ites*, the *Mâlekites*, and the *Ḥambalites*, named after their founders. In addition to these must be mentioned the schools of *Free Thinkers*, who sprang up at an early period, partly owing to the influence of Greek philosophy. The orthodox party, however, triumphed, not only over these heretics, but also in its struggle against the voluptuousness and luxury of the most glorious period of the caliphs.

Asceticism and fanaticism were also largely developed among professors of El-Islâm, and another phase of religious thought was pure MYSTICISM, which arose chiefly in Persia. The mystics *(ṣûfi)* interpret many texts of the Koran allegorically, and their system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-'Arabi, born in 1164) that the *Orders of Dervishes* were founded.

Dervishes *(darwîsh*, plur. *darâwîsh)*. That earthly life is worthless, that it is a delusion, and at best a period of probation, are sentiments of frequent recurrence in the Koran. This pessimist view of life has been confirmed by Mohammed's conception of the Supreme Being, on whose awe-inspiring attributes he has chiefly dwelt, thus filling his adherents with a profound dread of their Creator. The result of this doctrine was to induce devout persons to retire altogether from the wicked world, the scene of vanity and disappointment, and to devote themselves to the practice of ascetic exercises, with a view to ensure their happiness in a future state. The fundamental aim of this asceticism was to strive after a knowledge of God by cultivating a kind of half-conscious and ecstatic exaltation of mind. A mystic love of God was deemed the great passport which enabled the worshipper to fall into this ecstatic trance, and to lose himself so completely in contemplation as to destroy his own individuality *(fanâ)* and blend it with that of the Deity *(ittiḥâd)*. As in Europe the monastic system and the mendicant orders sprang from the example of penitents and hermits who had renounced the world, so in the Mohammedan world asceticism was rapidly developed into an organized system of mendicancy. At an early period many noble thinkers and talented poets (such as the Persians Sa'di and Ḥâfiz) enrolled themselves in the ranks of the ascetics, but the dervishes of the present day have entirely lost the spirit of their prototypes, and have retained nothing but the mere physical capacity for throwing themselves into a mechanical state of ecstasy and rendering themselves proof against external sensations.

The following are the principal orders of dervishes *(ṭarîḳat ed-darâwîsh)* in Egypt: —

(1) The *Rifâ'îyeh* (sing. *rifâ'i*), an order founded by Seiyid Aḥmed Rifâ'a el-Kebîr, possess a monastery near the mosque of Sultan Ḥasan (see p. 62), and are recognizable by their black flags and black or dark blue turbans. The best-known sects of this order are the *Ûlâd 'Ilwân*, or *'Ilwânîyeh Dervishes*, and the *Sa'dîyeh Dervishes*. The former are noted for their extraordinary performances at festivals, such as thrusting iron nails into their eyes and arms, breaking large stones against their chests, as they lie on their backs on the ground, and swallowing burning charcoal and fragments of glass. The Sa'dîyeh, who usually carry green flags, are snake-charmers (p. xxvi), and on the Friday on which the birthday of the prophet is celebrated used to allow their sheikh to ride over them on horseback (the *dôseh;* p. lxxiii).

(2) The *Ḳâdirîyeh* (sing. *ḳâdiri*), an order founded by the celebrated Seiyid 'Abd el-Ḳâdir el-Gîlâni, have white banners and white turbans. Most of them spend their time in fishing, and in their processions they

carry nets of different colours, fishing-rods, and other insignia of their chief pursuit.

(3). The *Senûsiyeh*, founded by the Algerian *Mohammed ben-'Ali es-Senûsi* (d. 1859), have spread over Arabia and the entire N. part of Africa, especially in the Egyptian oases of the Libyan desert. The residence of the chief of the order, which was formerly in the oasis of Gaghabûb and then in the oasis of Kufra, was recently removed to Karu, situated between Kufra and Abeshr, the capital of Wadaï. The teaching of Senûsî was directed towards a return to the original strictness of El-Islâm and to its emancipation from the dominion of Europeans and other heretics. The members of the order abstain from music, singing, dancing, tobacco, and coffee.

(4). The *Sammâniyeh*, established at the end of the 18th cent. by *Sheikh Sammân*, practise extreme asceticism, seeking seclusion for the purpose in cells, caves, deserts, and even in the sea. Mohammed Ahmed, the mahdi of Kharṭûm (p. c), who appeared at El-Obeïd (p. 417) in 1880 as the 'Summoned of God', joined this order.

(5) The *Aḥmediyeh* (sing. *aḥmedi*), the order of Seiyid Aḥmed el-Bedawi, are recognized by their red banners and red turbans. This order is very numerous and is much respected. It is divided into many sects, but of these the two most important only need be mentioned. One of these is the *Shinnâwîyeh*, who play an important part in the ceremonies at the tomb of Seiyid Aḥmed at Ṭanṭa (p. 29). The other sect is that of the *Ûlâd Nâḥ*, who are generally young men, wearing high pointed caps with a plume of strips of coloured cloth, and a number of small balls strung across their breasts, and carrying wooden swords and a kind of whip made of a thick plait of rope.

The ceremony of the admission of members to all these orders is a very simple matter. The candidate *(el-murîd)* performs the customary ablutions, sits down on the ground beside the superior (*el-murshid*, or spiritual leader), gives him his hand, and repeats after him a set form of words, in which he expresses penitence for his sins and his determination to reform, and calls Allah to witness that he will never quit the order. The ceremony terminates with three recitals of the confession of faith by the murîd, the joint repetition of the *fâtiḥa* (p. lxvi), and a kissing of hands.

The religious exercises of all the dervishes consist chiefly in the performance of **Zikrs** (*i. e.* pious devotions, or invocations of Allah; see below). Almost all the dervishes in Egypt are small tradesmen, artisans, or peasants. Most of them are married men, and they take part in the ceremonies peculiar to their order at stated seasons only. Some of them, however, make it their business to attend festivals and funerals for the purpose of exhibiting their zikrs. These last are called *fuḳara* (sing. *faḳîr*), *i. e.* 'poor men'. Others again support themselves by drawing water (*ḥemali;* see p. 44). Those who lead a vagrant life and subsist on alms are comparatively few in number. The dervishes of this class usually wear a kind of gown *(dilk)* composed of shreds of rags of various colours sewn together, or a shaggy coat of skins, and carry a stick with strips of cloth of various colonrs attached to the upper end. A considerable nnmber of them are insane, in which case they are highly revered by the people, and are regarded as specially favoured by God, who has taken their spirits to heaven, while he has left their earthly tabernacle behind.

The *Zikrs* of the *Dancing* and the *Howling Dervishes* are the best known. These dervishes perform the zikrs by violent movements of the upper part of the body, incessantly shonting the Moslem confession of faith — 'lâ ilâha', etc., until they at length attain the ecstatic condition, and finish by repeating the word *hû*, *i.e.* 'he' (God) alone. They sometimes fall into a kind of epileptic convulsion, and foam at the mouth; but no notice is taken of them, and they are left to recover without assistance.

The Worship of Saints and Martyrs was inculcated in connection with El-Islâm at an early period. Thus the tomb of Moham-

med at Medina, and that of his grandson Ḥosein at Kerhela, became particularly famous, and every little town soon boasted of the tomb of its particular saint. In many of the villages the traveller will observe small dome-covered buildings with grated windows. These are saints' tombs and are called '*Sheikhs*' (comp. p. clv). 'Sheikh' also means a chief or old man. Shreds of cloth are often seen suspended from the gratings of these tombs, or on certain trees which are considered sacred, having been placed there by devout persons. About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The WAHABIS, named after their founder 'Ahd el-Wahhâb, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Mohammed and Ḥosein, as objects of superstitious reverence, and sought to restore the primitive simplicity of the prophet's code of morals. As a political power, however, they were suppressed by Mohammed Ali (p. xcvii).

We have hitherto spoken of the doctrines of the *Sunnites* (p. lxviii) who form one great sect of El-Islâm. At an early period the SHIITES (from *shî'a*, 'sect') seceded from the Sunnites. They assigned to Ali, the son-in-law of Mohammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the Imams descended from him. El-Mahdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. Most of the Persians are Shiites. Towards the West also Shiitism was widely disseminated at an early period, particularly in Egypt under the régime of the Fatimite sovereigns. The Shiites are extremely fanatical, refusing even to eat in the society of persons of a different creed. As to the other sects, chiefly confined to Syria (*Metâwileh*, *Ismaïlians*, *Nosairîyeh*, *Druses*, etc.), see *Baedeker's Palestine and Syria*.

Remarks on Mohammedan Customs.

The rite of circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is previously conducted through the streets in holiday attire, the procession being frequently united with some bridal party, in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments, which are designed to attract attention, and thus avert the evil eye from his person. He half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. The first personage in the procession

is usually the barber's boy, carrying the '*ḥeml*', or barber's sign, a kind of cupboard made of wood, in the form of a half-cylinder, with four short legs. The flat front of the ḥeml is adorned with pieces of looking-glass and embossed brass, while the back is covered with a curtain. Two or more boys are often thus paraded together, being usually driven in a carriage and attended by music.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. A man in search of a bride employs the services of a relative, or of a professional female match-maker, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay a bridal-portion *(mahr)* amounting to about 25 *l.*, more being paid when the bride is a spinster than if she is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband, or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*Zeffet el-Ḥammâm*'. It is headed by several musicians with hautbois and drums; these are followed by several married female friends and relatives of the bride in pairs, and after these come a number of young girls. The bride follows, under a silken canopy, open in front and carried on four long poles by four men. At the end of each pole is tied an embroidered cloth. In Cairo, however, this canopy is generally replaced by a carriage of some kind. The bride is usually enveloped from head to foot in a cashmere shawl, and wears on her head a small çap, or crown, of pasteboard. The procession moves very slowly, and another body of musicians brings up the rear. The shrieks of joy which women of the lower classes utter on the occurrence of any sensational event are called *zaghârîṭ* (sing. *zaghrûṭa*). The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning, the funeral takes place the same day; but if in the evening, it is postponed till next day. The body is washed and mourned over by the family and the professional mourning women *(neddâbeh)*; the *fikîs*, or schoolmasters, read several Sûrehs of the Koran by its side; after this, it is wrapped in its white or green winding sheet, placed on the bier, and then carried forth in solemn procession. The foremost persons in the cortège are usually six or more poor, and generally blind, men, who walk in twos or threes at a slow pace, chanting the creed — 'There is no God but God; Mohammed is the ambassador of God; God be gracious to him and preserve him!' These are followed by several male relatives of the deceased,

and sometimes by a number of dervishes with the flags of their order, and then by three or more schoolboys, one of whom carries a copy of the Koran, or of parts of it, on a stand made of palm branches, covered with a cloth. The boys usually chant in a loud and shrill voice several passages from the '*Ḥashrîyeh*', a poem describing the last judgment. The bier, with the head of the deceased foremost, comes next, being borne by three or four of his friends, who are relieved from time to time by others. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning women, whose business it is to extol the merits of the deceased. If the deceased was the husband or father of the family, one of the cries is: 'O thou camel of my house', the camel being the emblem of the bread-winner of the household.

The body is first carried into that mosque for whose patron saints the relatives entertain the greatest veneration, and prayers are there offered on its behalf. After the bier has been placed in front of the tomb of the saint, and prayers and chants have again been recited, the procession is formed anew and moves towards the cemetery, where the body is laid in the tomb in such a position that its face is turned towards Mecca. Among the women are the relatives and friends of the deceased, distinguished by a strip (usually blue) of linen, cotton, or muslin bound round the head, with the end hanging down behind. They usually also carry a blue cloth, which they sometimes hold aloft and sometimes wrap round their head or face with both hands. Men wear no mourning clothes. The women, especially in the country, frequently put dust on their brows and breasts, or stain their hands and forearms blue. These practices, though forbidden by the Prophet, are survivals from antiquity, as may be seen on comparing the representations of ancient funerals at Thebes and elsewhere. The mourning women occasionally interrupt their lamentations to rest on the ground and smoke. Rich men, or pious sheikhs and ulamas are buried with greater pomp, to which religious fraternities and dervishes with their flags contribute; water is distributed; and the riding-horse and a buffalo are led in the procession. The buffalo is slaughtered at the tomb and its flesh distributed among the poor.

Another custom peculiar to the Moslems is the separation of the sexes even after death. In family-vaults one side is set apart for the men, the other for the women (comp. p. clv). Between these vaults is the entrance to the tomb, usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in them when he is being examined by the angels Munkar and Nekîr on the first night after his interment (see p. lxii).

Religious and Popular Festivals of the Mohammedans.

The dates of these festivals, which may all be seen to the best advantage at Cairo, cannot easily be given according to the European computation of time, owing to the variable character of the Arabian lunar year (comp. p. lxvii). Calendars reducing the Mohammedan and Coptic reckoning of time to the European system may, however, be obtained at any bookseller's. The Almanac issued yearly by the Survey Department of the Ministry of Public Works may be recommended (price 25 mill.); it contains a number of other useful details.

The first month of the Arabian year is the *Moḥarrem*, the first ten days of which *('ashar)*, and particularly the 10th *(yôm 'ashûra)*, are considered holy. On these days alms are distributed, and amulets purchased. Mothers, even of the upper classes, carry their children on their shoulders, or cause them to be carried, through the streets, and sew into the children's caps the copper coins presented to them by passers-by. On the 10th Moharrem, the highly revered *'Ashûra* day, on which Adam and Eve are said first to have met after their expulsion from Paradise, on which Noah is said to have left the ark, and on which Ḥosein, the grandson of the Prophet, fell as a martyr to his religion at the battle of Kerbela, the Gâmia' Seiyidna Ḥosein (p. 50) is visited by a vast concourse of noisy religious devotees. Troops of Persians in long white robes parade the streets, cutting themselves with swords in the forehead nntil the blood streams down and stains their snowy garments. Two boys, representing Ḥasan and Ḥosein, are also led through the streets on horseback, with blood-stained clothes.

At the end of *Ṣafar*, the second month, or at the beginning of *Rabî' Auwîl*, the third, the MECCA CARAVAN (p. lxvii) returns home. Detached groups of pilgrims occasionally return before the rest of the cavalcade, and their arrival is always signalized by the blowing of trumpets and beating of drums. A pyramidal wooden erection, called the *Maḥmal*, hung with beautifully embroidered stuffs, and carried by a camel, accompanies the procession as a symbol of royalty. The interior of the Maḥmal is empty, and to the outside of it are attached two copies of the Koran. The procession usually enters the city by the *Bâb en-Naṣr* (p. 72). In 1½-2 hrs. it reaches the Rumeileh (p. 63), the large open space in front of the citadel, from which last twelve cannon-shots are fired as a salute. The cortège then sweeps round the Rumeileh, and finally enters the citadel. The departure of the pilgrims (p. lxvii) is attended with similar ceremonies.

The great festival of the MÛLID EN-NEBI, the birthday of the prophet, is celebrated at the beginning of *Rabî' Auwîl*, the third month. The preparations for it begin on the second day of the month, and the most important ceremonies take place on the evening of the eleventh. The city, and particularly the scene of the festival, in the 'Abbâsîyeh (p. 73), is then illuminated by means of lamps hung on wooden stands *(ḳâim)* made for the purpose. Processions of dervishes (p. lxviii) parade the streets with flags by day, and with lamps by night. On this evening the sellers of sweetmeats frequently exclaim — 'A grain of salt for the eye of him who will not bless the Prophet!' The *Dôseh*, or ceremony of riding over the dervishes, also took place on the twelfth of this month. Some fifty dervishes or more lay close together on the ground, and allowed the sheikh of the Sa'diyeh dervishes on horseback to ride over them. Accidents rarely happened, although the horse trod on every one of the prostrate figures. During this ceremony the spectators shouted incessantly, 'Allâh-lá-lá-láh-láh!' This barbarous custom was suppressed by the Khedive Taufîḳ, and the ceremonies are confined to the procession of the sheikh and the reading of the Koran in the Khedive's tent. At night a great zikr is performed by the dervishes (p. lxix). On this festival, as on all the other 'mûlids', the jugglers, buffoons, and other ministers of amusement, ply their calling with great success.

In the fourth month, that of *Rabî' Tâni*, occurs the peculiarly solemn festival of the birthday or *Mûlid of Ḥosein*, the prophet's grandson, the principal scene of which is the mosque of Ḥosein (p. 50), where the head of

Hosein is said to be interred. This festival lasts fifteen days and fourteen nights, the most important day being always a Tuesday *(yôm el-talât)*. On this occasion the *'Ilwânîyeh Dervishes* (p. lxviii) sometimes go through their hideous performance of chewing and swallowing burning charcoal and broken glass, and their wild dances. On the chief days, and on their eves, great crowds congregate in and around the mosque. On these occasions the Koran is read aloud to the people, the streets adjoining the mosque are illuminated, the shops are kept open, and story-tellers, jugglers, and others of the same class attract numerous patrons.

In the middle of *Regeb*, the seventh month, is the *Mûlid of Seiyideh Zeinab* ('Our Lady Zeinab'), the granddaughter of the prophet. The festival, which lasts fourteen days, the most important being a Tuesday, is celebrated at the mosque of the Seiyideh Zeinab (p. 69), where she is said to be buried. — On the 27th of this month is the *Leilet el-Mi'râg*, or night of the ascension of the prophet, the celebration of which takes place outside the Bâb el-'Adawi, in the N. suburb of Cairo.

On the first, or sometimes on the second, Wednesday of *Sha'bân*, the eighth month, the *Mûlid of Imâm esh-Shâfe'i* is commemorated, the centre of attraction being the mosque mentioned at p. 111. This festival is numerously attended, as most of the Cairenes belong to the sect of Imam Shâfe'i (p. lxviii).

The month of *Ramaḍân* (p. lxvi), the ninth, is the month of fasting, which begins as soon as a Moslem declares that he has seen the new moon. The fast is strictly observed during the day, but the faithful indemnify themselves by eating, drinking, and smoking throughout the greater part of the night. At dusk the streets begin to be thronged, the cafés attract numbers of visitors, and many devotees assemble at the mosques. The eve of the 27th of the month is considered peculiarly holy. It is called the *Leilet el-Kadr*, or 'night of honour', owing to the tradition that the Koran was sent down to Mohammed on this night. During this sacred night the angels descend to mortals with blessings, and the portals of heaven stand open, affording certain admission to the prayers of the devout.

The month Ramaḍân is succeeded by that of *Shawwâl*, on the first three days of which is celebrated the first and minor festival of rejoicing, called by the Arabs *El-'Id es-Soghaiyar* (the lesser feast), but better known by its Turkish name of *Beirâm (Bairam)*. The object of the festival is to give expression to the general rejoicing at the termination of the fast; and as at our Christmas, parents give presents to their children, and masters to their servants at this festive season. Friends embrace each other on meeting, and visits of ceremony are exchanged. During this festival the Khedive also receives his principal officials, ambassadors, etc.

At this season the traveller may also pay a visit to the cemetery by the Bâb en-Naṣr, or to one of the others, where numerous Cairenes assemble to place palm-branches or basilicum *(rîḥân)* on the graves of their deceased relatives, and to distribute dates, bread, and other gifts among the poor.

A few days after the Bairam, the pieces of the *Kisweh*, or covering manufactured at Constantinople, at the cost of the Sultan, for the Kaaba (the most sacred sanctuary in the interior of the temple at Mecca), whither it is annually carried by the pilgrims, are conveyed in procession to the citadel, where they are sewn together and lined. The ceremonies which take place on this occasion are repeated on a grander scale towards the end of the month of *Shawwâl* (generally the 23rd), when there is a gay procession of the escort which accompanies the pilgrimage caravan to Mecca, and also takes charge of the Maḥmal (p. lxxiii). On this occasion every true believer in the prophet, if he possibly can, spends the whole day in the streets. The women don their smartest attire. Many of the harem windows are opened, and the veiled inmates gaze into the streets. The chief scene of the ceremonies is the Rumeileh (p. 63), where a sumptuous tent of red velvet and gold is pitched for the reception of the dignitaries. The procession is headed by soldiers, who are followed by camels adorned with gaily coloured trappings, and bearing on their humps bunches of palm-branches with oranges attached. Each section of the cavalcade is

preceded by an Arabian band of music, the largest section being that which accompanies the *Takhtṭara*, or litter of the Emîr el-Ḥagg, and the next in order that of the *Delîl el-Ḥagg*, or leader of the pilgrims, with his attendants. Next follow various detachments of pilgrims and dervishes with banners, and lastly the Maḥmal (see p. lxxiii).

On the 10th of *Dhu'l-Higgeh*, the twelfth month, begins the great festival of *El-ʿÎd el-Kebîr (Ḳurbân Beirâm)*, which resembles the lesser feast (el-ʿîd eṣ-ṣughaiyar) already mentioned. On this day, if on no other throughout the year, every faithful Moslem eats a piece of meat in memory of the sacrifice of Abraham, and the poor are presented with meat by the rich.

With the Rising of the Nile also there are connected several interesting festivals, closely resembling those of the ancient period of the Pharaohs, which even the Christian epoch was unable entirely to obliterate. As, however, they take place in summer, few travellers will have an opportunity of witnessing them. As these festivals have reference to a regularly recurring phenomenon of nature, their dates are necessarily fixed in accordance with the Coptic solar reckoning of time, instead of the variable Arabian lunar year. — The night of the 11th of the Coptic month Baûneh (June 17-18th) is called *Leîlet en-Nuḳṭeh*, *i.e.* the 'night of the drop', as it is believed that a drop from heaven (or a tear of Isis, according to the ancient Egyptian myth) falls into the Nile on this night and causes its rise. The astrologers profess to calculate precisely the hour of the fall of the sacred drop. The Cairenes spend this night on the banks of the Nile, either in the open air, or in the houses of friends near the river, and practise all kinds of superstitious customs. One of these consists in the placing of a piece of dough by each member of a family on the roof of the house; if the dough rises, happiness is in store for the person who placed it there, while its failure to rise is regarded as a bad omen. In the second half of June the river at Cairo begins slowly to rise. On the 27th of the Coptic month Baûneh (July 4th) the *Munâdi en-Nîl*, or Nile-crier, is frequently heard in the morning, announcing to the citizens the number of inches that the river has risen. The munâdi is accompanied by a boy, with whom he enters on a long religious dialogue by way of preface to his statements, which, however, are generally inaccurate. The next important day is that of the *Cutting of the Dam (yôm gebr el-baḥr*, or *yôm wefa el-baḥr)*, about the 17th of the Coptic month of Misra (*i.e.* about Aug. 24th), when the principal ceremonies are performed to the N. of the former Fumm el-Khalîg (p. 100). The Nile-crier, attended by boys carrying flags, announces the *Wefa en-Nîl* (*i.e.* superfluity of the Nile), or period when the water has reached its normal height of sixteen ells (p. 101). The actual cutting through of the dam can no longer take place, but the festivities go on as before.

IV. Outline of the History of Egypt.

I. Ancient History.

By Professor G. Steindorff.

a. From the Earliest Times to the Macedonian Conquest in 332 B.C.

Exact systems of chronology were as little known to the ancient Egyptians as to the other peoples of antiquity. The events they desired to record were dated according to the years of the king reigning at the time. In order to determine at what period a particular king had reigned, the priests drew up long lists of monarchs, fragments of which have survived to the present day (pp. 81, 236). The chronological epitomes, moreover, which are all that has been transmitted to us of the 'Egyptian History' written in Greek by the priest Manetho†, were founded on these native registers. Manetho arranged all the rulers of Egypt, from Menes, the first king, to Alexander the Great, in 31 Dynasties, which correspond, generally speaking, to the various royal houses that held sway in Egypt successively or (at certain periods) contemporaneously. This arrangement has been generally adopted by writers on the subject; but at the same time, for the sake of convenience, several dynasties are frequently grouped together under the name of a 'period', 'empire', or 'kingdom'. The lack of any settled chronology renders it, of course, impossible to assign anything like exact dates for the kings before Psammetikh I. The dates, therefore, in the following outline are given as approximate merely, and in the earliest period may sometimes be even centuries out.

1. Prehistoric Period (before 3300 B.C.).

The dark prehistoric period, which later traditions fill up with dynasties of gods and demigods, is illumined by a few scattered rays of light only. It may be taken as certain that the country did not originally form one single kingdom, but was divided into two states — the 'Northern', corresponding to the Delta, and the 'Southern', stretching from the neighbourhood of Memphis (Cairo) to the Gebel Silsileh, and afterwards to the First Cataract. Each of these states was subdivided into a number of small principalities, originally independent but afterwards dependent, which still existed in historic times as 'nomes' or provinces. The two Egyptian kingdoms were for a time hostile to each other. Their final union seems

† Manetho of Sebennytos (p. 170) flourished in the reigns of Ptolemy I. and Ptolemy II. He was probably a priest at Heliopolis and wrote his three books of Αἰγυπτιακὰ Ὑπομνήματα in the reign of Philadelphus.

to have been operated from Upper Egypt by King Menes, just how is unknown. The memory of the division subsisted beyond the dawn of the historic period; the arms of the united empire were formed by the union of the lily and the papyrus, the symbolical plants of Upper and Lower Egypt; the king styled himself 'King of Upper and Lower Egypt' or 'Lord of both Lands', and wore the double tiara consisting of the white crown of the S. and the red crown of the N.; and at the base of the temple-walls were represented on one side the provinces of the S., and on the other the provinces of the N. Even in matters of administration respect was paid to this distinction, which was further emphasized by the physical differences of the two regions. The introduction of the Egyptian calendar also belongs to the primæval period and begins with July 14th, 4241.

2. Earliest Period of the Kings (ca. 3300-2900 B.C.).

I. and II. DYNASTIES †, said to have originated at This (p. 231) in Upper Egypt.

Menes *(Menē)* united Egypt about 3300 B.C. and founded the so-called 'White Walls', a fortified city on the site afterward occupied by Memphis (p. 140). The tombs of Menes and his successors have been discovered at Abydos (p. 238).

3. The Ancient Empire (ca. 2900-2350 B.C.).

III. DYNASTY (2900-2850 B.C.).

This dynasty originated at Memphis, where their tombs also were situated. The most ancient mastabas date from this period.

Zoser, builder of the Step Pyramid at Saḳḳâra (p. 142).

IV. DYNASTY (ca. 2850-2700 B.C.).

An epoch of powerful monarchs, who built the great pyramids.

Snofru, builder of the Pyramid of Meidûm (p. 205) and probably also of the great pyramid at Dahshûr (p. 163).

Kheops or **Cheops** *(Khufu)*
Khephren *(Khefrē)*
Mencheres or **Mykerinos** *(Menkewrē)*
} Builders of the three great Pyramids of Gîzeh (pp. 124-130).

† Only the most important kings of each dynasty are mentioned. Dynasties given in full are prefixed by an asterisk. — The names of the kings are here usually given in the Greek form, with the Egyptian form in brackets. When, however, only *one* form is shown, the Egyptian is preferred.

V. DYNASTY (2700-2550 B.C.).

Egypt now reached the zenith of her civilization; art, in particular, attained a perfection never again reached. The pyramids of the kings are mostly near Abuṣîr (p. 137), where also special sanctuaries were built for the sun-god Rē (p. 138).

Nuserrē built the sanctuary of Abu Gurâb (p. 137) and the pyramid and funeral temple at Abuṣîr (p. 138).

Onnos *(Unis)*, the last king of the 5th Dyn., built his pyramid near Saḳḳâra (p. 161). After his death internal dissensions seem to have broken out, resulting in the accession of a new dynasty.

VI. DYNASTY (ca. 2550-2350 B.C.).

Under this dynasty the power of the kings was more limited, and the small principalities recovered some of their independence. In foreign affairs far-reaching commercial relations were entered into with the Upper Nile, Punt (the S. coast of the Red Sea), Syria, etc.

Othoes *(Teti)*
Phiops I. *(Pepi I.)*
Methusuphis *(Merenrē Ment-em-sof)*
Phiops II. *(Neferkerē Pepi II.)*

} Builders of pyramids at Saḳḳâra (pp. 159, 162).

Towards the end of the 6th Dyn. the monarchy fell and civil strife broke out. While the successors of the 6th Dyn. *(VIII. Dynasty)* may have maintained themselves at Memphis, a new race of independent kings established themselves at Heracleopolis *(IX. & X. Dynasties)* and for a time ruled the whole of Egypt. On the other hand the chief power in the S. was seized by Theban princes *(XI. Dynasty)*, most of whom were named **Mentuhotep**. The funeral temple of one of these has been found at Deir el-Baḥri (p. 300). Dependent on these sovereigns were the Theban sub-kings named Entef, whose small tombs lie near Drah Abu'l Negga (p. 279). The Mentuhoteps finally overthrew the kings of Heracleopolis and gradually succeeded in reuniting the whole country. The first ruler over reunited Egypt was *Amenemhēt I.*, with whom begins —

4. The Middle Empire (about 2000-1580 B.C.).

*XII. DYNASTY (2000-1788 B.C.).

This was Egypt's most prosperous period, and an epoch of great buildings. There is hardly a considerable town in Egypt without some traces of the building activity of the kings of this dynasty. Literature and art also flourished. The kingdom was organized as a feudal state.

Amenemhēt I. *(Amenemēs)* restored peace; his tomb is the northern pyramid at Lisht (p. 204).

Sesostris I. *(Senwosret I.)* conquered Nubia; his tomb is the southern pyramid at Lisht (p. 204).

Amenemhēt II.; his tomb is the smaller stone pyramid at Dahshûr (p. 163).

Sesostris II., builder of the pyramid of Illahûn (p. 190).

Sesostris III. (the famous Sesostris of the Greeks) consolidates the sovereignty over Nubia. Pyramid at Dahshûr (p. 163).

Amenemhēt III., builder of the pyramid and great temple (so-called Labyrinth) at Ḥawâra (p. 191).

Amenemhēt IV.

Sebek-nofru, a queen.

XIII.-XVI. DYNASTIES (1788-1580 B.C.).

The monarchs of the *13th Dynasty*, most of whom were named **Sebekhotep,** maintained Egypt at the height of her power for some time, but a period of decline afterwards set in. There is no period of Egyptian history at which kings were more numerous, most of them reigning but a short time. The South was probably ruled by the descendants of the ancient Theban kings, while in the town of Xoïs, in the W. Delta, another family raised themselves to power, forming the *14th Dynasty*.

About this time (ca. 1680 B.C.) Egypt was conquered by a Semitic people, known as *Hyksos, i.e.* 'Shepherd Kings' *(15th & 16th Dynasties)*, who were doubtless Syrian Beduins. Few of their monuments have been preserved; but it is evident that they conformed to the ancient culture of Egypt.

5. The New Empire (1580-1090 B.C.).

Egypt became a great power during this period. At first the culture of the New Empire differed little from that of the Middle Empire, but under Thutmosis III. political and social life as well as the art of Egypt underwent a radical change, owing to the new relations with W. Asia. The tribute paid by foreign states caused an enormous flood of wealth to pour into Egypt, and especially into Thebes, the capital. The earlier buildings, that had fallen into disrepair, were now replaced by imposing monuments, such as the temples at Karnak, Luxor, etc.

XVII. DYNASTY (ca. 1580-1545).

While the Hyksos were established in the N. part of the land, the S. was ruled by Theban princes, who were at first vassals of the foreign intruders. The tombs of these princes lie near Drah Abu'l Negga (p. 279). Among them were —

Sekenyen-Rē I., II., III. The mummy of one of these was found at Deir el-Baḥri (p. 95).

Kemosē. His queen was perhaps *Ahhotep*, whose jewels are now in the Cairo Museum (p. 93).

Amosis (*Ahmosē*, 1580-1557 B.C.), perhaps the son of Kemosē, conquered Auaris, the chief fortress of the Hyksos, and expelled the intruders from Egypt, which was reunited under one sceptre. The Biblical story of the Exodus may possibly relate to the expulsion of the Hyksos.

Amenophis I. (*Amenhotep*, 1557-1545 B.C.). This king and his mother *Nefret-erē* were afterwards regarded as the patron-gods of the Necropolis of Thebes.

*XVIII. DYNASTY (1545-1350 B.C.).

Thutmosis I. (*Thutmosē*, 1545-1501 B.C.). His tomb at Bîbân el-Mulûk (p. 293) was the first royal rock-tomb of the Pharaohs. During his lifetime his children fought for the succession.

Makerē-Hatshepsowet, queen and builder of the temple of Deir el-Baḥri (p. 295). Her tomb is at Bîbân el-Mulûk (p. 291).
Thutmosis II.
Thutmosis III. (1501-1447 B.C.).
} reigned alternately.

After the death of his sister and brother —

Thutmosis III. reigned alone. He was one of the most notable Egyptian kings, conquered Syria, and established the influence of Egypt in W. Asia. His rock-tomb is at Bîbân el-Mulûk (p. 292).

Amenophis II. (*Amenhotep;* 1447-1420 B.C.); rock-tomb at Bîbân el-Mulûk (p. 292).

Thutmosis IV. (1420-1411 B.C.) excavated the Sphinx at Gîzeh (p. 132). Tomb at Bîbân el-Mulûk (p. 294).

Amenophis III. (1411-1375 B.C.; called *Memnon* by the Greeks), whose wife was named *Teyē*, maintained intercourse with the kings of Babylon, Assyria, Mitâni (on the upper Euphrates), etc. (see cuneiform tablets from Tell el-'Amarna, p. 89), and built temples in Nubia, Luxor, Medînet Habu (Colossi of Memnon, p. 325), and elsewhere. His tomb and that of his wife are both at Bîbân el-Mulûk (pp. 294, 282).

Amenophis IV. (1375-1358 B.C.) endeavoured to replace the old religion by the worship of a single deity, *viz.* the sun, an endeavour perhaps to provide a god that should be worshipped in common by all the peoples of the extensive empire (p. cxx). The movement was probably instigated by the priests of Heliopolis and was directed at first only against the gods of Thebes, who, during the New Empire, had thrown all others into the shade. Many of the ancient deities, especially those of Thebes, were fanatically 'persecuted', their images and names being removed from all monuments. For his own original name, in which the name of Ammon occurs, the king substituted that of *Ekh-en-aton* or *Spirit of the Sun*. Tell el-'Amarna (p. 216), near which is the supposed tomb of the king (p. 222), was made the capital instead of Thebes. After the death of Amenophis internal commotions broke out and the new religion was again abolished.

Among his successors (1358-1350 B.C.) were **Eyē** (tomb at Bîbân el-Mulûk, p. 294) and **Tut-enkh-Amun**, who transferred the royal residence back to Thebes.

*XIX. DYNASTY (1350-1200 B.C.).

Harmaïs (*Haremheb*, 1350-1315 B.C.) restored peace.

Ramses I. (*Ramessē*), a short reign. His tomb is at Bîbân el-Mulûk (p. 287).

Sethos I. (*Sethi I.*) fought against the Libyans, the Syrians, and the Hittites (Kheta), a powerful people that under the 18th Dyn. had penetrated from Asia Minor into N. Syria and threatened the Egyptian possessions in Syria and Palestine. Sethos built large temples at Karnak, Kurna, and Abydos. His tomb is at Bîbân el-Mulûk (p. 287); his mummy at Cairo (p. 95).

Ramses II. (*Ramessē*, ca. 1292-1225 B.C.), the most celebrated of all Egyptian kings. He waged tedious wars against the Hittites (battle of Kadesh, p. 303), finally making a peace with them in the 21st year of his reign (p. 268), which left Palestine proper in the possession of the Egyptians, while N. Syria was acknowledged to be tributary to the Hittites. Ramses developed an extraordinary building activity in the course of his reign of 67 years. Perhaps one-half of all the extant temples date from this reign; and the name of Ramses is found in nearly every group of ruins in Egypt. His largest temples were those of Abu Simbel (p. 394), Karnak (p. 261), Luxor (p. 253), the Ramesseum (p. 301), Abydos (p. 237), Memphis (p. 141), and Bubastis (p. 167). His tomb is at Bîbân el-Mulûk (p. 283); his mummy at Cairo (p. 95). Ramses II. is frequently identified, but probably erroneously, with the 'Pharaoh of the Oppression' (Exod. i, 11). Of his numerous sons only one survived him, *viz.* —

Merenptah, who carried on campaigns against the Libyans and their allies, the peoples of the Mediterranean. His mortuary temple is at Thebes (p. 304); his grave is at Bîbân el-Mulûk (p. 283), his mummy at Cairo (p. 95).

Sethos II. was buried at Bîbân el-Mulûk (p. 287). His short reign was followed by a period of anarchy, in which various claimants (*Si-Ptah*, *Amen-meses*) fought for the throne. Decline of the kingdom.

*XX. DYNASTY (1200-1090 B.C.).

Seth-nakht succeeded in restoring peace.

Ramses III. (*Ramessē*, 1200-1179 B.C.) conquered the Libyans and in two great battles repelled an invasion of barbarians who approached from Asia Minor by land and by water, threatening Egypt. His reign of 21 years was thereafter an epoch of peace and quiet, in which several large buildings (*e.g.* the temple at Medînet Habu, p. 319) were erected. The king presented great gifts to the gods, especially to the Theban Ammon, who had been richly endowed by former kings also. The high-priest of Ammon gradually became the greatest power in the state. The king's tomb is at Bîbân el-Mulûk (p. 285); his mummy at Cairo. His successors —

Ramses IV.-Ramses XII. gradually fell more and more under the control of the priests of Ammon. Their tombs are at Bîbân el-Mulûk (pp. 281 et seq.). After the death of Ramses XII. —
Herihor, high-priest of Ammon, occupied the throne for a short time.

6. Period of Foreign Domination (1090-663 B.C.).

XXI. DYNASTY (TANITES; 1090-945 B.C.).

The empire now fell to pieces. At Tanis a new dynasty arose *(Psusennes, Amenemopet)*, which contested the rule of the high-priests at Thebes. *Pinotem I.*, a Theban priest-king, through marriage alliances with the Tanite dynasty, became king of all Egypt, while his sons obtained the influential and lucrative dignity of high-priests of Thebes. Nubia recovered its independence; and the Egyptian dominion in Palestine terminated.

XXII. DYNASTY (945-745 B.C.).

The kings of this dynasty were of Libyan origin. Their ancestors, like the Mamelukes of later days, had come to Egypt as the leaders of mercenary troops. Settling in the E. Delta, their power grew as that of the monarchy declined. The royal residence under this dynasty was Bubastis (p. 167); Thebes steadily declined in importance. Royal princes assumed the office of high-priests of Ammon.

Sesonchis (*Sheshonk I.*; the *Shishak* of the Bible) overthrew the Tanites. In the 5th year of Rehoboam of Judah he captured Jerusalem and plundered the Temple of Solomon (ca. 930 B.C.). For his monument of victory, see p. 264.

Under his successors (*Osorkon, Takelothis, Sheshonk*, etc.) the throne once more lost power, and the country was subdivided into small independent principalities. Among these are reckoned the members of the —

XXIII. DYNASTY (745-718 B.C.),

who reigned in Tanis, but of whom we know little. The kings of Ethiopia, whose capital was Napata (p. 408), made themselves masters of Upper Egypt.

B.C. 730. **Tefnakhtē,** Prince of Saïs and Memphis, attempted to seize the sovereignty of Lower Egypt, but was defeated by **Piankhi,** King of Ethiopia, who captured Memphis. (For Piankhi's monument of victory, see p. 83.)

*XXIV. DYNASTY.

Bochchoris *(Bekenranf)*, son and successor of Tefnakhtē, secured the sovereignty of Lower Egypt, while Upper Egypt

remained subject to the Ethiopians. *Sabakon* of Ethiopia, son of *Kashta*, overthrew Bochchoris and burned him to death. All Egypt fell into the hands of the Ethiopians.

*XXV. DYNASTY (ETHIOPIANS; 712-663 B.C.).

712-700. **Sabakon** *(Shabako)* assisted the smaller Syrian states (Hezekiah of Judah) against the Assyrians.

700-688. **Sebichos** *(Shabataka)*.

688-663. **Taharka** (the *Tirhakah* of the Bible) also assisted the princes of Syria and Palestine against the Assyrians, but was defeated in 670 by Esarhaddon, King of Assyria, and after the capture of Memphis compelled to take refuge in Ethiopia. Both Upper and Lower Egypt became subject to the Assyrians, the various local princes (such as Necho of Saïs, etc.) becoming vassals of the invaders. Various attempts to expel the latter failed.

663. **Tanutamun,** son of *Shabako*, succeeded in recovering Egypt for a brief period, but was finally defeated by the Assyrians and driven back into Upper Egypt. The Assyrian rule in Egypt was, however, approaching its end.

The absence of the main Assyrian forces, which were engaged in distant wars in Babylon and Elam, afforded an opportunity of shaking off the yoke, which was seized by *Psammetikh* of Saïs, son of Necho (see above), with the help of Gyges, King of Lydia. The foreign garrisons were expelled; the authority of the small native princes was gradually curbed; and Egypt was again united. Since then Ethiopia has been separate from Egypt.

7. Late-Egyptian Period (663-332 B.C.).

*XXVI. DYNASTY (663-525 B.C.).

Egypt now enjoyed another period of prosperity. Trade began to flourish owing to the new relations with Greece. Art also received a fresh impetus; even under the Ethiopian kings artists had imitated the models of the classic period of Egyptian art under the Ancient and Middle Empires. This reversion to an earlier era appeared also in other departments, such as literature, the spelling of inscriptions, and even the titles of officials, so that the period of the 26th Dyn. may be styled the Egyptian Renaissance.

663-609. **Psammetikh I.** *(Psametik)*, see above.

609-593. **Necho** *(Nekaw)*. While the Assyrians were engrossed in a deadly contest with the Babylonians and Medes, Necho invaded Syria, defeating and slaying Josiah, King of Judah, at the battle of Megiddo. The Egyptians were, however, defeated at Carchemish by Nebuchadnezzar, King

of Babylon, and thus lost their possessions in Syria and Palestine. — Necho began to construct a canal from the Nile to the Red Sea, but was stopped by an oracle (p. 177).

593-588. **Psammetikh II.** warred against Ethiopia.

588-569. **Apries** or **Uaphris** (*Weh-eb-rē;* the *Hophrah* of the Bible) made another attempt to recover Syria, but was unable to prevent the capture of Jerusalem by Nebuchadnezzar in 586. A military rebellion in Libya dethroned Apries, and his general Amasis was proclaimed king.

569-526. **Amasis** *(Ahmosē)* secured his supremacy by marriage with a daughter of Psammetikh II. A campaign undertaken by Nebuchadnezzar against Egypt led to the final abandonment of the Egyptian claims upon Syria. Amasis assigned the city of Naucratis (p. 28) to Greek colonists, who speedily made it the most important commercial town in the empire. A friendly alliance was made with Polycrates, tyrant of Samos.

525. **Psammetikh III.** was defeated at Pelusium by the Persian king Cambyses, and Egypt became a Persian province.

*XXVII. DYNASTY. PERSIAN DOMINATION.

The Persian monarchs appeared as successors to the native rulers and by their moderation found favour with the greater part of the population. The old religion was unmolested.

525-521. **Cambyses** led an unsuccessful expedition, viâ Khârgeh, against the oases of the Libyan Desert and a campaign against Ethiopia.

521-486. **Darius I.** endeavoured to promote the prosperity of Egypt in every possible way. The canal from the Nile to the Red Sea was completed (p. 177). A strong garrison was sent to the oasis of Khârgeh and a temple was built there

487. to Ammon. After the battle of Marathon the Egyptians, headed by *Khabbash*, revolted and expelled the Persians. The insurrection, however, was quelled by —

486-465. **Xerxes I.**, who appointed his brother Achæmenes satrap.

465-425. **Artaxerxes I.** During his reign the Egyptians again revolted.

463. *Inaros (Ert-Har-erow)*, prince of Marea, aided by the Athenians, defeated Achæmenes, the Persian satrap, but the allied Egyptians and Greeks were in turn defeated by the Persian general Megabyzos near Prosopitis, an island in the Nile, and Inaros was crucified.

ca. 450. *Herodotus* visited Egypt.

424-404. **Darius II.** The Persian power gradually declined. Under —

404-362. **Artaxerxes II.** and his successor —

362-338. **Artaxerxes III.** the Egyptians once more revolted and succeeded in regaining their independence for a brief period under native rulers, whom Manetho assigns to the 28-30th Dynasties.

*XXVIII. DYNASTY.

404. **Amyrtæos** of Saïs maintained his authority for a short time only. In Lower Egypt several dynasties contended for sovereignty.

*XXIX. DYNASTY (398-379 B.C.).

This dynasty came from Mendes and relied for support chiefly upon Greek mercenaries.

Nepherites *(Nefarēt).*

Achoris *(Hakor).*

Psammuthis *(Pshe-Mut).*

*XXX. DYNASTY (378-341 B.C.).

378-361. **Nektanebēs** *(Nekht-Har-ehbēt)*, of Sebennytos, built a temple of Isis at Behbît (p. 170) and a gate at Karnak (p. 273).

360-359. **Tachos** *(Tehor)* was dethroned, and died at the Persian court.

358-341. **Nektanebos** *(Nekhtē-nebof)* was a powerful monarch, in whose reign large temples (*e.g.* at Philæ, p. 358) were once more built. Egypt, however, was reconquered by the

341. Persians; the king fled to Ethiopia and the temples were plundered.

332. *Alexander the Great* took possession of Egypt.

b. Graeco-Roman Period (332 B.C.-640 A.D.).

332-30. **1. Alexander the Great and the Ptolemaic Period.**

'Under the Ptolemies the lower valley of the Nile became once more for three centuries the seat of a brilliant kingdom, at first under gifted rulers of the most prosperous, richest, and most powerful state in the world, but afterwards condemned to shameful impotence under their vicious and degenerate posterity, torn by fratricidal wars, and existing only by the favour of Rome, until it was involved in the domestic struggles of Rome and finally perished'. The customs and religious views of the Egyptians were respected by the Ptolemies, who represented themselves to the native population as the descendants of the ancient Pharaohs. Large temples were built during this period.

332-323. **Alexander the Great** tolerated the native religion and visited the oasis of Ammon in 331, where he was hailed by the priests as a son of Ammon. He founded *Alexandria* (p. 10), which soon became the centre of Greek culture and of the commerce of the whole world. After his death in 323 the Macedonian empire fell to pieces. Egypt became the satrapy of —

323-285. **Ptolemy I. Soter I.**, son of Lagus, who carried on the government at first for Philippus Arrhidæus and Alexander II., son of Alexander the Great, and then for the latter alone. Alexander II. died in 311, and Ptolemy assumed the title of king in 305. The *Museum at Alexandria* (p. 11) and *Ptolemaïs Hermiu* (p. 230), in Upper Egypt, were founded in this reign.

285-247. **Ptolemy II. Philadelphus** married first *Arsinoë I.*, daughter of Lysimachus, then his sister *Arsinoë II.* Arsinoë II. was named patron-goddess of the Fayûm, which was entitled the 'Arsinoite nome' in her honour. Under Philadelphus and his successors great elephant-hunts took place on the Somali coast. The elephants were brought to Egypt and trained for military purposes.

247-222. **Ptolemy III. Euergetes I.** married *Berenice* of Cyrene. He
238. temporarily conquered the empire of the Seleucides in Asia Minor. An unsuccessful attempt was made by the Egyptian priests to reform the calendar by intercalating a day in every fourth year. The power of Egypt abroad was now at its zenith.

222-205. **Ptolemy IV. Philopator.** Under the misgovernment of this king and his successors the empire of the Ptolemies began to totter. Ptolemy IV. defeated Antiochus the Great of Syria, who had threatened the Egyptian frontier, at the battle of Raphia, but concluded a dishonourable peace with him. The king married his sister *Arsinoë III.* For nineteen years a series of native Pharaohs ruled at Thebes.

205-181. **Ptolemy V. Epiphanes** (p. cii) ascended the throne, when five years of age, under the guardianship of Agathocles and Œnanthe, the mother of the latter. In consequence of a revolt at Alexandria his guardians were obliged to resign their office. Advantage of these dissensions was taken by Antiochus the Great of Syria and Philip V. of Macedonia to invade the foreign possessions of Egypt. Egypt offered the guardianship of Ptolemy V. to the *Roman Senate*, which ceded Cœlesyria and Palestine to Antiochus, while Egypt
193. continued to be independent. Ptolemy married *Cleopatra I.*, daughter of Antiochus. The internal affairs of the country fell into deplorable confusion; rebellion succeeded rebellion, and anarchy prevailed everywhere.

181. Ptolemy V. was poisoned.

181-146. **Ptolemy VI. Philometor,** his son, ascended the throne under the guardianship of his mother Cleopatra. Onias was permitted by the king to build a Jewish temple at Leontonpolis (p. 166).

171. Battle of Pelusium. Philometor was taken prisoner, and Memphis captured, by Antiochus IV. of Syria. The king's younger brother —

Ptolemy IX. *(Physkon)*, at first also surnamed Philometor, was summoned to the throne by the Alexandrians.

170-163. Ptolemy VI. and Ptolemy IX. } reigned jointly, having become reconciled, and with them also their sister *Cleopatra*, wife of Philometor.

163. The brothers again quarrelled. Philometor, banished by his

163-146. brother, fled to Rome, was reinstated by the Roman Senate, and thenceforth reigned alone, while the younger brother became King of Cyrene.

146. After the death of Philometor he was succeeded by his son, **Ptolemy VII. Eupator,** who, after a very short reign, gave place to —

Ptolemy IX., who now assumed the title of **Euergetes** (II.). He married his brother's widow and afterwards also his nieoe Cleopatra.

130. Expelled by a revolution, Ptolemy IX. sought refuge in Cyprus, while Cleopatra reigned in Egypt as Philometor Soteira. Memphites, a son of Euergetes, became, under the name **Ptolemy VIII. Neos Philopator,** a rival to his father, who succeeded in murdering him.

127. Euergetes II. regained possession of the throne. After his
117. death the government was shared by his widow —
Cleopatra Cocce and her son **Ptolemy X. Soter II.** *(Lathyrus).*

106. Soter II. was banished, and his brother **Ptolemy XI. Alexander I.** became co-regent in his stead.

88. Alexander, expelled by a rebellion, perished in a naval battle. Soter II. was recalled.

Thebes rebelled and was destroyed.

81. After the death of Soter II. **Ptolemy XII. Alexander II.** married *Cleopatra Berenice*, with whom he reigned jointly.

80. He assassinated his wife and was himself slain.

80-52. **Ptolemy XIII. Neos Dionysos** (popularly called *Auletes*, *i.e.*
59. 'the flute-player') next ascended the throne and was formally recognized by Rome. He was banished by his daughter *Berenice*, who married *Archelaus*, a supposed son of Mithridates VI., King of Pontus, but was restored by the Romans after six months. The temple at Edfu (p. 335) was completed, and that at Dendera was begun (p. 241). Ptolemy XIII. was succeeded by his children —

51-47. **Cleopatra** and **Ptolemy XIV.,** under the guardianship of the Roman Senate. *Pompey* was appointed guardian.

48. Ptolemy XIV. banished his sister Cleopatra. Pompey, having been defeated at the battle of Pharsalia, sought refuge
47. in Egypt, but on landing was slain at the instigation of Ptolemy, his ward.

Cæsar landed at Alexandria (p. 10), took the part of the banished Cleopatra, and defeated the rebellious Ptolemy, who was drowned in the Nile. — Cæsar, having meanwhile become dictator of Rome, appointed —

47. **Ptolemy XV.,** the brother of Cleopatra, a boy of eleven, co-regent.

45. Ptolemy XV. was assassinated at the instigation of Cleopatra, and —

Ptolemy XVI. Cæsar (also called **Cæsarion**), her son by Cæsar, was appointed co-regent.

44. Cæsar was murdered.

41. **Antony,** having summoned Cleopatra to Tarsus to answer for the conduct of her general Allienus, who contrary to her wishes had aided the army of Brutus and Cassius at Philippi, was captivated by her beauty and talent. After having spent years of debauchery with the Egyptian queen, he was at length declared by the Roman Senate to be an enemy of his country. *Octavianus* marched against him, defeated him at Actium, and captured Alexandria. Antony

30. committed suicide, and Cleopatra also is said to have caused her own death by the bite of an asp.

Egypt now became a Roman province subject only to the emperor and was governed by viceroys or prefects nominated by the emperor.

B.C. 30-A D. 395.

2. Roman Period.

The Roman emperors followed the example of the Ptolemies in representing themselves to the Egyptian people as successors of the old Pharaohs and in maintaining the appearance of a national Egyptian state. — Christianity was early introduced into Egypt, where it spread rapidly.

B.C. 30-29. *Cornelius Gallus*, the first prefect, repressed an insurrection in Upper Egypt and fought against the Ethiopians. Having afterwards fallen into disgrace with the emperor, he committed suicide. — The reformed calendar was finally introduced by Augustus.

27. *Caesar Octavianus*, under the title of **Augustus**, became sole ruler of the vast Roman empire (p. 10).

24. The Ethiopians, under their queen *Candace*, invaded Egypt. *Strabo* travelled in Egypt.

A.D. 14-37. **Tiberius** erected the Sebasteum at Alexandria.

16. *Germanicus* visited Egypt.

37-41. **Caligula.** In Alexandria civic disturbances took place between the Hellenes and the Jews.

41-54. **Claudius.** The building of the Pronaos at *Esna* (p. 330) was begun.

54-68. **Nero.** Egypt acquired a new source of wealth as a commercial station between India and Rome.

68-69. *Galba. Otho. Vitellius.*

69-79. **Vespasian** (p. 12) was first proclaimed emperor at Alexandria. From this city his son **Titus** (79-81) started on his expedition against Palestine, which terminated with the destruction of Jerusalem in the year 70. The temple of Onias (p. lxxxvi) was closed.

81-96. **Domitian** encouraged the worship of Isis and Serapis at Rome.

96-98. **Nerva.**
98-117. **Trajan** (pp. 12, 178). The canal connecting the Nile with the Red Sea was re-opened (Amnis Trajanus).
117-138. **Hadrian** (p. 12) visited Egypt (twice according to some accounts). His favourite Antinous was drowned in the Nile, and was commemorated by the founding of the town of *Antinoupolis* (p. 214).
138-161. **Antoninus Pius.**
161-180. **Marcus Aurelius** (p. 12).
172. Rebellion of the *Bucolians*, or cow-herds, who had long been settled among the marshes to the E. of Alexandria, quelled by *Avidius Cassius*.
175. Avidius Cassius was proclaimed emperor by the Egyptian legions, but was assassinated in Syria.
176. Marcus Aurelius visited Alexandria (p. 12).
180-192. **Commodus.**
ca. 190. et seq. School of the Cathechists flourished at Alexandria under *Pantaenus* (the first head on record), *Clement*, and *Origen*.
193-211. **Septimius Severus** (p. 12).
204. Edict prohibiting Roman subjects from embracing Christianity. The Delta at this period was thickly studded with Christian communities.
211-217. **Caracalla** (p. 12) visited Egypt. Massacre at Alexandria.
212. The *Constitutio Antonina* admitted provincials to the Roman citizenship.
Caracalla was assassinated by the prefect of his guards —
217-218. **Macrinus**, who was recognized as emperor by the Egyptians. After his death a series of contests for the possession of the throne took place at Alexandria.
249-251. **Decius** (p. 12). Persecution of the Christians in 250 A.D. under Bishop Dionysius of Alexandria.
253-260. **Valerian.** Persecution of the Christians (p. 12).
260-268. **Gallienus** accorded a certain measure of religious toleration to the Christians. Plague in Egypt.
260. Rebellion of *Macrianus*, who was recognized as emperor by the Egyptians. He marched into Illyria against Domitian, the general of Gallienus.
265. *Æmilianus (Alexander)* was proclaimed emperor by the army at Alexandria and recognized by the people, but was defeated and put to death by the Roman legions.
268. Lower Egypt occupied by an army of *Queen Zenobia* of Palmyra, and part of Upper Egypt by the Blemmyes.
268-270. **Claudius II.**
270-275. **Aurelian.**
270. Probus reconquered Egypt for the empire.
ca. 271. *Anthony* of Coma, a Copt, became the first hermit.
276-282. **Probus** obtained the purple at Alexandria.

278. His successful campaign against the Blemmyes.
284-305. **Diocletian.**
292. Rebellion in Upper Egypt.
294. Insurrection of the Alexandrians.
295. Diocletian took Alexandria.
303. Persecution of the Christians.
305-313. **Maximinus.** Beginning of the Arian controversies.
ca. 320. *Pachomius* founded the first convent in Tabennesi (p. 239).
324-337. **Constantine the Great**, the first emperor who was really a friend of the Christians. The government of Egypt was reorganized; the country was made into a diocese and subdivided into six provinces, *viz.* Egypt, Augustamnica, Heptanomis (afterwards called Arcadia), Thebaïs, Upper Egypt, and Lower Egypt.
325. *Council of Nice.* The doctrine of the presbyter *Arius* of Alexandria that Christ was begotten by God before all time, for the purpose of creating the world, and was godlike, but not very God, was condemned; while the doctrine that Father and Son are *homousioi*, or of the same nature, was sanctioned.
326. *Athanasius*, Archbishop of Alexandria.
328. Constantine founded *Constantinople* as a new metropolis of Greek art and science.
ca. 330. Beginning of the communities of anchorites in the Sketian and Nitrian deserts (Macarius, Amûn).
337-361. **Constantius** favoured Arianism. Athanasius was banished from Alexandria more than once.
ca. 350. The earliest Coptic translations of the Bible date from about this period.
361-363. **Julian**, surnamed the *Apostate* from his renunciation of Christianity (p. 12).
373. Athanasius died, after witnessing the success of his cause in the last years of his life.
379-395. **Theodosius I. the Great.** He formally declared Christianity to be the religion of the empire. Persecution of the Arians and heathens (p. 12). Destruction of the Serapeum (p. 14).
395. Partition of the Roman empire, *Arcadius* being emperor of the East, and *Honorius* of the West.

395-638. 3. Byzantine Period.

395-408. **Arcadius.** *Theophilus*, the bigoted Patriarch of Alexandria (p. 12), carried fire and sword against the opponents of anthropomorphism, the doctrine that God must be considered to have a human form.
408-450. **Theodosius II.**
413. Theophilus died and was succeeded by *Cyril* (p. 13).
415. Hypatia, the female pagan philosopher (p. 13), died a martyr's death at Alexandria.

431. The Patriarch Cyril defended his view, that the Virgin was ἡ Θεοτόκος, against the Patriarch of Constantinople at the Third Œcumenical Council, held at Ephesus.

444. Death of Cyril.

449. In the so-called 'Robber Council' at Ephesus, the Patriarch Dioscurus of Alexandria obtained a victory as representative of the monophysite view.

450-457. **Marcian.**

451. At the Fourth Œcumenical Council, that of Chalcedon, the monophysite doctrine, to the effect that Christ possessed a double nature before his incarnation, but that this human nature was afterwards absorbed by his divine, was condemned, chiefly through the influence of Pope Leo the Great. At the same time the doctrine that Christ possesses two natures, ἀσυγχύτως and ἀτρέπτως, but at the same time ἀδιαιρέτως and ἀχωρίστως, *i.e.* unmixed and unchangeable, but also indistinguishable and inseparable, was formally accepted by the Church. The Egyptians, to this day, adhere to the monophysite doctrine. Establishment of the national Egyptian or Coptic Church.

474-491. **Zeno.**

491-518. **Anastasius.**

502. Famine in Egypt.

527-565. **Justinian** (p. 13). New administration.

610-640. **Heraclius.**

616. The **Persians** under **Chosroes** invaded Egypt (p. 13). Alexandria was taken. Chosroes ruled with moderation.

622. The **Hegira,** the beginning of the Mohammedan calendar.

626. The Persians expelled by Heraclius.

II. The Middle Ages.

Egypt as a Province of the Empire of the Caliphs.

640. *ʿAmr ibn el-ʿÂṣ* (pp. 13, 39, 105), general of **Caliph Omar,** conquered Egypt and founded *Fosṭâṭ* ('Old Cairo'). Egypt became a province of the Empire of the Caliphs, and was administered by governors of its own.

644-656. **ʿOthmân.** A number of Arabian tribes settled in the valley of the Nile, and many Copts embraced El-Islâm. Fosṭâṭ became the capital of the new government.

Omaiyades. 658-750.

Merwân II., the last of this dynasty, fled to Egypt, and was put to death there. His tomb is at Abuṣîr el-Meleḳ (p. 201). The Omaiyades were then exterminated, with the exception of ʿAbd er-Raḥmân, who fled to Spain, and founded an independent caliphate at Cordova.

756.

Abbasides. 750-868.

813-833. **Mâmûn,** the son of Hârûn er-Rashîd, visited Egypt and promoted scientific pursuits of all kinds.

Tulunides. 868-905.

Egypt became again for a short time independent.

868-883. **Aḥmed ibn Ṭulûn,** governor of Egypt, declared himself an independent sultan, and extended the boundaries of Egypt beyond Syria and as far as Mesopotamia. Numerous buildings were erected during his reign (pp. 39, 66, et seq.).

883-895. **Khumâraweih** (p. 39), son of Ṭulûn.

Abbasides. 905-969.

905. The Tulunides were exterminated by the Abbaside caliph *Muktafi*, and the dominion of the Abbaside sultans was restored.

925. The Shiite *Fatimites*, commanded by Obeidallah, attacked Egypt, but were defeated.

935. *Moḥammed el-Ikhshîd*, a Turk and governor of Egypt, took possession of the throne.

965-968. *Kâfûr*, a black slave, usurped the throne, and recognized the suzerainty of the Abbasides.

Egypt under Independent Rulers.

Fatimites. 969-1171.

The Fatimites, the rulers of a kingdom which had arisen in the W. part of N. Africa in 909, as the result of a religious Shiite movement, attributed their origin to Fâṭimeh (Fatima), the daughter of Mohammed.

969. *Gôhar* conquered Egypt for his master, the Fatimite **Mu'izz,** and founded the new capital Cairo (p. 39).

973. Mu'izz came himself to Cairo and resided there until his death (975). He also conquered Syria.

975-996. **El-'Azîz,** son of Mu'izz, distinguished himself by his tolerance and his love of science (p. 51).

996-1021. **El-Ḥâkim** (p. 72), his son by a Christian mother, was a fanatic. Subsequently, at the instigation of Ed-Darâzi, a cunning Persian sectary, he declared himself to be an incarnation of Ali (son-in-law of Mohammed), and exacted the veneration due to a god. Ed-Darâzi became the founder of the sect of the Druses (see *Baedeker's Palestine and Syria*). Ḥâkim disappeared, having probably been assassinated while taking one of his nightly walks on the Moḳaṭṭam hills. The Druses believe that he voluntarily withdrew from the world in consequence of its sinfulness and that he will one day re-appear as a divine prophet.

1021-1036. **Ez-Ẓâhir,** Ḥâkim's son, succeeded at the age of sixteen.

1036-1094. **El-Mustanṣir,** a weak and incapable prince.

1047-1077. Under *Christodolus*, the Coptic Patriarch, the seat of the Patriarch was removed from Alexandria to Cairo.

1074. The country was ravaged by a pestilence. Palestine and Syria were overrun by the Seljuks, who attacked them from the E.

The Empire of the Fatimites gradually fell to pieces and was finally restricted to Egypt.

1094-1101. **El-Mustaʿli,** son of Mustanṣir, conquered —

1096-1098. Jerusalem and the towns on the Syrian coast, but was deprived of his conquests by the army of the First Crusade.

1099. *King Baldwin* of Jerusalem attacked Egypt unsuccessfully.

1160-1171. **El-ʿÂḍid,** the last Fatimite caliph.

Contests for the office of vizier took place during this reign between *Shawer* and *Ḍargham*. The former, being exiled, obtained an asylum with *Nûr ed-Dîn*, the ruler of Aleppo, who assisted him to regain his office with Kurd mercenary troops, under the brave generals *Shirkuh* and *Ṣalâḥ ed-Dîn* (see below). Shawer, quarrelling with the Kurds,

1164. invoked the aid of *Amalarich I.*, King of Jerusalem (1162-73), who came to Egypt and expelled the Kurds. A second

1168. army of Kurds, which was about to invade Egypt, was driven back in the same way, whereupon Amalarich himself endeavoured to obtain possession of Egypt. Shawer next invoked the aid of his enemy Nûr ed-Dîn, whose Kurdish troops expelled Amalarich. Egypt thus fell into the hands of the Kurds Shirkuh and Ṣalâḥ ed-Dîn. Shawer was executed. Shirkuh became chief vizier, and on his death —

1169-1193. **Ṣalâḥ ed-Dîn** (*Ṣalâḥ ed-Dîn Yûsuf ibn Aiyûb*, p. 40), the *Saladin* of European historians, ruled in the name of the in-

1171. capable caliph. On the death of the latter Saladin became sole ruler of Egypt, and founded the dynasty of the —

Aiyubides. 1171-1250.

Saladin's reign was the most brilliant in the mediæval history of Cairo, though he resided only eight years in the city and spent the rest of the time in campaigns in Palestine, Syria, and Mesopotamia. He began the citadel (p. 64) and built the old aqueduct of Cairo (pp. 65, 66). The Shiite doctrines and forms of worship, introduced into Egypt by the Fatimites, were abolished. Syria was conquered.

1200-1218. **Melik el-ʿÂdil,** his brother, for a short time preserved the dominions intact; but the empire was dismembered at his death, and Egypt fell to the share of his son —

1218-1238. **Melik el-Kâmil** (pp. 168, 171), a prudent and vigorous ruler.

1219. Damietta (Dumyâṭ) was captured by the army of the Fifth Crusade, but was surrendered again in 1221 (p. 171).

1229. Kâmil concluded a treaty with the Emperor Frederick II., who led an army into Palestine. By this compact Jerusalem and the coast-towns were surrendered to the emperor for ten years.

El-Kâmil was succeeded by his sons —

1238-1240. **El-ʿÂdil II.,** and

1240-1250. **Eṣ-Ṣâliḥ Aiyûb.**

1249. *Louis IX., the Saint*, of France undertook the Sixth Crusade, marched against Egypt, and took Damietta, but was captured along with his army at Manṣûra by **Tûrânshâh,** who had succeeded his father Eṣ-Ṣâliḥ. During the negotiations for Louis' release Tûrânshâh was murdered by his bodyguards, the Mamelukes, and one of their leaders named *Aibek* was raised to the throne and founded the —

1250. **Dynasty of the Baḥrite Mamelukes.** 1250-1382. †

1260-1277. **Beybars,** one of the ablest of this dynasty, annihilated the last remnants of the kingdom of Jerusalem in the course of four campaigns. He brought to Cairo the last representative of the Abbaside caliphs, who had been overthrown by the Mongols and expelled from Bagdad, and permitted him and his successors nominally to occupy the throne.

1279-1290. **Ḳalâûn,** *el-Manṣûr Ḳalâûn* (p. 70), succeeded to the exclusion of a youthful son of Beybars (1277-1279), successfully opposed the Mongols, and entered into treaties with the Emperor Rudolph and other princes.

1290-1293. **El-Ashraf Khalîl** captured Acre, the last place in the Holy Land held by the Christians.

1293-1340. **En-Nâṣir,** *Nâṣir ed-Dîn Moḥammed* (p. 40), succeeded his brother Khalîl at the age of nine years, but owing to internal dissensions was compelled to retire to Syria. With the aid of the Syrian emirs, however, he regained his throne in 1298. Once more expelled in the same year, he regained his throne in 1309 and retained possession of it till his death in 1340. Distrust, vindictiveness, and cupidity soon showed themselves to be prominent characteristics of Nâṣir, who treated his emirs with the utmost capriciousness, loading them with rich gifts or ordering them to execution as the humour seized him. The emir *Ismâ'îl Abûlfidâ*, known also as a historian, succeeded, however, in retaining his master's favour until his death (1331). Towards the mass of the population Nâṣir was liberal and condescending, and towards the clergy indulgent. In order to provide the enormous sums required for the expenses of his court and his love of building, he appointed Christian officials in the custom-house and finance departments.

1347-1361. **Ḥasan en-Nâṣir** (p. 62), the sixth son of En-Nâṣir, was still a minor when he ascended the throne. The lawless independence of the Mamelukes and emirs was aggravated by a

† The Mamelukes were slaves (as the word *mamlûk* imports), purchased by the sultans and trained as soldiers, for the purpose of forming their body-guard and the nucleus of their army. They became known as the *Baḥrite* Mamelukes from the fact that their barracks lay on the island of Rôḍa in the river (*Baḥr*).

plague in 1348-49 which exterminated whole families, whose property was immediately seized by the government. After having been dethroned in 1351, Ḥasan regained his sceptre three years later, but in 1361 he was assassinated. The following sultans became more and more dependent on the emirs.

Dynasty of the Circassian Mamelukes. 1382-1517.

1382-1399. **Barḳûḳ** (pp. 40, 71, 107), a Circassian slave, treacherously succeeded in usurping the throne by setting aside *Haggi*, a boy of six years, and great-grandson of En-Nâṣir. The exasperated emirs dethroned him in 1389; but he triumphantly re-entered Cairo (1390). He fought successfully against the Mongols under Timur and the Osmans under Bayazid.

1399-1412. **Farag** (pp. 40, 107), his son, had scarcely ascended the throne, as a boy of thirteen years of age, before the Osmans, and a little later the Mongols, again began to threaten the Egyptian dominions. Farag proceeded victoriously as far as Damascus; but owing to dissensions among his emirs he was obliged to return to Cairo. After the defeat of the Turks by the Mongols under Timur at the battle of Angora, Farag had to enter into negotiations with Timur. The latter years of Farag's reign were constantly disturbed by the rebellions of his emirs, particularly *Sheikh*. He was at length compelled by the insurgents to capitulate at Damascus, and was executed (May, 1412).

1412-1421. **Sheikh el-Muaiyad** (p. 55) succeeded Farag. His reign was chiefly occupied with victorious campaigns against his unruly Syrian vassals, in which he was greatly aided by the military talents of his son *Ibrâhîm*.

He exacted heavy contributions from Christians and Jews, and he re-enacted and rigorously enforced the sumptuary laws of Omar, Mutawakkil, Hâkim, and En-Nâṣir. Not only were the colours to be worn by the Christians and Jews prescribed (the costume of the former being dark-blue, with black turbans, and a wooden cross weighing 5lbs. hung round their necks; that of the latter, yellow, with black turbans, and a black ball hung from their necks); but the fashion of their dress and length of their turbans, and even the costume of their women, were so regulated as entirely to distinguish them from the followers of the prophet.

1422-1438. **El-Ashraf Bars Bey** (*Bursbey;* p. 108), who had for a time been the vicegerent of an infant sultan, ascended the throne on April 1st, 1422. He waged successful campaigns against Cyprus and the Mongols.

1468-1496. **Ḳâït Bey** (pp. 68, 109) was one of the last independent Mameluke sultans of Egypt. Both as a general and a diplomatist he successfully maintained his position against the Turks (Sultans Mohammed and Bayazid), and even inflicted serious losses on them; but the refractory Mamelukes ob-

structed his undertakings and in 1496 compelled him to abdicate in favour of his son Mohammed, a boy of fourteen.

1501-1516. **El-Ghûri**, *Ḳânṣûh el-Ghûri* (p. 55), once a slave of Ḳâït Bey, was upwards of sixty years of age when he ascended the throne, but he still possessed sufficient vigour to keep the unruly emirs in check. Already seriously injured by the discovery of the Cape route to India by the Portuguese, the trade of Egypt was terribly depressed by high taxes, and by the accompanying debasement of the coinage. At the instigation of the Venetians, El-Ghûri equipped a fleet against the Portuguese in India, and in 1508 he gained a naval victory over Lorenzo, son of the viceroy Francisco d'Almeida, near Shawl in Beluchistan; but in 1509 his fleet was compelled to retreat to Arabia. El-Ghûri fell, while fighting against the army of the Osman sultan Selîm I. on the plain of Marj Dâbiḳ (N. of Aleppo).

1517. *Tûmân Bey* (p. 57) was dethroned by the **Osman Sultan Selîm I.** of Constantinople (pp. 41, 115). Cairo was taken by storm. Egypt thenceforth became a *Turkish Pashalic*. Selîm compelled Mutawakkil, the last scion of the family of the Abbaside caliphs, who had resided at Cairo in obscurity since the time of Beybars, to convey to him his nominal supremacy, and thus claimed a legal title to the office of *Khalîf (Caliph)*, the spiritual and temporal sovereign of all the professors of El-Islâm. †

III. Modern History.

Turkish Domination after 1517.

The authority of the Osman sultans soon declined, and with it that of their governors. The Egyptian pashas were now obliged, before passing any new measure, to obtain the consent of the 24 Mameluke *Beys* (or princes) who governed the different provinces. These beys collected the taxes, commanded the militia, and merely paid tribute to the pasha.

1771 *Ali Bey*, originally a slave, raised himself to the dignity of an independent sultan of Egypt. He conquered Syria, but died on the point of returning to Egypt, where his son-in-law *Abu Ḍabad* had seized the throne. After Ḍabad's death the beys —

1773. *Mûrâd* and *Ibrâhîm* shared the supremacy, and rendered themselves almost independent of Turkey.

† The Turkish Caliphs, however, have never been recognized by the Shiites, as not being descended from Ali. Most of the Sunnites also, especially among the learned Arabs, regard them merely as temporal monarchs. Relying on an ancient tradition, they maintain that none but descendants of the Kureishites, the family to which Mohammed belonged, can attain the office of Imam, or spiritual superior. They accordingly regard the great Sherîf of Mecca as their true Imam.

The French Occupation.

1798, July 1st. **Napoleon Bonaparte** (pp. 26, 41, 178) arrived at Alexandria, hoping to destroy the British trade in the Mediterranean, and, by occupying Egypt, to neutralize the power of England in India.

July 2nd. Storming of Alexandria.

July 13th. The Mameluke Bey Mûrâd defeated.

July 21st. Battle of the Pyramids (p. 75).

Aug. 1st. Destruction of the French fleet at Abuḳîr by the British fleet commanded by Nelson (p. 26).

Sept. 13-25th. Insurrection at Cairo quelled.

1799, Jan.-May. Central and Upper Egypt conquered.

July 25th. Defeat of the Turks at Abuḳîr.

Aug. 24th. Napoleon returned from Alexandria to France, leaving General Kléber in Egypt.

1800, March 21st. Kléber defeated the Turks at Maṭarîyeh (p. 116).

June 14th. Kléber was assassinated at Cairo (p. 41).

1801, Sept. The French were compelled by a British army to capitulate in Cairo and Alexandria, and to evacuate Egypt.

Mohammed Ali and his Successors.

1803. In the year 1803 the French consul *Matthieu de Lesseps* was commissioned by his government to seek for some suitable man to counteract the influence of the British and the Mamelukes in Egypt, and he accordingly recommended for the purpose Mohammed Ali, who was born at Cavalla in Roumelia in 1769, and who was at that period colonel *(bimbashi)* of an Albanian corps of 1000 men in Egypt.

1805-1848. **Mohammed Ali,** having succeeded in removing most of his enemies, was appointed Pasha of Egypt. In 1807 he frustrated an attempt of the British to take possession of Egypt,

1811. and on March 1st, 1811, caused the Mameluke beys, who prevented the progress of the country, to be treacherously assassinated, together with their followers (480 in number). His son, *Ṭusûn Pasha*, waged a successful war against the Wahabis in Arabia, and deprived them of Mecca and Medina. Mohammed improved the agriculture of Egypt by introducing the cotton-plant, and by restoring the canals and embankments, appointed Frenchmen and other Europeans to various public offices, and sent young Egyptians to Paris to be educated. He also instituted various military reforms, employing his lawless Albanians in Nubia and the Sudân (comp. p. 410) and creating a home

1824-1827. army of fellahin, which showed its prowess, under his eldest son Ibrâhîm, in helping the sultan in the Greek

1831. war of independence. In 1831, aiming at complete in-

1832. dependence, he made war against the Porte. Ibrâhîm

invaded Syria, and captured Acre, Damascus, and Aleppo, destroyed the Turkish fleet at Konia (Iconium), and threatened Constantinople itself. His victorious career, however, was terminated by the intervention of Russia and France. Syria was secured to Mohammed by the peace
1833. of *Kutahia*, but he was obliged to recognize the suzerainty of the Porte. At the instigation of the British, Sultan
1839. Maḥmûd renewed hostilities with Egypt, but he was decisively defeated by Ibrâhîm at *Nisib* on June 24th, 1839. In consequence of the armed intervention of England and Austria, however, Ibrâhîm was compelled to quit Syria entirely, and Mohammed was obliged to yield to the Porte a
1841. second time. By the so-called firman of investiture in 1841 *Sultan Abdu'l-Mejîd* secured the hereditary sovereignty of Egypt to the family of Mohammed Ali, the pasha renouncing his provinces of Syria, Candia, and the Ḥijâz. He was also required to pay an annual tribute of 80,000 purses (about 412,000*l.*) to the Porte and to reduce his army to 18,000 men. During the last years of his life Mohammed fell into a state of imbecility. He died on Aug. 2nd, 1849, in his palace at Shubra.

1848. **Ibrâhîm,** Mohammed Ali's eldest son, had already taken the reins of government, in consequence of Mohammed's incapacity, in Jan., 1848, but he died in November of the same year, and before his adoptive father.

1849-1854. **'Abbâs I.,** a son of Ṭusûn (p. xcvii), had all the dislike of a true son of the desert for European innovations. He, however, maintained the strictest discipline among his officials, and the public security in Egypt was never greater than during his reign. His death is attributed to assassination.

1854-1863. **Sa'îd,** his successor, was Mohammed Ali's fourth son. He equalized the incidence of taxation, abolished monopolies, improved the canals, completed the railways from Cairo to Alexandria and to Suez, and, above all, zealously supported the scheme of M. Ferdinand de Lesseps for constructing a canal through the Isthmus of Suez, which was opened in 1869 under his successor. During the Crimean war he was obliged to send an auxiliary army and considerable sums of money to the aid of the Porte. He died on Jan. 18th, 1863, and was succeeded by —

1863-1879. **Ismâ'îl,** the second son of Ibrâhîm Pasha (b. Dec. 31st, 1830). He had received the greater part of his education in France and had there acquired the strong preference for European institutions which characterized him throughout his reign. Most of his innovations, however, such as the foundation of manufactories and the construction of canals, railways, bridges, and telegraphs, were planned mainly in his own

interest, though of course the country shared in the advantage, while even in the establishment of schools, the reorganisation of the system of justice (p. xix), and the like, he acted rather with an eye to produce an impression in Europe than from real concern for the needs of his subjects. As time went on he succeeded in appropriating for his own
1866. use about one-fifth of the cultivable land of Egypt. In 1866, in consideration of a large sum of money, he obtained the sanction of the Porte to a new order of succession based
1867. on the law of primogeniture, and in 1867 he was raised to the rank of *Khedive*, or viceroy, having previously borne
1873. the title of *wâli*, or governor of a province only. In 1873 the Khedive obtained a new firman confirming and extending his privileges (independence of administration and judiciaries; right of concluding treaties with foreign countries; right of coining money; right of borrowing money; permission to increase his army to 30,000 men). The annual tribute payable to the Porte was fixed at 150,000 purses (about 772,500*l.*). The warlike successes of the Khedive resulted in the extension of his dominions to the borders of Abyssinia and, on the S., to the 2nd parallel of N. latitude. — The burden of the public debt had now increased to upwards of 76,000,000*l.*, one loan after another having been negotiated. The Powers brought such a pressure to bear on the Khedive that he was compelled to resign his private and family estates to the state and to accept a ministry under the presidency of Nûbar Pasha, with the portfolio of public works entrusted to M. Blignières and that of finance to Mr. Rivers Wilson. This coalition, however, soon proved unworkable; and early in
1879. 1879 the whole cabinet was replaced by a native ministry under Sherîf Pasha. The patience of the Great Powers was now at an end; and on the initiative of Germany they demanded from the Porte the deposition of Ismâ'îl, which accordingly took place on June 26th. He died at Constantinople in 1895.

79-1892. Ismâ'îl was succeeded by his son **Taufiḳ**, under whom the government was carried on in a more rational spirit. The debts were regulated, an international commission of liquidation was appointed, and an extensive scheme of re-
1881. form was undertaken. In Sept., 1881, however, a military revolution broke out in Cairo, which had for its objects the dismissal of the ministry, the grant of a constitution, and above all the emancipation of Egypt from European influences. The Khedive was besieged in his palace and had to yield; he appointed Sherîf president of a new ministry and arranged for an election of Notables, or re-

presentatives. As the latter espoused the 'national' cause,
1882. Sherîf resigned in Feb., 1882, and Maḥmûd Pasha formed a new ministry, the soul of which was Arabi Bey, the energetic minister of war. This cabinet at once proceeded, without receiving the consent of the Khedive, to pass several measures intended to diminish the European influence in the political and financial administration of the country. The Khedive, to whom both France and England had promised protection, declared that he would offer a determined resistance to the measures of the cabinet. At the end of May the British and French fleets made their appearance before Alexandria. In the middle of June serious disturbances broke out in that town, in the course of which many Europeans were killed, while the others found refuge on board the ships. On July 11th and 12th Alexandria was bombarded by the British fleet, and on Sept. 13th the fortified camp of Arabi at Tell el-Kebîr was stormed by a British force under Sir Garnet Wolseley. Arabi and his associates were captured and sent as exiles to Ceylon. Since then British influence has been paramount in Egypt. In the
1883. autumn of 1883 a widespread rebellion broke out among the Nubian tribes of the Sudân under the leadership of Moḥammed Aḥmed, the so-called 'Mahdi' (pp. lxix, lxx), which proved fatal to the Egyptian supremacy in the Sudân. An Egyptian army of 10,000 men under an Englishman named Hicks Pasha was annihilated in Nov., 1883, by the Mahdi's forces, and a second expedition of 3500 regular troops of the Egyptian army, led by Baker Pasha, was also
1884. vanquished at Tokar in February, 1884. On the 18th of the same month General Gordon, who had been Governor General of the Sudân in 1877-79, after a perilous ride across the desert, entered Kharṭûm, which he had undertaken to save from the Mahdi; while on Jan. 29th and March 13th the rebels under the Mahdi's lieutenant Osman Digna were defeated at *Et-Teb* and *Tamâï* by the British under Graham. The Mahdi himself, however, still maintained his position near Kharṭûm, and towards the close of the year a second British expedition (of 7000 men) was sent out under Wolseley to rescue Gordon.

Wolseley selected the tedious and laborious Nile route for this expedition in preference to the shorter but more dangerous desert route from Suâkin to Berber. An advanced brigade under General Stewart was, however, sent on from
1885. Korti at the beginning of 1885, which accomplished its march across the *Bayûda Desert* (see Map, p. xxvii) with complete success, gaining severely contested victories over large bodies of the Mahdi's followers at *Abu Klea* (Jan. 17th)

and at *Abu Khrûg*, near Metemmeh (Jan. 19th). Stewart, however, was mortally wounded at the latter engagement. The British reached the Nile at *Gubat*, just above Metemmeh, on the evening of Jan. 19th, and on Jan. 24th a small body of men under Sir Chas. Wilson set out for Khartûm in two steamboats which Gordon had sent to meet them. Sir Charles reached Khartûm on the 28th, but found that it had already fallen on the 26th, apparently through treachery, and that Gordon had perished.

The project of reconquering the Egyptian Sudân from the Mahdists was temporarily abandoned, and Ḥalfa remained the S. limit of the Khedive's dominions (p. xxvii). Though Suâkin became the basis of more or less desultory operations against Osman Digna, the British devoted their chief attention to developing and improving the administration of Egypt proper. Negotiations on the part of the Porte, instigated by France and Russia, to bring the British occupation of Egypt to a close, proved fruitless. A loan of 9,000,000*l.* was raised by the British for the purpose of
1887. regulating the Egyptian finances. In 1887 a convention with France established the unconditional neutrality of the Suez Canal.

1892. The Khedive Taufîḳ died on January 7th, 1892, and was succeeded by his eldest son **'Abbâs II. Ḥilmi** (b. July 14th, 1874), whose accession was confirmed by a firman of the Porte (March 27th, 1892). His independence of action is controlled by the British plenipotentiary (see below).

1896. In the spring of 1896 a British-Egyptian military force under Sir Herbert Kitchener (now Lord Kitchener of Khartûm) commenced operations against the Mahdists to the S. of
1898. Ḥalfa. On Sept. 2nd, 1898, the army of the Khalîfa Abdallah was defeated in a decisive engagement at Kerreri, and Omdurmân, the Mahdist capital, on the left bank of the
1899. Nile, opposite Khartûm, was taken. Since then the Egyptian Sudân, reunited to Egypt, has been under a special Anglo-Egyptian administration (see p. 405), at the head of which is a British Governor-General, or Sirdâr.

In Egypt itself numerous reforms were accomplished by the British administration, and in especial, much was done to further agriculture by the building of light railways and the extension of the irrigation system.

1902. The Great Nile Dam of Assuân was opened.

1904. Anglo-French understanding by which England promised not to alter the existing conditions in Egypt, while France gave up all claim to set any period for the evacuation of Egypt.

1907. Lord Cromer, the British plenipotentiary (1883-1907), resigned office and was replaced by Sir Eldon Gorst.

V. Hieroglyphics.

By Professor G. Steindorff of Leipzig.

Repeated attempts were made during the 17th and 18th centuries to decipher the peculiar picture-writing of the ancient Egyptians, the learned Jesuit father Athanasius Kircher (1601-80) being among the earliest to take up the subject. It was not, however, until the beginning of the 19th century that the key was found, though Sacy, a Frenchman, Åkerblad, a Swede, and Young, an Englishman, had previously attained a certain amount of success in their efforts to find the clue. François Champollion, a Frenchman, succeeded in 1822 in discovering the long-sought alphabet from a careful comparison of royal cartouches, and so found the clue to the principles of the Egyptian style of writing. Champollion afterwards followed up his initial discovery with such success that he may fairly rank as the real interpreter of the Egyptian hieroglyphics.

The first clue was afforded by the famous 'Rosetta Stone' (now in the British Museum), discovered in 1799 in the Fort St. Julien at Rosetta (p. 27). This tablet of basalt bears three inscriptions: one in the ancient Egyptian language, written in hieroglyphics, one in the popular language of a later period inscribed in demotic characters, and a third in Greek; but the two last are merely translations of the first. The subject of the triple inscription is a decree of the Egyptian priests issued in 196 B.C. in honour of Ptolemy V. Epiphanes. The first step towards deciphering the hieroglyphics was made when it was ascertained that the frequently occurring groups of signs each enclosed in an oval (so-called cartouche; comp. p. cvi) were the names of kings and that the name of Ptolemy must be found among them.

Champollion and his successors established the phonetic signification of a large number of hieroglyphic characters, and it then became possible, from a knowledge of Coptic, the latest form of the ancient Egyptian language, not only to read but also to interpret the inscriptions. H. Brugsch, who led the way to the complete interpretation of demotic texts, was also the first to point out that in hieroglyphic writing, as in the Semitic systems of writing, only the consonants were inscribed, while the vowels were omitted as not essential.

The Egyptian hieroglyphics form a system of picture-writing, in which concrete objects were originally expressed by pictures representing them; *e.g.*

'Face' *ḥr* 'Eye' *yrt*

'Moon' *yʿḥ* 'Sun' *rʿ* ⊙

'Pigeon' *wr* 'Plough' *ḥḇ*

Abstract ideas and verbs were represented on the same principle by the use of pictures of objects suggesting in some sort the idea to be expressed. Thus the idea 'to rule' *ḥḳ* was expressed by the picture of a sceptre , 'south' *šmʿ* by a lily , the botanical emblem of Upper Egypt, 'to write' *s š*, by a set of writing apparatus , etc.

A great advance was made when words, for which there was no special sign, began to be expressed by the pictures of other and different objects, the phonetic significance of which, however, happened to be the same. Thus, e.g., *pr* 'to go out' was expressed by the picture of a house , because a 'house' also was called *pr*; *s* 'son' by a 'goose' *s*; *tp* 'first' by the sign *tp* 'dagger'.

Many of these characters gradually came to be used for so many different words that their original word-signification was lost, and they thenceforth were used as of purely syllabic value. Thus, the sign *p* originally 'to fly' was afterwards used for the syllable *p* in any signification; *wr*, originally 'pigeon' and afterwards also *wr* 'great', was used for any syllable *wr*. In this way word-signs also came to be used as letters; *e.g.* *r* 'mouth' was used for *r*; *š*, 'lake' for *š*; *ṯ-t* 'serpent' (*t* is the feminine termination) for *ṯ*; etc.

These syllabic and literal signs were probably used at first for grammatical purposes only (as suffixes), but afterwards, owing to frequent ambiguities in the significance of the verbal signs, they were used to indicate the pronunciation in each particular case and thus to render the reading easier. Thus to the sign *wr* 'great' a *r* was frequently added, written thus *wr*, in order to indicate the pronunciation; or *ʿnkh* 'to live' was followed by the two explanatory consonants *n* and *kh*, thus *ʿnkh*; or *nb* 'lord' was preceded by *n*, thus *nb*. Frequently all the consonants in a word were written instead of merely the verbal sign, thus *šḫt* 'field' instead of *šḫt*.

In addition to these there was another class of hieroglyphics, known as Determinatives, which were placed after the word in order to give some hint as to its meaning. Thus, e.g., *š(o)wr* 'to drink' is written , with the determinative (a man with his finger in his mouth) in order to indicate that the idea expressed by *š(o)wr* has something to do with the mouth. These determinatives, which greatly facilitate the reading of inscriptions, were freely used, especially in later hieroglyphic periods.

The hieroglyphic system, as we find it in the earlier Egyptian inscriptions, is already complete; its development, briefly sketched above, had already come to a close. The following different classes of hieroglyphic characters were used simultaneously.

1. Phonetic Symbols.

a. *Alphabetic Signs* or *Letters*, of which there were 24 in the earliest Egyptian alphabet.

1. ' (corresponds to the Arabic *Élif*, p. clxii).
2. *y* (in many cases in later inscriptions this sound disappears and is replaced by a simple breathing like ').
3. ‘ (a peculiar guttural breathing, corresponding to the Arabic *ʿAin*, p. clxii).
4. *w* (as in 'well') *u*.
5. *b*.
6. *p*.
7. *f*.
8. *m*.
9. *n*.
10. *r*.
11. *h*.
12. *ḥ* (an emphasized h-sound, like the Arabic *Ḥâ*, p. clxii).
13. *ḫ* (*ch*, as in the Scottish 'loch').
14. *ḫ* (*ch*, resembling the preceding).
15. *s*.
16. *ś* or *s*.
17. *š* (*sh*).
18. *ḳ* (a sharp k-sound, pronounced at the back of the throat, corresponding to the Arabic *Ḳâf*).
19. *k*.
20. *g*.
21. *t*.
22. *th* and sometimes *t* (in consequence of an ancient change of pronunciation).
23. *ṯ* (a clear, sharp t-sound, like the Arabic *Ṭâ*).
24. *ẓ* (an emphasized *s* or *z*) and sometimes *ṯ* (in consequence of an ancient change in pronunciation).

Several other alphabetic signs were afterwards added; *e.g.* *y*, *y*, *w*, *m*, *n*, etc.

b. *Syllabic Signs*, of which some of the most important should be noted.†

1. *mn*.
2. *kḥ*.
3. *ḫ*.
4. *nb*.
5. *mś*.
6. ‘ ’.
7. *mr*.
8. *św*.
9. *mr*.
10. *t*.
11. *s*.
12. *b*.
13. *śn*.
14. *m*.
15. *ḥm*.
16. *rw*.

Many of these continued to be used also as word-symbols; *e.g.* *mś*, 'to bear'.

† The selection of syllabic and verbal symbols here given has been made with a view to assist the traveller in deciphering the names of the kings in the list given in Section VI of this Introduction.

2. Word Signs.

a. In their original signification.

1. ⊙ *rʿ*, Sun, the sun-god Rē.
2. *ḥʾt*, fore-part; front.
3. *yʿḥ*, moon.
4. *Mʿt*, the goddess Mʿt (*Maat*).
5. *Śtkh*, the god Seth.
6. *Rʿ*, the sun-god Rē.
7. *Ymn* (*ʾmn*), the god Ammon.
8. *Pṯḥ*, the god Ptah.
9. *Ḥr*, the god Horus.
10. *Ḏḥwty*, the god Thout.
11. *Śbk*, the god Sobek.
12. *ḥḳʾ*, to rule; prince.
13. *yb*, heart.
14. *kʾ*, bull.
15. *nkht*, to be strong.
16. *khw*, to reign.
17. ✳ *śbʾ*, star.

b. In their derived signification.

1. *wśr* (originally 'sceptre'), strong.
2. *ẓṭ* (*ṭṭ*) (originally 'sacred pillar'), to remain.
3. *yny*, to bring.
4. *pḥ-t* (originally 'chessman'), strength.
5. *ḥb* (originally 'basket'), festival.
6. *ẓśr*, splendid.
7. *sʾ* (orig. 'goose'), son.
8. *sʾ*, son.
9. *śtp*, to choose.
10. *bʾ* (orig. 'ram'), soul.
11. *ḥtp* (orig. 'table of offerings'), to be content.
12. *mr* (orig. 'lake'), to love.
13. *ynw*, *ʾnw* (orig. 'column'), On (Heliopolis).
14. *ntr* (orig. 'textile fabric'), god.
15. *yśt*, *ʾśt* (orig. 'seat'), Isis.
16. *yʿkhw* (orig. 'bird'), spirit.
17. *Nrt*, the goddess Neith.
18. *wʿḥ*, to add to.
19. *ʿnkh*, to live.
20. *rwṭ* (orig. 'sling'), to grow.
21. *nb* (orig. 'chain'), gold.
22. *khpr* (orig. 'beetle'), to become, be, exist.

3. Determinatives.

E.g. man; woman; tree; house; town; abstract idea. To this class belong also the sign of the plural and the oval ring (the so-called 'cartouche'), placed round the names of kings.

These various classes of signs, which were used in accordance with certain fixed rules of orthography, were employed in writing Egyptian words; *e.g.* *mn*, 'to remain' (syllabic sign *mn*, sound *n*, determinative for an abstract idea); *sp*, 'time' (*s*, *p*, word-sign *sp*). We cannot, of course, pronounce these words that are written without vowels; but in many instances, by the aid of Coptic (p. cvii) or of Greek transliterations (especially in the case of proper names), we learn what was the pronunciation at later periods, and are thus able to supply vowels to the consonantal skeletons. We know, *e.g.*, that the Coptic for 'to remain' is *mun*, and we therefore read the above hieroglyphic as *mun;* in the same way from the Coptic *sop* for 'time' we read the hieroglyphic also as *sop*. When, however, no such guide is obtainable it is the custom of Egyptologists to render the words articulate by inserting an *e;* thus *k*', 'bull', is read *ke*'.

Hieroglyphics are usually written from right to left, sometimes in perpendicular rows, sometimes in horizontal rows; occasionally, but quite exceptionally and only for decorative purposes, they are written from left to right. For the sake of convenience modern reproductions of hieroglyphics are written or printed from left to right. It was almost a matter of course that both the shapes of the hieroglyphics and the orthography of the words should vary very greatly in the course of the thousands of years during which the system was used; and with a little trouble the traveller will soon learn to distinguish the simple and bold characters of the Early Empire from the ornate symbols of the 18th Dyn. (*e.g.* in the temple at Abydos) and from the small crowded hieroglyphics of the Ptolemaic period.

When the picture characters instead of being carved by the chisel were written with a reed-pen upon papyrus, fragments of limestone, or wooden tablets, they generally assumed a simpler and more rounded form. In this way arose a system of *Literary Hieroglyphic*, which we meet with mainly in carefully-executed religious manuscripts.

For the purposes of ordinary writings this system was still further simplified and abbreviated and for the sake of speed the separate characters were often united, thus forming a *Writing* or

Cursive Style, which is usually termed *Hieratic Writing*. In this style the owl *m*, which in literary hieroglyphics still retained the form , degenerates into , an outline scarcely recognizable as that of an owl. In hieratic writing we possess literary works of almost every kind except dramas. — Further abbreviations and amalgamations of letters developed another cursive style from the hieratic, *viz.* the *Enchorial* or *Demotic*, which was the ordinary character employed in the Græco-Roman period. The sign of the owl, for example, was curtailed to . This writing was chiefly used for contracts, accounts, letters, and similar documents, whence it was sometimes termed the *Epistolographic*, or 'letter character', by the Greeks.

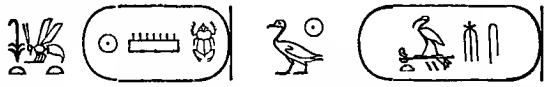
During the second century after Christ Egyptian magical formulæ were frequently written in Greek characters; and after the introduction of Christianity it became the universal custom to write the Egyptian translations of the Scriptures in the simpler Greek letters instead of in the inconvenient hieroglyphics, which were at the same time more difficult to learn. But as the Greek alphabet was not adequate to represent all the Egyptian sounds (e.g. *sh*, *f*, *kh*, etc.) seven supplementary symbols† were borrowed from the demotic. Thus arose the *Coptic Writing* of the Egyptian Christians.

The use of hieroglyphics extended beyond the borders of Egypt, especially into Nubia, where they were employed in the temples built by the Pharaohs. And even after the Nubian-Ethiopian kingdom became independent of Egypt in the 8th cent. B.C., hieroglyphics still continued to be used there. At first, however, only inscriptions in the Egyptian language were thus written; some time elapsed before hieroglyphics were adapted to the native language, which was allied to the modern Nubian tongue. In the course of this adaptation various formal modifications took place, resulting in a *Meroïtic Hieroglyphic System*, which has not as yet been fully deciphered. In the post-Christian era a *Meroïtic Cursive Style*, probably based on the demotic, was also developed. This also has not yet been deciphered.

The following hints will be of service to those who may try to decipher any of the kings' names with the aid of the foregoing lists, consulting first the list of phonetic symbols, then that of the verbal signs. The Egyptian kings frequently had several names, all of which are enclosed within the cartouche. The name proper is preceded by various titles; *e.g.* *s' R' (se' Rē')*, 'son

† *sh*, *f*, *kh*, *h*, *g* (not identical with the Greek γ), *ǰ*, *dj*, and the syllabic *ti*.

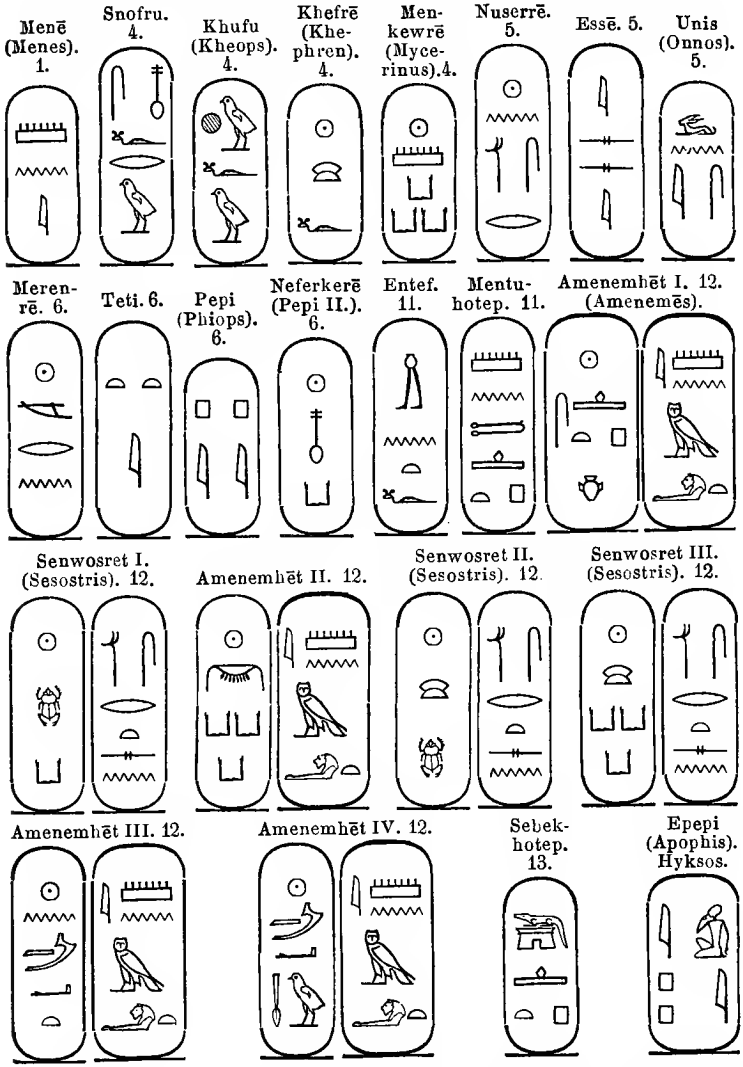
of the sun'; *setny beyty*, 'King of Upper and Lower Egypt'; *neb te'wy*, 'lord of both lands' (p. lxxvii); or *neb khe'w*, 'lord of the diadems'. Thutmosis III., for example, a king of the 18th Dyn., was named —



The former is his official name, the latter his ordinary name. ⊙ is the original word-sign (No. 1) *r'*, sun, sun-god Rē; is the syllabic sign (No. 1) *mn*, here, however, standing for the word-sign for 'to remain'; is the transferred word-sign (No. 22) *khpr*, 'to become, to be'. The first name therefore is *R'-mn-khpr*, or, rather, as the words signifying god or king are written first out of reverence merely, *mn-khpr-R'*, 'remains the being of Rē' (vocalized *Men-kheper-Rē'*). In the second cartouche, is the original word-sign (No. 10) *Ṯḥwty*, 'the god Thout'; and are the letters *t* and *y*, indicating the final syllable of *Ṯḥwty*; is the syllabic sign (No. 5) *mś*; and the letter *ś*, added to show the sound of *mś*. The whole is thus *Ṯḥwty-mś*, corresponding to the Greek *Thutmosis*, and probably to be vocalized *Thut-mosē*.

It may here be remarked that the Egyptian names occurring in the Handbook are, wherever practicable, written in the traditional Greek form and not in the native Egyptian; e.g. *Sethos* instead of *Stkhy*, *Kheops (Cheops)* instead of *Khwfw* or *Khufu*. For names of which there are no known Greek transliterations the Egyptian forms are given, with vowels inserted on the principles explained above. In these cases, however, the dots under the letters are omitted, so that no difference is made between *t* and *ṯ*, *z* and *ẓ*, *k* and *ḳ*, or *h* and *ḥ*; *w* is sometimes represented by *u*; *y* by *i*; *ḫ* by *kh*; *ś* by *s*; and in certain cases *y* is altogether omitted. The apostrophes ' and ' are uniformly omitted. In short, the general rules adopted by the Greeks for the transliteration of Egyptian words are followed. — The final ē in Egyptian names does not mean that the vowel is long, but merely that it is to be pronounced as a separate syllable.

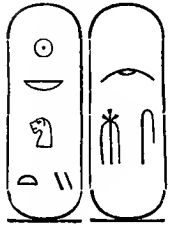
VI. Frequently Recurring Names of Egyptian Kings.†



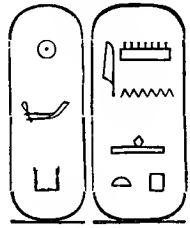
† The Arabic numbers placed after the names are those of the different dynasties. Where two names are given the first is the official cognomen assumed by the king on his accession, while the second is his private or individual name.

Sekenyen-Rē. 16.

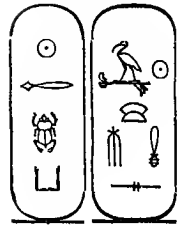
Ahmosē (Amosis). 17.



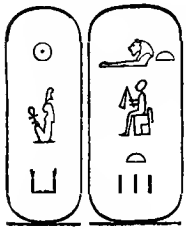
Amenhotep (Amenophis) I. 17.



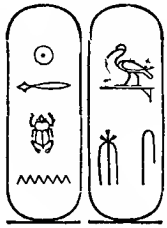
Thutmosē (Thutmosis) I. 18.



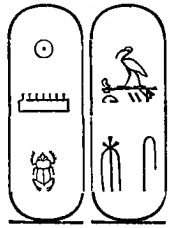
Makerē Hatshepsowet. 18.



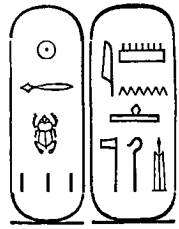
Thutmosis II. 18.



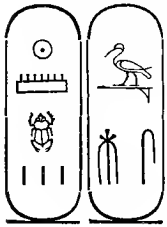
Thutmosis III. 18.



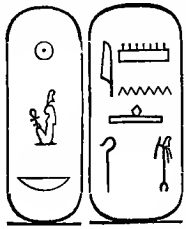
Amenophis II. 18.



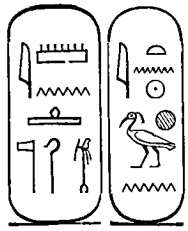
Thutmosis IV. 18.



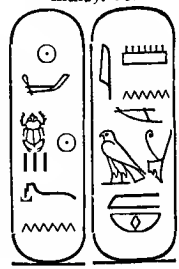
Amenophis III. 18.



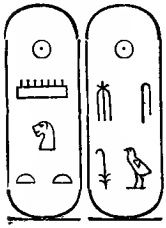
Amenophis IV. (Ekh-en-aton). 18.



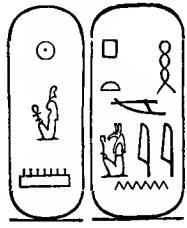
Haremheb (Harmaïs). 19.



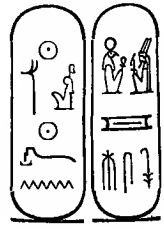
Ramses I. 19.



Setkhi, Sethi (Sethos) I. 19.



Ramses II. 19.

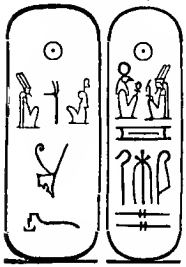


Merenptah (Amenephthes). 19.

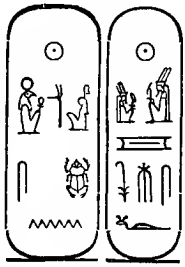
Setkhi, Sethi (Sethos) II. 19.

Ramses III. 20.

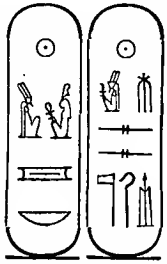
Ramses IV. 20.



Ramses V. 20.

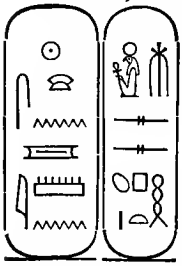


Ramses VI. 20.

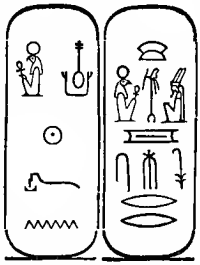


Ramses VII. (Lepsius, Ramses VIII.) 20.

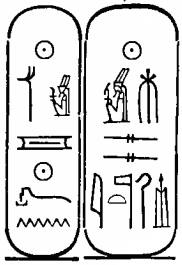
Ramses VIII. (Leps., Ramses XI.) 20.



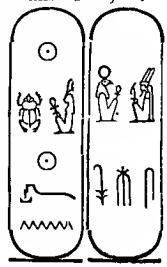
Ramses IX. 20.



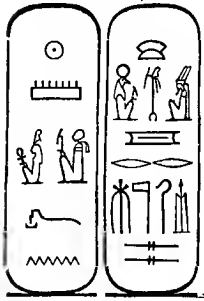
Ramses X. (Leps., Ramses VII.) 20.



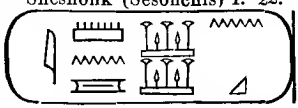
Ramses XI. (Leps., Ramses X.) 20.



Ramses XII. (Leps., Ramses XIII.) 20.

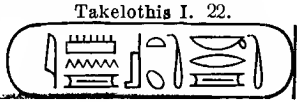


Sheshonk (Sesonchis) I. 22.



Osorkon I. 22.

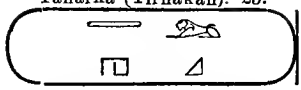
Takelothis I. 22.



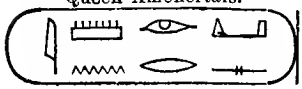
Bekenranf (Bochchoris). 24.

Shabako (Sabakon). 25.

Taharka (Tirhakah). 25.

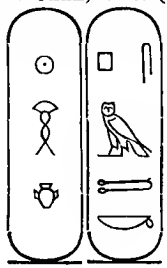


Queen Amenertaïs.



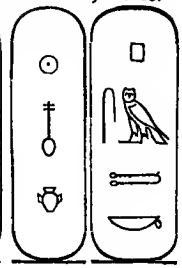
Piankhi.

Psametik (Psammetikh) I. 26.

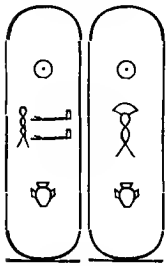


Nekaw (Necho). 26.

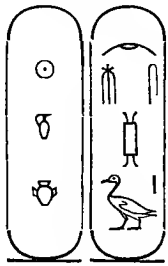
Psametik (Psammetikh) II. 26.



Weh-eb-rē (Uaphris. Hophrah). 26.



Ahmosē II. (Amasis). 26.

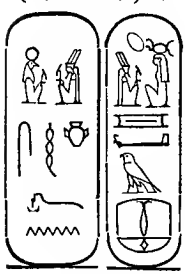


Kambithet (Cambyses) 27.

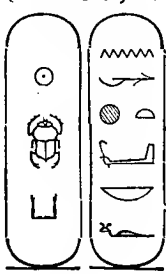
Entaryush (Darius). 27.

Kheshyeresh (Xerxes). 27.

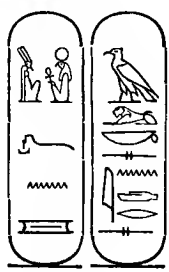
Nekht-Har-ehbēt (Nektanebēs) 30.



Nekhtē-nebof (Nektanebos). 30.

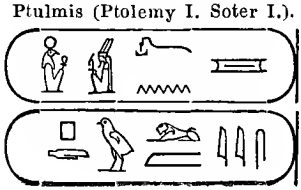


Alexander the Great.

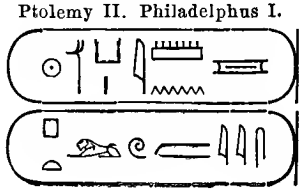


Philippus Arrhidæus.

Ptulmis (Ptolemy I. Soter I.).

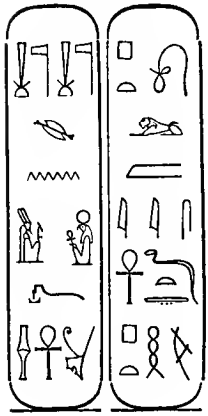


Ptolemy II. Philadelphus I.

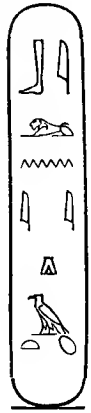


Queen Arsinoë.

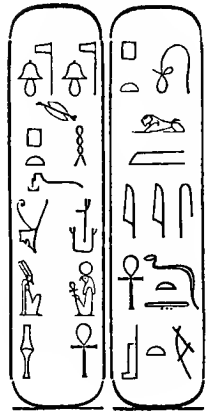
Ptolemy III. Euergetes I.



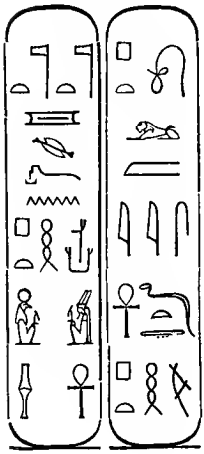
Queen Berenice.



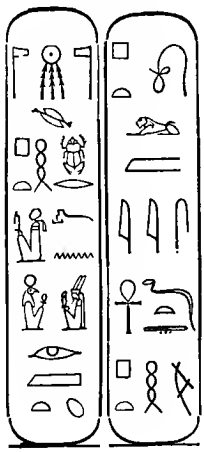
Ptolemy IV. Philopator I.



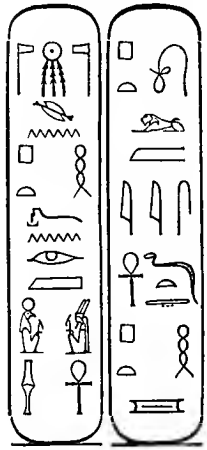
Ptolemy V. Epiphanes.



Ptolemy VI. Philometor.

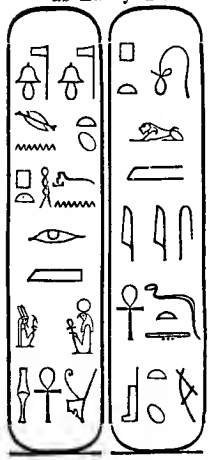


Ptolemy IX. Euergetes II. (Physkon).

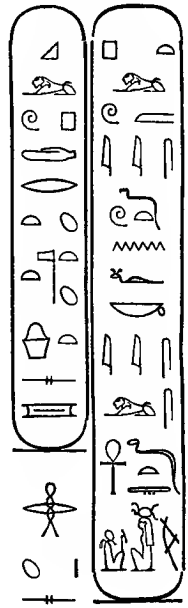


Six Ptolemaic princesses of the name of Cleopatra occur.

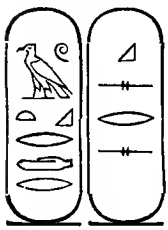
Ptolemy X. Soter II. or Philometor II., usually known as Lathyrus.



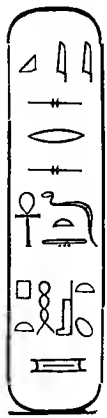
Cleopatra VI., with Cæsarion, her son by Cæsar, and nominal co-regent.



Autokrator absolute monarch) and Kaisaros (Cæsar). Epithets of all the emperors.



Cæsar Augustus.

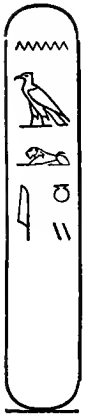


Tiberius.

Caius Caligula.

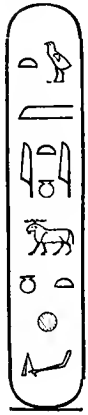
Claudius (Tiberius).

Nero.

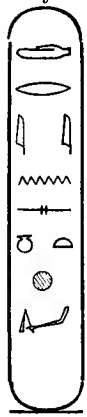


Vespasian.

Domi-
tian.



Trajan.

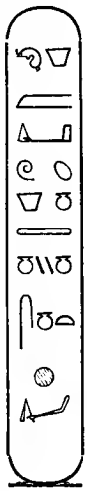


Hadrian.

Antoninus
Pius.

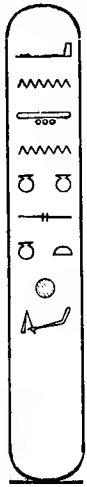
Marcus
Aurelius.

Commodus.



Severus.

Antoninus
(Caracalla).



Geta.

Decius.

VII. Religion of the Ancient Egyptians.

By Prof. G. Steindorff.

In spite of the numerous religious inscriptions and representations that have come down to us from Egyptian antiquity our knowledge of the Egyptian religion is comparatively slight. We are indeed acquainted with the names and aspects of many deities and we know in what temples they were worshipped, but of the true essence of these deities, of the particular significance attributed to them by priests and people, of the myths attached to the personality of each, we know very little. The Egyptians themselves never evolved a clear and complete religious system. Their faith accepted the most glaring incongruities; and no attempt was made to harmonize popular credulity with the esoteric wisdom of the priests, or to reconcile tradition with later accretions.

The complicated religion which the texts of later times make known to us, did not exist in prehistoric days. Originally the people was divided into a number of tribes, each one of which had its own protecting deity. We know many of these tribal deities, without, however, being able to assert positively their original locality. Among them were *Horus*, the god of light; *Thout*, the god of the moon; *Osiris*, originally worshipped in the Delta; the gods *Ptah*, *Anubis*, *Atum*, *Sobek*, etc. Frequently there are goddesses also who appear as protecting divinities of the tribes; e.g. *Neith*, the goddess of war, and *Hathor*, the goddess of heaven. Moreover there were also divine creatures, superior to the tribal deities, who were worshipped by the whole people in common. To these belongs *Rē*, the god of the sun, who was regarded as the creator and preserver of the world.

In the beginning of the historical period, somewhere in the fourth millennium B.C., the place of the original tribes with their different cults seems to have been taken by nomes or provincial districts. The tribal gods were dispersed over the whole country, each nome, each town, even each village having its separate deity, its 'civic god'. These local deities have often retained the old appellations, but in many cases they were known only by some attribute, used in place of the old proper name. Thus, *e.g.*, the lion-goddess who was worshipped in the vicinity of Memphis was known as *Sekhmet*, *i. e.* 'the mighty'; the cat-goddess of the town of Bast (Bubastis), in the Delta, was known simply as '*She of Bast*'; the war-god worshipped in the nome of Assiût in the form of a wolf was named *Wep-wawet*, the '*Path Opener*', probably because his image, borne in the van of the troops, led the way into the enemy's country. It was, however, probably not only the names, but also the essences of the gods that were multiplied; thus the *Horus Gods* worshipped in the various parts of Egypt came to be popularly looked on as distinct beings. Nevertheless the consciousness that many gods with different names had originally been one was never entirely lost by the people, and was

undoubtedly a great help to the priests in their later efforts to unify the gods once more in a henotheistic sense.

Besides the local gods there was also a considerable number of lesser deities, dæmons, and spirits, who exercised influence over human beings, helping or harming at particular junctures, and who therefore must be propitiated. Among these rank, for example, the different goddesses of childbirth, who assisted women and could either cut short or protract their pangs; Bes, the god of the toilet, etc. In a few cases unusually distinguished mortals, revered after death as saints, gradually came to be included among the gods, as, e.g., *Imhotep* of Memphis (p. cxxv), *Amenhotep*, the son of *Hapu*, etc.

The ancient Egyptians originally represented these deities to themselves under very crude forms, which recall the fetishism still prevailing among uncivilized African tribes at the present day. Thus Osiris of Tetu was believed to dwell in a post, and a sycamore tree was believed to be the abode of Hathor. But the belief that gods chose animals as their abode and revealed themselves in the form of animals was much more generally spread; cows, bulls, rams, crocodiles, cats, lions, ichneumons, frogs, certain kinds of fishes, ibises, hawks, falcons were all believed to be thus chosen by one or other god. The sacred animal, in which the god inhered, was frequently distinguished by special markings; it was kept in the temple, worshipped as divine, and after its death was interred with all honour, while its place in the temple was taken by another. The best known example of this worship is afforded by the *Apis*, the sacred bull of Ptah, worshipped at Memphis. The Apis was black with white spots; on the forehead it bore a white triangle and on the right flank a crescent. Similarly a light-coloured bull *(Mnevis)* was sacred to Atum of Heliopolis, the dog to Anubis, god of the dead, the ibis to Thout, the falcon to Horus, etc. At a later period, the worship of sacred animals was carried further. Not only was the individual animal preserved in the temple revered as holy, but all animals of the same kind were regarded as divine; they might not be killed within the region sacred to them, and when they died they were solemnly interred in special cemeteries. The cat-cemeteries of Bubastis and Benihasan, the crocodile-graves of Ombos, the ibis graves of Ashmunein, etc., date from this late epoch of exaggerated animal-worship. It was probably only this excessive expansion of animal-worship that struck the Greeks in Egypt as remarkable. For traces of a similar worship were common to various Oriental peoples, and even among the Greeks and Romans themselves certain animals were regarded as sacred to the gods, as, *e.g.*, the lions of Cybele, the owl of Athena, and the eagle of Zeus.

A stage beyond fetishism was reached when the Egyptians, in the beginning of the historical period, began to form an anthropomorphic conception of their deities. The gods had human forms and wore clothing like human beings. Like princes, they wore on their heads

helmets or crowns, and, like the primæval rulers, they had lions' tails fastened to the back of their aprons. They bore the sceptre or the commander's baton as the symbol of their might. The deities that were conceived of as animals now received human figures, with the heads of the animals sacred to them. Thus *Sobek* appears as a man with a crocodile's head, *Khnum* as a man with a goat's head, the ibis-headed *Thout* and the ram-headed *Ammon* have human bodies, etc. The various *Cow Goddesses* have a human head with cow's horns, while over the head of the vulture goddess *Mut* (worshipped in Thebes) a vulture spreads its wings. Though such a device cannot but appear strange to us as it did to the Greeks, it must be confessed that the Egyptian artists in their reliefs and statues of those animal-headed gods managed the transition from the animal's head to the human body with remarkable skill. The god frequently had a wife and a son, and in that case this so-called *Triad* dwelt and was worshipped in one temple. Divine families of this kind are exemplified in *Ptah*, god of Memphis, with his wife *Sekhmet* and his son *Nefertem*, and by *Osiris*, *Isis*, and *Horus*. The theologians of the holy city of On (Heliopolis) even created a ninefold group *(Enneas)* of gods, at the head of which stood *Atum*, the local deity of the city. Atum was attended by the four cosmogonic deities *Show*, the god of the air, his wife *Tefnut*, the goddess of the dew, *Geb*, the god of the earth, and *Newt*, the goddess of the sky. The number nine was made up by *Osiris*, and his wife *Isis*, and by *Seth* (the ancient god of Upper Egypt, and the legendary antagonist of Osiris; see below), and his wife *Nephthys*. The worship of the nine gods became so popular that it was adopted in many different localities, the place of Atum being taken by the local god in each.

Human passions and virtues were attributed to the gods; and numerous tales were told by the faithful of the divine exploits and adventures. Unfortunately most of these myths have perished; of the few that have come down to us the best known is the story of *Osiris*, which in antiquity also was one of the most widely spread. Osiris ruled as king over Egypt and the country enjoyed the blessings of prosperity. But *Seth*, his wicked brother, conspired against him, and at a banquet persuaded him to enter a cunningly wrought chest, which he and his seventy-two accomplices then closed and threw into the Nile. The river carried the chest down to the sea, and the waves at length washed it ashore near the Phœnician Byblos. Meanwhile Isis roamed in distress throughout the country, seeking her lost husband; and she at length succeeded in discovering his coffin, which she carried to Egypt and there opened. She then set out to visit her son Horus, who was being brought up at Buto. During her absence Seth, while engaged in a boar-hunt, found the body of his brother, cut it into fourteen pieces, and scattered them in every direction. As soon as Isis learned what had happened, she collected the fragments, and wherever one was found she buried

it and erected a monument on the spot to its memory; and this accounts for the numerous tombs of Osiris mentioned as existing in Egypt and elsewhere. When Horus grew up he set out to avenge his father's murder, and after terrible contests was at last victorious. According to other accounts the combatants were separated by Thout. They then divided the country, the S. of Egypt falling to Horus and the N. to Seth. Osiris was afterwards magically restored to life by Horus and continued to rule the W. land as king of the dead.

The origin of the world, the movements of the heavenly bodies, and the alternation of day and night awoke speculation in Egypt at a very early date, the result of which was a naïve belief that supernatural beings had created the world, while others revealed themselves in the heavenly bodies and controlled the processes of nature. According to a widespread belief the earth was a god named *Geb*, the sky a goddess named *Newt*. Originally these were united, but they were afterwards separated by the god *Show*, who raised the sky-goddess aloft in his arms. Another and more materialistic view regarded the earth as a huge oval plain, floating upon the ocean, and the sky as a flat slab resting upon the mountains at the extremities of the earth, with the stars hanging from it like lamps. The *Sun*, the principal heavenly body, was in particular the subject of many theories, probably representing the teachings of the different colleges of priests throughout the country. In one place the sun-god *Rē* was conceived of as sailing across the ocean of heaven in a boat; in another the sun was regarded as a brilliantly plumaged falcon *(Horus)* flying across the firmament and driving away the hostile clouds; and in a third the sun was a powerful young hero, newborn every morning from the goddess of the sky, and waging a ceaseless combat with the powers of darkness. It was also conceived of under the form of a scarabæus or beetle (p. cl). *Orion* and *Sothis* (*i.e.* Sirius or the Dog Star) played the leading rôles among the stars; and among the other powers of nature a prominent place was filled by the *Nile God*, to whom indeed the country owed its prosperity. All these deities received general worship, though none of them had particular temples of their own.

In the course of its history the religion of Egypt has undergone many transformations. The dominant position in the Egyptian pantheon has shifted from one god to another, either through theological speculation and the growth of legends, or through the coming into prominence of royal houses and cities which were devoted to the cult of particular gods. In the primitive period two independent kingdoms were formed in Upper and Lower Egypt, and *Seth* and *Horus*, the local deities of the two capitals, were recognized as guardians of the two states. After the capitals had been changed Horus became recognized as the sole royal god, and henceforth remained the patron of the Pharaohs. An important rôle in the religious history of Egypt has been played by the city of On-Heliopolis (p. 116),

which was probably the religious centre of Lower Egypt in the earliest period. The coronation ceremonies of the sovereign seem to have taken place in the temple of this city, and here, too, according to legend, the goddess *Seshet* inscribed the years of the coming reign on the leaves of the sacred tree (comp. p. cxxx, Fig. 17). At On stood also the obelisk-like stone column of *Benben*, the chosen seat of the sun-god, who was worshipped under the name of 'the sun, the Horus who is on the horizon' *(Rē-Harakhtē)*. The local deity, strictly speaking, was however, *Atum;* and the astute priests of On put this god on a par with the god of the sun, and asserted that he was only another form, another name of Rē-Harakhtē. This doctrine attained a wide currency throughout the country and all the local sun-gods were promptly identified with Rē. The same thing happened even with other gods who were not sun-gods at all, such as the water-god *Sobek*, and they were invested with the symbol of Rē, *viz.* the sun-disk with the poisonous royal serpent (uræus, p. cl) coiled round it. This amalgamation of local deities with Rē, which began under the Middle Empire and was carried to great lengths under the New Empire, was a fertile source of confusion in the Egyptian religion. Attempts indeed were made to draw a distinction among the various forms of Rē, Kheprē for example being regarded as the morning-sun and Atum as the evening-sun, but nothing like a systematic scheme was ever achieved.

In the same way a number of female local deities, especially when they were of a similar character, were welded into one. Thus *Hathor*, the goddess of the sky, was identified with *Isis;* the cat-goddess *Bastet* with the lion-goddesses *Sekhmet* and *Pekhet*, while Sekhmet was also identified with the vulture-goddess *Mut*.

When the centre of the empire was carried farther to the S. and Thebes became the capital in place of Memphis, a new phase began in the development of the Egyptian religion. *Ammon*, the most worshipped god in Thebes, who had been identified with the sun-god under the name of *Ammon-Rē*, now took precedence of all other gods, and at the beginning of the New Empire became the head of the Egyptian pantheon. The great campaigns against Nubia and Asia were waged in his name by the Theban kings, temples were erected to him in the conquered lands, and the lion's share of the spoil fell to his shrines in Egypt, especially to the temple at Thebes. Ammon, in short, became the national god, the successful rival of his predecessor Rē-Harakhtē. It was not to be expected that the priests of Heliopolis should tamely submit to this weakening of their influence. They therefore eagerly seized the first opportunity of overthrowing Ammon and of restoring the sun-god to his former official dignity. When Amenophis IV. succeeded to the throne, the sun-god of Heliopolis (Rē-Harakhtē) regained the position of supreme deity, and shortly afterwards the sun itself (Egypt. *Aton*) was announced as the one and only god. This revolution was doubtless to some extent

prompted by the king's desire to put a stop to the prevailing religious confusion at a blow, and to make practice square with theory, for theoretically all the numerous deities had long been explained as in reality one with the great sun-god (comp. p. 216). The representations and names of Ammon and his fellow-gods were everywhere obliterated. But after the death of Amenophis the partisans of Ammon speedily regained the upper hand; the new religion was abolished, and the earlier creed restored. The Egyptian religion remained in its former confusion; the process of amalgamating different gods became more and more common; and religious belief gradually lost all living reality. Men clung anxiously to the ancient traditions, and the superstitious belief in amulets and magic as the only protection against harmful influences gained universal sway. But no fresh religious conceptions are to be found in the innumerable texts inscribed upon the temples, tombs, and sarcophagi of the later period. A few Egyptian deities, however, such as Isis, Harpocrates, and Serapis (who was introduced into Egypt under the Ptolemies), retained sufficient influence to find their way into the Græco-Roman pantheon, and to gather round them a considerable crowd of worshippers in the Roman empire (pp. 358, 359). The old religion of Egypt was gradually vanquished only by the power of Christianity.

The Future Life. A considerable diversity of doctrine as to the fate of man after death prevailed amongst the Egyptians, and the various views were never reduced to a single authoritative creed. The only point that was common to the whole people was the firm conviction that the life of man did not end at death, but that on the contrary men continued to live just as they had lived upon earth, provided that the necessaries of existence were assured to them. It thus seemed specially necessary that the body should be carefully interred and protected from decay. The next step was to build a house for the deceased, after the pattern of his earthly abode, in which he might dwell, and which, according to the popular belief, he could quit at pleasure during the day. Statues, erected in a special room for the purpose, represented the owner of the house, his family, and his domestics (p. cxlii). Sacrificial offerings provided the deceased with food, and pious endowments ensured him against hunger and thirst even in the distant future. Nor was this all; representations of food, utensils, etc., were painted or carved upon the walls of the tomb or the sides of the sarcophagus, and it was believed that through magic these representations could serve the deceased in place of the real things. Ornaments, clothing, etc., also were placed in the tomb or depicted on the walls for the same purpose. The occupations that engrossed the deceased while on earth, the pleasures that he delighted in, the dignities that he enjoyed, awaited him beyond the tomb, and these too were represented on the walls in order that he might really possess them. To this belief we owe those sepulchral paintings that give us so exact a picture of the life

of the ancient Egyptians. In the earliest times the grandees alone were allowed to build themselves tombs, and that probably only by favour of the king. The ordinary citizens had to content themselves with simple graves in which the necessaries for the future life were buried with the bodies. But at a later period even the lower ranks of society built 'everlasting houses' for themselves, at least so far as they possessed the means to do so.

The dead were under the protection of the local deities, whose duty it was to superintend the funeral ceremonies and afford security in the tomb. There was also in many towns a special god of the dead, named *Khentē-Amentiu*, 'the first of the inhabitants of the Western Kingdom' (*i.e.* of the dead), who was represented in the form of a dog. At a later date these local gods retired in favour of Osiris, who was originally the local deity of Busiris in the Delta. He was gradually recognized as the ruler of the dead by all Egypt, and dominion over the departed was assigned to him almost exclusively. Abydos became the chief religious centre of his cult. The death which Osiris suffered according to the legend (p. cxviii) was the common lot of mortals; but just as Osiris rose again, so a man also could begin a new life, provided that the same formulæ were pronounced for him by some faithful son; he went to Osiris, became united with the slain god, in fact was himself Osiris. Admission to the realm of Osiris depended upon the recitation of magical formulæ and incantations, a knowledge of which must be communicated to the deceased. A virtuous earthly life was required to assure the deceased eternal happiness, and he had therefore to undergo a trial before Osiris and to prove before 42 judges that he was free from mortal sin. Before this and before his heart had been weighed by Thout on a great balance in the 'Hall of Justice' and found perfect, he might not enter the future land.

Opinions differed as to the abode of the blessed dead. Their dwelling was usually located in the West, among the mountains, and in the desert where the sun set. Some believed that they inhabited the heavenly fields of *Earu*, a fruitful country where ploughing and reaping were carried on as upon earth, and where the corn grew seven ells, forming a veritable paradise for the Egyptian peasant. As the labour in this future land might often be too great for the strength of the deceased, it became the custom at the period of the Middle Empire to place *Ushebtis* in the tomb along with him. These little figures of men were imbued with life by a magic spell written upon them and impersonated the deceased when he was called to work beyond the tomb. Another doctrine sought to unite the different conceptions of the future life and placed the abodes of the blessed in *Twet*, the underworld. This was the country through which the sun passed at night. It was believed to lie under the earth, to be roofed like the earth by a sky, and to be traversed by a river. It was divided into twelve parts, corresponding

to the twelve hours of night, and, according to a certain view, separated from each other by massive doors (comp. pp. 279 et seq.).

In flat contradiction to these doctrines was the popular belief that man possessed not only a body but also a soul *(baï)*, which lived after death. This was originally conceived of as a bird; at a later period as a bird with a human head (comp. p. 87). It was believed that the spirit left the body at death and flew freely about, but could return to the body at pleasure, provided, of course, that the latter did not decay. Thus from ancient times everything was done in Egypt to prevent the destruction of the body, and so to enable the soul to recognize its mortal tenement. In the earliest period the dead were buried in a crouching posture with their knees drawn up and lying on their left side. In the Ancient Empire the custom of leaving the corpse at full length began to be followed, probably at first in the case of the kings. At the same time embalming was attempted. The bodies were treated with saline solutions and bitumen and rolled in linen bandages and wrappings. The process of preparing the mummy was more elaborate at later times. The brains were first removed through the nostrils by means of an iron hook; the stomach was then opened with a flint knife and the viscera removed (Herodotus II, 86; comp. p. 97) and placed in four jars, known as *Canopi*. These were usually closed with lids, bearing the heads of the four sons of Osiris, to whose protection the intestines were committed. The heart also was removed from the body, and replaced by a stone scarabæus, placed upon the breast of the deceased, beneath the wrappings. Herodotus states that at a later period there were three methods of embalming, differing according to the expense involved.

A prominent place in the belief of the ancient Egyptians was also taken by another immaterial part of mortals, distinct from the soul. This was the *Ka*, a kind of guardian-spirit or genius, which was born with the individual and accompanied him through life as a 'double'. The Ka did not expire with its protégé but continued to live in order to protect the deceased against enemies in the uture world.

List of the Chief Egyptian Deities and Sacred Animals.

Ammon, Amon, or Amun (Fig. 1), specially worshipped at Thebes, was made a sun-god under the name *Ammon-Rē* and became the national god under the New Empire. For his persecution by Amenophis IV., see p. 216. His sacred animal was the ram.

Antæus or Antaios, the Greek name for a peculiar Egyptian god, worshipped at Antæopolis (p. 228).

Anubis (Fig. 2), the special god of the 12th, 17th, and 18th nomes of Upper Egypt, also a god of the dead, whose function was connected with the interment. A later myth makes him a brother of Osiris. The dog was sacred to him.

ANUKET (Greek *Anukis*), goddess of the district of the cataracts.

APIS, the sacred bull of Ptah of Memphis. For his distinctive markings, see p. CXVII. The apis was buried in the Serapeum (p. 143).

AR-HES-NUFER *(Arsnuphis)*, a Nubian god.

ATUM (Fig. 3), a local deity of On-Heliopolis, Pithom, etc., was afterwards regarded as a sun-god (specifically the evening-sun). His sacred animals were the lion, the serpent, and the Mnevis bull.

BASTET, the goddess of Bubastis (p. 167), a goddess of joy. Sacred animal, the cat.

BES, a popular deity, represented as a dwarf, introduced from the land of Punt. He was the god of matrimony and of the toilet and also had influence over births.

BUTO, see *Wtō*.

EMĒ-WET, a god of the dead, represented, like Anubis, with a dog's head. His symbol was a post with a wine-skin hanging on it (comp. Fig. 14, p. CXXIX).

EMSET, one of the four sons of Osiris and guardian-deities of the dead, who protected them from hunger and thirst, and to whom therefore the viscera of the deceased were dedicated. The other three gods were *Hapi*, *Twe-metf*, and *Kebh-snewf*.

ENHURET (Greek *Onuris*), the god of This and Sebennytos.

EWS-OS, goddess of Heliopolis, the consort of Harakhtē.

GEB (Greek *Kēb*), the earth-god, husband of Newt (see p. CXXV).

HAPI, one of the guardian-deities of the dead. See *Emset*.

HARAKHTĒ (Fig. 5), a special form of Horus. He was the god of Heliopolis. The falcon was sacred to him.

HARENDOTES (Fig. 8; Egypt. *Har-net-yotf*), 'Horus who protects his father' (Osiris), a form of Horus.

HAR-KHENTEKHTAÏ, god of Athribis. Sacred animal, the serpent.

HARMACHIS, a name given to the Sphinx at Gizeh (p. 131).

HARPOCRATES, Horus the child, represented with a side-lock and a finger on his lips. The Greeks regarded him as god of silence. He was much revered, especially at a late date.

HAR-SEM-TEWĒ *(Harsomtus)*, 'Horus the uniter of the two lands', a form of Horus.

HARSIĒSIS, 'Horus, son of Isis', a form of Horus.

HATHOR (Fig. 6), a deity of the sky, and a goddess of joy and love, identified by the Greeks with Aphrodite. She was the goddess of Dendera and Aphroditespolis (pp. 240, 329) and was also worshipped in Thebes as guardian of the necropolis (p. 298). The cow was sacred to her, and she was frequently represented with cow's horns or a cow's head (Fig. 7).

HERISHEF, represented with a ram's head, god of Heracleopolis (p. 206).

HORUS (Fig. 8) received universal homage as the sun-god. He was the local deity of Edfu, where he is represented as a winged sun

(Fig. 20). He is usually described as the son of Osiris and Isis, sometimes as the son of Rē and brother of Seth. The falcon was sacred to him.

Imhotep, a saint of Memphis, revered as a priest and physician, was deified and identified by the Greeks with *Asklepios (Æsculapius)*. He had a temple at Philæ also (p. 360).

Isis (Figs. 9 & 10), the wife of Osiris and mother of Horus (Harsiēsis), was a goddess of Philæ and was highly revered at a late period.

Ka, the guardian-spirit of men (p. cxxiii).

Kebh-snewf, one of the guardian-deities of the dead. See *Emset*.

Khepre, the scarabæus (dung-beetle), regarded as a form of the sun-god (p. cl).

Khnum (Fig. 4) was the god of Elephantine and the Cataract districts, and of Shes-hotep (p. 228), Esna (p. 330), etc. His sacred animal was the goat.

Khons, the moon-god of Thebes, was the son of Ammon and Mut, with whom he forms the Theban Triad. Sacred animal, the falcon.

Maat (Fig. 11), goddess of justice or truth. Her symbol is an ostrich-feather.

Min (Fig. 12), a god of harvest, and of roads, was the guardian spirit of Akhmîm and Koptos, and also the god of travellers in the desert. Later he was amalgamated with Ammon, and identified by the Greeks with Pan. He is ithyphallically represented.

Mont *(Mentu)*, the god of Thebes and Hermonthis, was regarded from an early period as one of the chief gods of Upper Egypt. Under the New Empire he was god of war and had a falcon's head. The bull Buchis was sacred to him.

Mut, the wife of Ammon of Thebes and mother of Khons (see above). Her sacred animal was the vulture.

Nefertem, son of Ptah of Memphis.

Neith, goddess of Saïs, Esna (pp. 29, 330), etc.

Nekhbeyet, goddess of El-Kâb (p. 331) and guardian-deity of Upper Egypt. As she presided over childbirth the Greeks identified her with Eileithyia. Sacred animal, the vulture.

Nephthys (Fig. 13), originally a goddess of the dead. Sister of Osiris.

Newt, a goddess of the sky and wife of Geb.

Onnophris, see *Wen-nofrē*.

Opet, a popular goddess of childbirth. In Thebes, where she was revered as the mother of Osiris, she was represented as a pregnant hippopotamus. See also *Toëris*.

Osiris (Fig. 14), originally the god of Busiris, afterwards identified with the death-god of Abydos, the 'Lord of the Western Folk', and universally worshipped as god of the dead (p. cxxii). His tomb was at Abydos (p. 232). For his legend, see p. cxviii. His symbol was a post *(Tet)*.

Pekhet, the goddess of Speos Artemidos (p. 209), to whom the cat was sacred.

Ptah (Fig. 15), the god of Memphis, was regarded as the guardian of artists.

Ptah-Tenen, a special form of Ptah.

Rē, the sun-god. He was identified at an early period with Harakhtē of Heliopolis, and named Rē-Harakhtē. During the night he traverses the underworld and is then named *Efu-Rē* and represented with a ram's head.

Satet (Greek *Satis*), guardian-deity of the Cataract district.

Seker, a falcon-headed god of the dead worshipped in the neighbourhood of Memphis.

Sekhmet (Fig. 16), goddess of war. Sacred animal, the lioness.

Selket, a goddess to whom the scorpion was sacred.

Serapis *(Sarapis)*, a foreign god introduced into Egypt under the Ptolemies (p. 143), and more or less identified with the ancient Egyptian Osiris-Apis (Osorapis), the deceased Apis bull.

Seshet (Fig. 17), goddess of writing (p. cxx).

Seth *(Setekh)*, god of Auaris, Tanis, and Ombos (near Naḳâdeh), was the brother of Osiris, whom he is said to have slain (p. cxviii). Another myth makes him brother of Horus and guardian-deity of Lower Egypt. After the 22nd Dyn. he was expelled from the Egyptian pantheon, and was thenceforth regarded as god of the impure (Typhon). His sacred animal was the ass, represented with grotesque muzzle and ears.

Show, god of Leontonpolis (Tell Mokdam). The Egyptians believed that he supported the sky. The lion was sacred to him.

Sobek (Fig. 18; Greek *Suchos*), a water-god worshipped chiefly in the Fayûm, at Ombos, etc. The crocodile was sacred to him.

Tefnut *(Tfnet)*, sister of Show, the goddess of the dew, and represented as a lioness.

Tetun, guardian-deity of Nubia.

Thout or Thoth (Fig. 19), a moon-deity and god of the sciences, therefore identified by the Greeks with Hermes. He was the city-god of Hermopolis (p. 213). The ibis and baboon were sacred to him.

Toëris 'the great (*scil.* Opet)', another name of Opet (see p. cxxv).

Twe-metf, one of the guardian-deities of the dead. See *Emset*.

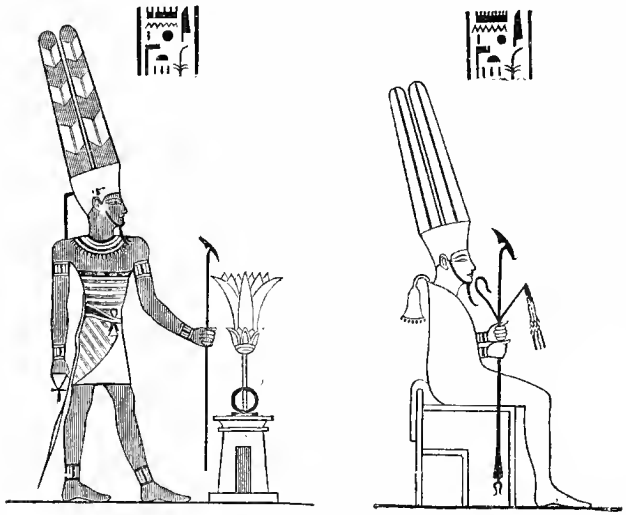
Wen-nofrē (Greek *Onnophris*), a surname of Osiris.

Wep-wawet, an ancient god of war, and protector of Assiût, also worshipped as a god of the dead. The desert wolf was sacred to him.

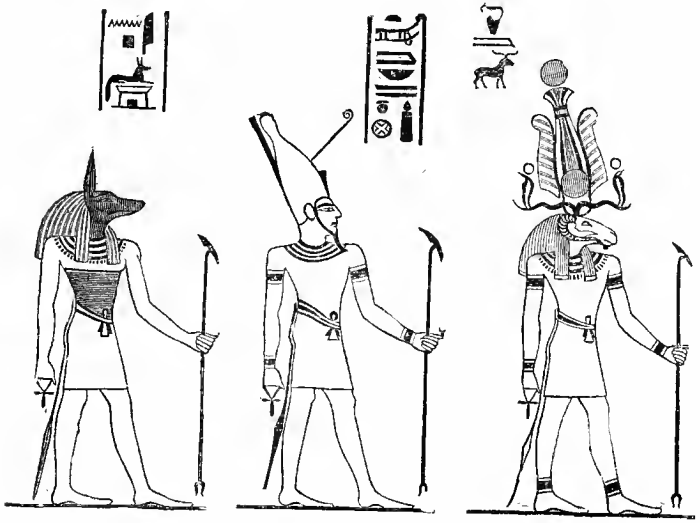
Wert-hekew, a lion-headed goddess, wife of Rē-Harakhtē.

Wtō (Greek *Buto*), goddess of the town of Buto in the Delta; also a guardian-deity of Lower Egypt. The serpent, ichneumon, and shrew-mouse were sacred to her. This goddess was also represented with a lion's head.

Representations of the most important Deities.



1. Ammon-Rē.



2. Anubis. 3. Atum. 4. Khnum.

5. Harakhtē.

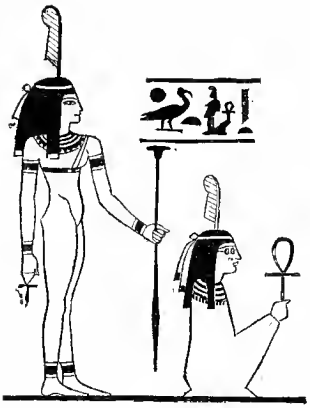
6. Hathor.

7. Cow-headed Hathor.

8. Harendotes (Horus).

9. Isis.

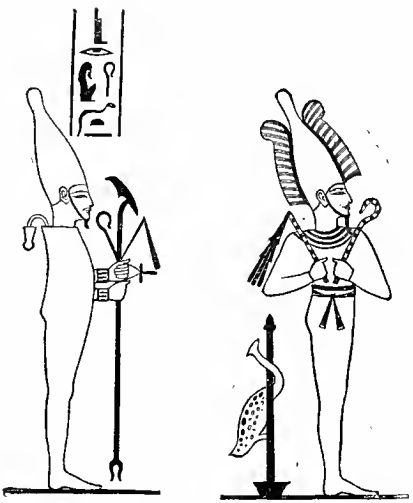
10. Isis, suckling the infant Horus.



11. Maat, goddess of truth.

12. Min; behind is the curious shrine of the god.

13. Nephthys.



14. Osiris; behind the god is the fetish of Emē-wet, god of the dead.

15. Ptah.

16. Sekhmet.

17. Seshet, writing the king's name on the sacred tree of Heliopolis.

18. Sobek.

19. Thout.

20. The winged Sun.

VIII. Historical Notice of Egyptian Art.

By Professor G. Steindorff.

I. Architecture.

In Egypt, as elsewhere in antiquity, the *Pier* and the *Column* are the most important of all architectural members. Their absence indicates a very elementary stage in the art of building, when artistic development has yet to begin.

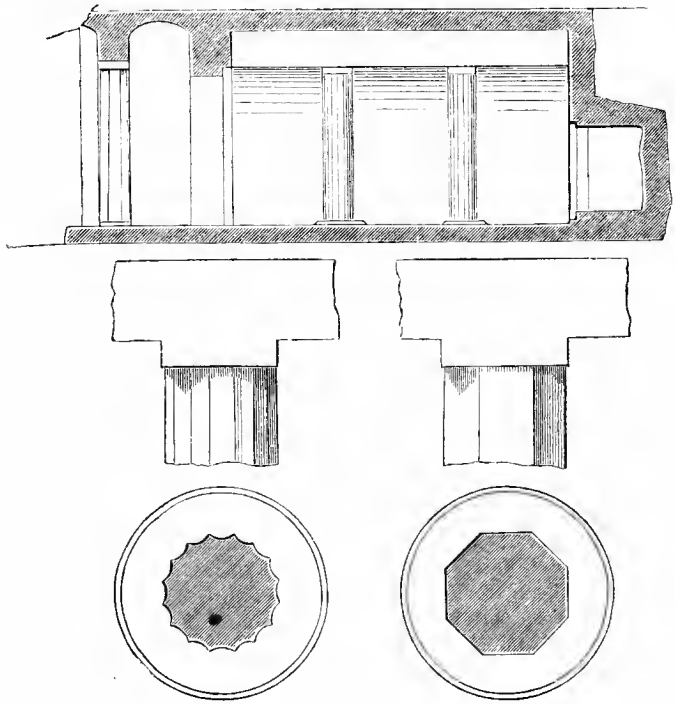
The simplest form of the weight-bearing member is the square **Pier,** and this is common even in the tombs of the Ancient Empire. The lateral surfaces of the piers are frequently occupied by reliefs or inscriptions and their fronts by other ornamental designs. Thus tall papyrus-plants and lilies occur on piers of the time of Thutmosis III. at Karnak (p. 270), and a sistrum (a rattle used by women) with a head of Hathor at Abu Simbel (p. 399).

The four-sided pier was converted into an octagonal pillar by bevelling off the corners, part of the pier, however, being left square at the top so as to blend with the roof; at the foot was a round, cushion-like base.

The next step was to convert, by a similar process, the octagonal pillar into one with sixteen sides, and in some cases the flat surfaces were grooved or fluted, a sharp edge being left between each pair of sides. Polygonal columns of this character, which have received the name of *Proto-Doric* (Fig. I), occur in tombs of the Middle Empire (at Beniḥasan and Assuân) and in temples of the time of Thutmosis III. (Karnak, p. 271; Deir el-Baḥri, p. 297). The name was suggested by certain points of resemblance to the Doric columns of the Greeks, the chief of which are the marked fluting and the tapering; but the Proto-Doric differs from the Greek Doric in being destitute of the 'echinus', a member resembling an overhanging wreath of leaves, forming the capital of the true Doric column. The chief difference, however, is that the shaft of the Egyptian column rests upon a base, while the Doric column springs immediately from the ground. Another difference is that some of the sides of the Proto-Doric column are frequently unfluted and left flat for the reception of inscriptions.

The **Column** was much more frequently used by the Egyptian builders than the pier or the allied Proto-Doric column. The column stands upon a base and is crowned by a capital, ending in a square slab known as the abacus upon which rest the beams of the architrave, supporting the slabs of the roof. The Egyptian love of plants is well known from various sources, and consistently with this the favourite forms for columns as early as the Ancient Empire were borrowed from plant-life. Two plants especially were most frequently copied, *viz.* a variety of lotus (Nymphæa lotus) and the

papyrus (Cyperus papyrus). Sometimes the column represents a single plant-stem, sometimes a cluster of stems held together by bands; while the capital imitates in turn the closed bud or the

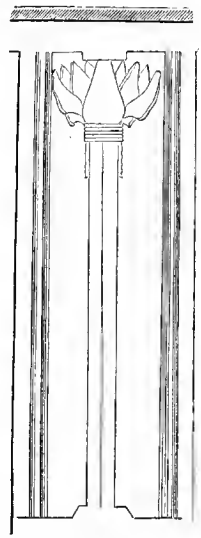


I. Tomb Chamber and Colnmns of Beniḥasan.

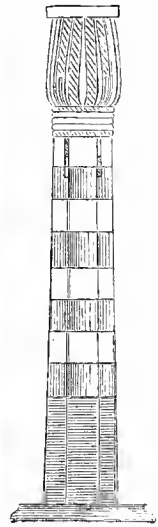
open calyx (Fig. II, p. cxxxiii). Thus there arise four varieties of flower-columns: the simple flower-column with bud-capitals and the same with calyx-capitals; and the clustered flower-column with bud-capitals and the same with calyx-capitals.

Of the various *Lotus Columns* (which seem to have been freely used if we may judge from the uumerous pictures of them), comparatively few have been preserved. Clustered columns of this kind with bud-capitals occur during the Ancient and Middle Empires (in a tomb at Beniḥasan), but appear to have died out under the New Empire. The above-mentioned shaft at Beniḥasan is formed of four straight stems, rising from a base resembling a mound of earth, and fastened together at the top by bands (Fig. III). The capital

is formed of closed buds, the green sepals of which extend quite to the top of the white petals of the corolla. Near the top of the shaft, between the bands which hold the main stems together, are inserted smaller stems. Examples of clustered columns of the Nymphæa lotus with open (calyx) capitals (Fig. II) are frequently represented in tombs of the Ancient and Middle Empires; but they occur most often in buildings of the later period.



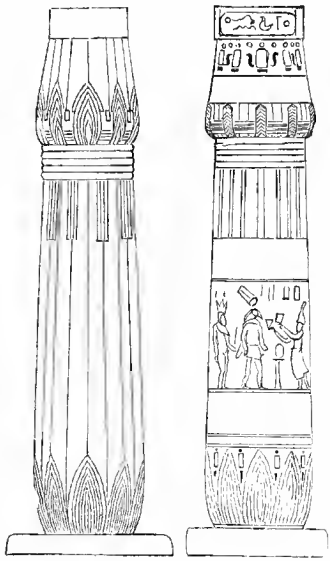
II.



III.

The *Papyrus Columns* are much more numerous. They differ widely from the lotus columns. The stems in the latter are circular in section, while in the papyrus-columns they are triangular, and moreover taper rapidly at the base, where they are encircled with pointed leaves — characteristics that are wanting in the lotus-columns. There is a difference also in the capitals, the sepals of the lotus reaching to the upper edge of the flower (see above), while the leaves surrounding the umbel of the papyrus are considerably shorter. The simple papyrus-column with a bud-capital is seen only in paintings and reliefs, whereas the clustered column is common enough (Fig. IV a, p. cxxxiv). The latter usually consists of eight stems held together by bands at the top, while between these stems smaller clusters of three, fastened together by bands, were inserted. These inserted stems, however, lost their independent treatment at an early period. — Towards the close of the 18th Dyn. the clustered papyrus-column underwent an essential change. In order to adapt the shaft for the reception of inscriptions and pictures, all its irregularities were abandoned and it was made perfectly smooth. For the same reason the capital also was rounded off and transformed into a blunt cone, the original clustering being recalled by painting alone (Fig. IV b, p. cxxxiv). — Papyrus-columns with calyx-capitals (Fig. V a, p. cxxxiv; representing the opened umbel of the flower), in which it is difficult to distinguish between simple and clustered columns, occur in most temples of the New Empire, where they generally appear supporting the lofty roof of the central passage in such hypostyle halls as consist of nave and aisles. They display the

same peculiarities as the simple column, and they invariably consist of a single rounded shaft, no longer articulated into separate stems (and generally covered with inscriptions and reliefs).

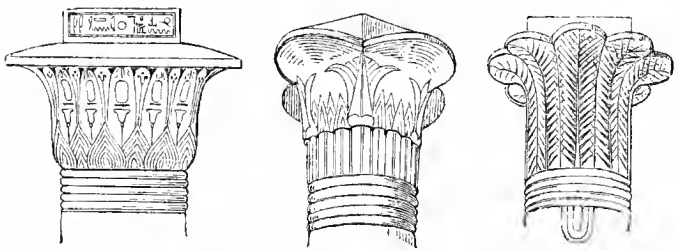


a b

IV.

Amongst the other and rarer varieties the *Palm Column* deserves mention. Its shaft is round (without the tapering foot of the papyrus column) and supports a capital formed of a bundle of palm-leaves, bending slightly outwards, and held together by bands (Fig. V c). The earliest palm-columns, still standing on the ground without the interposition of a base, occur in the funeral temple of the pyramid of Onnos (p. 162). — The comparatively simple plant-capitals of the earlier periods were elaborately developed during the Ptolemaic epoch, until they almost assumed the form of bouquets of flowers, resplendent with brilliant colours (Fig. V b).

Besides these plant-columns other varieties occur. The so-called *Hathor* or *Sistrum Columns* have round shafts crowned on four sides with the head of the goddess Hathor (with cow's ears), above which was a temple-like addition. These are exclusively confined to temples of female deities, and are most numerous in the Ptolemaic period;



a b c

V. Calyx Capitals.

they are doubtless reproductions of the sistrum, the peculiar rattle used by women (p. cxxxi).

The so-called *Columns with inverted Calyx Capitals*, occurring in the temple of Thutmosis III. at Karnak (p. 271), are quite unique, and are probably imitations of the primitive form of tent-poles, or sceptres .

Comparatively few of the ancient Egyptian **Secular Buildings** have been preserved. The number of ruined towns is not, indeed, insignificant; but the remains of the earlier houses are almost invariably concealed by those of later date and are thus very difficult to examine. The remains of earlier houses have come down to us directly in only a few exceptional instances, as at Illahûn (p. 191), Tell el-ʿAmarna (p. 217), and Deir el-Ballâs. These, in connection with representations preserved on the monuments and models of houses found in tombs of the Middle Empire, afford us some knowledge of the structure and interior arrangements of Egyptian Private Houses, which in many respects were identical with the Arab houses of modern Egypt (p. clvi). The house of the humble peasant or workman was as simple then as it is to-day. An open court, in which the family spent the day (and in summer the night also), was adjoined by a few dimly-lighted sleeping-rooms and stables for the cattle, while a staircase led from the court to the flat roof, upon which a few smaller apartments were often found. The houses of the more prosperous Egyptians also had a court as their central point, at the back of which, on a terrace, was a colonnade or vestibule of light columns, generally open towards the N. and affording protection from the sun. Thence a door led to a wide hall, the roof of which rested on columns, and beyond that was a deep hall, also with columns, probably used as the eating room. Beyond that again were other apartments (bedrooms) for the master of the house and his grown-up sons. On one side of the four principal divisions of the house (court, vestibule, broad hall, deep hall) were the women's apartments, or ḥarîm (harem), the middle point of which was another open court; and on the other side were the slaves' apartments, the store-rooms, the kitchens, and the stables. This arrangement of the Egyptian dwelling-house was probably the same in essential details at all periods, and even in the Royal Palaces (*e.g.* at Tell el-ʿAmarna) the four principal divisions occur in the same order. The walls of the houses and palaces were built of unburnt bricks of Nile mud; the roofs were made of slender wooden beams, covered with straw or reeds and daubed within and without with Nile mud; the columns were either of stone or of wood, and in palaces were inlaid with coloured stones or glass-paste. Colour was also extensively used in the interiors; the walls were whitewashed and adorned with bright-coloured rugs or with paintings, and even the pavements were often covered with colouring matter.

Numerous Fortified Structures have been preserved. Amongst these may be mentioned the Nubian forts at Kubbân and to the S.

of Ḥalfa and the Egyptian forts of Kôm el-Aḥmar and Nag' ed-Deir, most of which probably date from the Middle Empire.

As taxes and salaries were paid in kind, large MAGAZINES were required for the reception of tribute, not only by the state but also by temples. The remains of such storehouses have been found beside the Ramesseum (p. 304) and elsewhere.

Probably in no other country have so many **Temples** within such narrow limits survived from antiquity as in Egypt. Most of these, it is true, date from the New Empire and the Ptolemaic epoch, so that we have a clear conception of the temples of these periods only. Few or no complete temples have survived from the Ancient or Middle Empires or from the late-Egyptian period.

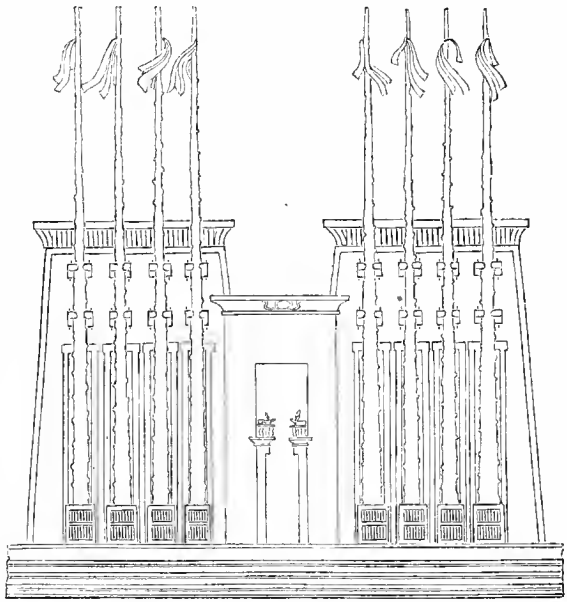
Among the TEMPLES OF THE ANCIENT EMPIRE the first place is held by the *Sanctuary of the Sun* at Abu Gnrâb, erected by King Nuserrē (p. 137). This temple resembles those of later periods in having its interior walls embellished with reliefs and inscriptions. Nothing now remains of the temples of other gods which once stood in the great cities of the country, but a considerable number of more or less ruinous funerary temples have come down to us. The probably unfinished *Temple of the Dead* at *Meidûm* (p. 205), the sanctuary beside the Onnos pyramid at *Sakkâra* (p. 162), and, above all, the funerary temples of Mycerinus at *Gîzeh* and of Nuserrē and Neferer-ke-rē (5th Dyn.) at *Abuṣîr* (p. 138) afford us a clear idea of such a sanctuary at the earliest period. The walls of the temples of Abuṣîr were covered with reliefs, some of which represent the same types as those of later date.

The remains of the TEMPLES OF THE MIDDLE EMPIRE are even scantier. Large sanctuaries, sometimes even superior in size to those of later times, were built during this period at *Luxor*, *Karnak*, *Koptos*, *Abydos*, *Illahûn*, *Medînet el-Fayûm*, *Heliopolis*, *Bubastis*, and *Tanis*; but none has left any considerable traces. All probably fell into decay during the tronblous times of the Hyksos supremacy and were replaced under the 18th Dyn. by new buildings, in which the materials of the earlier edifices were utilized as far as possible. Their inner walls were decorated, as in the case of later temples, with reliefs showing the king in communion with the gods; the ceilings of their halls were supported by columns (sistrum-columns at Bubastis, papyrus-columns with bud-capitals at Ḥawâra); and in front of their entrances rose tall obelisks (p. 117) and colossal statues of the Pharaohs. In other points of construction also they seem to have closely resembled later sanctuaries, and many temples of the New Empire were probably built on the plans of the earlier ones. Among the funerary temples of the Middle Empire that of Amenemhēt III. at Ḥawâra (known as the 'Labyrinth') is in a very ruinous condition; the temple of Mentnhotep III. at Deir el-Baḥri (p. 300) is, on the other hand, well preserved, although its curious terrace-formation can scarcely be considered as typical of such sanctuaries.

However different from each other the TEMPLES OF THE NEW EMPIRE appear at first sight, there is but little difficulty in referring them all to two general fundamental forms. One of these, vividly, but probably quite accidentally, recalling the Greek *Peripteros* or temple surrounded by a colonnade, occurs only during the 18th Dyn., the age of Thutmosis III. and his successors. The rectangular Cella (or Sanctuary), containing the sacred boat with the image of the god and provided with doors at each end, rose upon a basement of masonry, crowned with a cornice and approached by a flight of steps. On all four sides it was surrounded by a colonnade, the roof of which rested upon square pillars and columns (usually Proto-Dorio) connected by low screens. Occasionally this main structure was adjoined at the back by several smaller apartments, also used for religious rites. Among the peripteral structures of this kind are the small temples of Thutmosis III. at Karnak and Medinet Habu (pp. 274, 323), and a sanctuary of Amenophis III. upon the island of Elephantine, which has now vanished. Curiously enough this form of peripteros was revived in the Ptolemaic period, though with various modifications, being used in the so-called *Birth Houses*, which stood beside the principal temples (*e.g.* at Philæ; p. 361) and were dedicated to the worship of the maternal deity (Isis or Hathor) and her child. The inner sanctuaries in these birth-houses also were surrounded with colonnades, the roofs of which, however, were borne by remarkable plant-columns, crowned with heads of Hathor or with figures of Bes.

The second fundamental form of the Egyptian temple is most simply and clearly illustrated in the small temples built by Ramses III. at Karnak in honour of Khons and of Ammon, with his two companion-deities (pp. 258, 263; see special plan of the great temple of Ammon at Karnak, p. 259). The approach to the temple is formed by the *Pylon*, two large towers of masonry flanking the entrance-door. These towers are shaped like very steep truncated pyramids; the slightly inclining walls are framed with rolls or torus, crowned by a cornice, and offer the greatest available space for reliefs. The towers were imposing from their sheer size, and this impression was heightened (from the Middle Empire onwards) by the obelisks and colossal statues placed in front of them, and by the lofty flag-staffs which were placed in shallow niches in the masonry and fastened by huge clamps (Fig. VI, p. cxxxviii). Beyond the pylon we enter a broad open *Court*, flanked on the right and left by covered colonnades. In the centre stood the great altar, round which the people assembled on festivals. This court was adjoined by the *Temple* proper, which stood on a terrace of moderate height adorned with a cornice and reached from the court by one or more flights of low steps. At the top of the steps we first reach a *Pronaos* or *Vestibule*, borne by columns. The columns in the front row are connected by balustrades, shutting off the temple from the court. Behind this lies a *Hypostyle*

Hall, occupying the whole breadth of the building. In most of the larger temples (*e.g.* the Ramesseum and the temple of Khons at Karnak) this hall consisted of five aisles, the two outermost being considerably lower than the other three. In these cases the roof above the central aisle is supported by clustered papyrus-columns with calyx-capitals, that above the other aisles by papyrus-columns with bud-capitals. Beyond this hall lies the innermost *Sanctuary*,



VI. Decorated Portal and Pylons (from an ancient Egyptian representation).

a comparatively small and deep chamber. This contained the image of the god, usually in a sacred boat, which was borne by the priests in processions. When the temple, as, *e.g.*, the sanctuary of Ramses III. at Karnak (p. 263), was dedicated to a triad of gods, the sanctuary of the chief god (Ammon) was flanked by the chapels of the other two (Mut and Khons). Chambers of various sizes used for religious rites or for the storage of temple property surrounded the sanctuary; staircases led to the roof and to various rooms, which either served as dwellings for the temple watchmen and servants or were used in the celebration of particular ceremonies, etc.

This form of Egyptian temple, which recurs in most of the larger sacred buildings of the New Empire and lingered until after the

beginning of the Ptolemaic period, closely corresponds with the ground-plan of the Egyptian house or palace previously described. The open court of the house, accessible to every visitor, is represented by the great temple-court; the pronaos of the temple corresponds to the vestibule, the colonnaded (hypostyle) hall to the broad hall of the dwelling; and the deep hall in which the master of the house spent his time finds its analogue in the sanctuary, the dwelling-place of the god. And just as these apartments in the dwelling-house were adjoined by chambers and rooms for various purposes, so the sanctuary in the temple was adjoined by a series of small apartments, store-rooms, etc. Thus the temple was literally what the Egyptians called it, the *House of the God.*

In many temples the colonnaded hall is further separated from the sanctuary by one or more *Smaller Halls* (with or without columns) of narrower proportions and diminishing in height. Frequently also the sanctuary is followed by several other halls and chambers; and not unfrequently the temple proper is preceded by two colonnaded courts instead of by one. The particular purposes of all these various rooms are hard to determine; with the exception of the open court they were probably all closed to the general public and accessible to the priests alone. Only the king or his representative, the high-priest, might enter the inner sanctuary and there 'gaze upon the god'.

Though many temples, such as the temple at Luxor and the great temple of Ammon at Karnak, exhibit a much more complicated form than that just described, the explanation is that they were not built on one uniform plan but owe their construction to various builders. In the descriptions of the particular temples concerned this matter is treated with due attention to detail.

Occasionally the nature of the site compelled further deviations from the above-described form. In Lower Nubia the sandstone rocks approach so close to the bank of the Nile that the temple had to be partly or wholly constructed in the rock, the necessary rooms being hewn out. At Gerf-Hosein (p. 384) the court is built as usual, while the colonnaded hall and the sanctuary are hewn out of the rock. The larger temple of Abu Simbel (p. 395) is entirely a rock building, the pylon and the colossi included. At Abydos the difficulty of excavating the rock was avoided by placing the part of the temple containing the slaughter-court and other offices at right angles to the main edifice, so that the whole now presents the form of a ⌐ (comp. the Plan, p. 233).

Of the large temples of the Libyan epoch (Bubastis) and of the late period (*e.g.* at Saïs) almost nothing has come down to our day. Nearly all the kings of that period resided in the Delta, and therefore markedly favoured the N. in erecting their monuments. There the sanctuaries were built of limestone, and in mediæval and modern times the blocks have either found their way into lime-kilns,

or, since the Delta itself yields but scanty building-materials, have been utilized for new buildings, usually leaving only the more refractory blocks of granite behind. It was not until the days of the Ptolemies that attention was once more directed to the S. These monarchs raised many large temples to the gods of the country, usually on the site of earlier ruined buildings. All these temples are built on one uniform plan, differing but slightly from the older forms (comp. the Plan of the temple at Edfu, p. 337, with that of the Ramesseum, p. 301). There is a difference in only one essential point. The sanctuary for the boat is surrounded on three sides by corridors, on which open smaller chambers. This innovation, which is seen for the first time in the temple of Khons at Karnak (20th Dyn.), provided the temple proper with a chapel closed all round. Besides this, behind the chamber of the boat, there remains in the main axis of the temple the innermost sanctuary destined for the statue of the god. The earlier temples were often altered to conform to this new plan, and a separate boat-chamber was inserted among the older rooms (*e.g.* in the temple at Luxor, and in the great temple at Karnak). The side-rooms are also numerous at this period and among these special mention must be made of a small *Sacrificial Court* situated on the right side (see Plan of Edfu, p. 337) and an elegant *Kiosque* adjoining it (ib.). Rooms of this kind occur, however, even in some of the older temples.

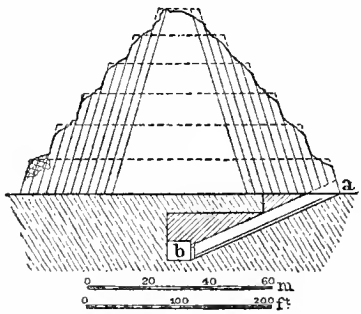
From the earliest known period all flat surfaces on pylons, interior walls, column-shafts, and ceilings were covered with representations and inscriptions. The external walls, the pylons, and the walls of the courts, *i.e.* those parts of the temple that were exposed to the vulgar eye, commemorated the exploits of the king, campaigns, great festivals, or other important events of his reign; the representations were intended to keep the power and nobility of the Pharaoh constantly before his people. On the other hand the representations in the interior of the temple were exclusively devoted to the religious proceedings that took place there. The king, who theoretically was the only mortal who might have intercourse with the gods, appears again and again, offering gifts and homage to the deities and receiving from them earthly blessings. In the late period and especially under the Ptolemies the secular representations on the external walls and the walls of the court gave place to religious scenes. The variegated battle-scenes of the New Empire no longer appear on the pylons, but the primitive typical figure of the Pharaoh smiting his enemies in presence of the god; and on the external walls the battle-scenes and triumphs of the ruler give place to sacrificial and other sacred scenes depicted at tedious length. — The temple, moreover, like his house and his tomb, was in the eyes of the Egyptian a type in small of the world. The roof corresponded to the sky, and was, therefore, appropriately adorned with stars upon a blue ground, while above the middle passage

hovered vultures, protecting the king as he passed along below. Not unfrequently, and especially in the temples of the Ptolemaic period, the ceiling presented a picture of the entire celestial pantheon — the gods and goddesses of the months and days, the planets, various constellations, and the goddess of the sky herself, on whose body rested the boat of the sun. Similarly the pavement represented the earth. Here (*i.e.* on the bottom of the walls) we see flowers blooming or long processions of the representatives of the nomes and other divisions of the country, and of the river and canals, bringing their characteristic products as offerings to the deities of the temple. Egypt was traditionally regarded as divided into two portions — a northern and a southern — and similarly the entire world as represented in the temple was also regarded as consisting of a N. half and a S. half. The representatives of the N. appear on one side, those of the S. on the other; and even in the ceremonial religious scenes on the walls this distinction may frequently be traced. The entire temple-precincts were enclosed by a massive brick wall, the portal of which (generally a pylon) was approached by an avenue of sphinxes or (*e.g.* in Thebes) of recumbent rams (krio-sphinxes). Within this wall stood also the dwellings of the priests, besides storehouses and stables, so that the temple proper, like an Arab mosque of to-day, stood in the midst of a complexus of domestic buildings.

Owing to the great value of cultivable land in Egypt, **Tombs** were not placed in the lower portions of the Nile valley, but in the more elevated desert-regions, which, moreover, being beyond the reach of the inundation, were in any case better adapted for the preservation of the dead. The most ancient graves were probably simple holes, in which the mummies were laid, and over which heaps of stones were piled by way of monument. Under the Ancient Empire these piles of stones were replaced — in the case of the tombs of the wealthy at least — by so-called *Maṣṭabas*, which were erections of limestone blocks or of bricks, with a rectangular ground-plan and sloping walls. A door-shaped stone or *Stele*, set in a shallow recess on the E. side, marked the spot that was regarded as the entrance to the grave and to the realm of the dead. In front of this the surviving relatives laid the food, drink, and other offerings to the dead upon the flat *Table of Offerings*, or recited their prayers for the welfare of the departed. After the close of the 3rd Dyn. the recess was frequently transformed into a regular chamber of worship, and the stele was removed to its W. side. In the time of the 5th Dyn. the inner chamber was enlarged and a number of additional rooms added. The extent to which these 'everlasting abodes' might be enlarged and developed is best illustrated by the Maṣṭaba of Mereruka at Saḳḳâra (p. 155), which, like any ordinary well-to-do house, contains a suite of rooms for the master, another (the harem) for his wife, a third, behind, for the son, besides various store-rooms. The inner

walls were embellished with inscriptions and representations (usually in relief), the chief object of which was to place the deceased in the possession of as many sacrificial offerings as possible (comp. pp. 146 et seq.). The deceased and the members of his family were represented by statues, which were placed in one or more special rooms (the so-called *Serdâbs*, *i.e.* cellars), generally built in the thickness of the walls but sometimes separate structures. These received light and air by means of small apertures only. Most of the fine statues of the Ancient Empire now in the Museum at Cairo (pp. 77 et seq.) were found in such serdâbs. The coffin of wood or stone, containing the corpse, stood in a subterranean chamber, to which a perpendicular shaft, from 10 to 90 ft. in length, descended from the floor of the innermost room or from the centre of the flat roof.

Just as the streets of a town were arranged round the palace of the king, so the rows of maṣṭabas were grouped around the tomb of the king. Originally the royal tombs were large brick maṣṭabas like the others (comp. p. cxli), in or beneath which were chambers for the body of the king and for the various funeral gifts. Subsequently they assumed the form of a step-pyramid, rising above the subterranean tomb-chamber, as we may see in the step-pyramid at Saḳḳâra (Fig. VII, and p. 142). The normal form of pyramid was not introduced until the beginning of the 4th Dyn., but thenceforward it remained the usual form for royal tombs until the 18th Dynasty. In the rock beneath the massive stone erection of the pyramid a sloping shaft (Pl. *a*) often led to a subterranean passage, which was closed by means of a stone trap-door, and to the chamber (Pl. *b*) in which the sarcophagus stood. The great pyramids at Gîzeh (pp. 121-130), the step-pyramid at Saḳḳâra, and various others contain several passages and several chambers, but the existence of these is due to modifications of the original plan or to later alterations (pp. 122, 123). The inner rooms of the pyramids, and particularly the sarcophagus-chambers, which were made inaccessible after the interment, were almost entirely destitute of ornament in the ancient period. It was not until the end of the 5th Dyn. that it began to be customary to adorn the walls with religious texts (the so-called 'Pyramid Texts'). The recess or the room in which sacrifices were offered to the dead in the maṣṭabas was represented in the case of the pyramids by a small detached temple on the E. side, remains of which have been discovered in



VII. Elevation of the Step Pyramid of Saḳḳâra.

various instances (pp. cxxxvi, 128). For the way in which the pyramids were built, comp. p. 121.

The custom of placing their tombs at the foot of a royal pyramid was gradually abandoned by the nobles at the close of the Ancient Empire; they preferred to be buried near their own homes. Like the Pharaohs they built for themselves small brick pyramids upon square or rectangular bases (*e.g.* in Abydos, Thebes, etc.). The tomb-chamber was formed in the thickness of the wall and a tomb-stone was placed on the outside, before which the survivors recited their prayers or presented their offerings. But the high and steep declivity of the desert-plateau did not always offer space enough for such free-standing tombs; and at various points (*e.g.* Beniḥasan, Assiût, Assuân, etc.) graves were hewn in the rock, a practice of which there were isolated examples even under the Ancient Empire (p. 135). In accordance with the fundamental conception of the tomb as the *House of the Dead*, each of these rock-tombs must contain the four principal divisions of the ancient Egyptian dwelling-house (comp. p. cxxxv) Thus a *Fore Court*, surrounded with a brick wall, was provided in the open air in front of the tomb, generally ending in a small colonnade with two pillars or columns hewn in the solid rock. Beyond this was a large *Chamber* with columns or pillars, followed by a small *Chamber* or *Recess*, which contained the statue of the deceased, frequently accompanied by that of his wife, hewn out of the rock, and thus corresponded to the serdâb of the old maṣṭabas.

This dwelling-house arrangement is most distinctly seen in the large rock-tombs of Beniḥasan and Assuân (comp. pp. 210, 353). The inner walls are covered with inscriptions and representations, which, though more varied in subject than those of the earlier tombs, agree with them in being intended to provide for the enjoyment of the deceased. The unembellished sarcophagus-chamber was reached by a perpendicular shaft hewn in the rock from the first hall.

The Tombs of the New Empire coincide in their general features with those of the Middle Empire. At this date also both free standing and rock-hewn tombs occur, according to the nature of the site at different places. The former variety of tomb is now, however, represented by very scanty remains. In the rock-tombs a narrow corridor is frequently found between the first hall and the inner chamber with the statues; for their general arrangement and decoration, see the remarks on p. 279. About the middle of the 18th Dyn. the Pharaohs also ceased to build pyramids as their last resting places, and prepared their tombs in the slopes of a sequestered mountain-valley on the W. bank of the Nile near Thebes. These Royal Tombs of the New Empire comprised long corridors and halls, the walls of which were occupied by religious inscriptions and scenes (comp. p. 279). Like the passages within the pyramids, these were exclusively destined for the reception of the sarco-

phagus, while the rock itself represented the mass of masonry originally reared over the grave. Since there was no room among the mountains for sepulchral temples, the latter were built (usually on a large scale) on the plain, where their ruins remain to this day.

The grandees of the late period followed the example of their predecessors under the Middle Empire by imitating the tombs of the Pharaohs in preparing their own private graves. This was the case in Thebes at least. At Asasîf (p. 301) near Thebes we find in their tombs a complicated series of corridors and halls, the walls of which are decorated with nothing but religious texts and representations. Unfortunately none of the royal tombs of the last native dynasty have as yet been discovered; these must have lain near the large capitals in the Delta. Even of the larger private tombs of this epoch few have been found, with the exception of those at Thebes and a few others at Gîzeh and Saḳḳâra, now buried in rubbish.

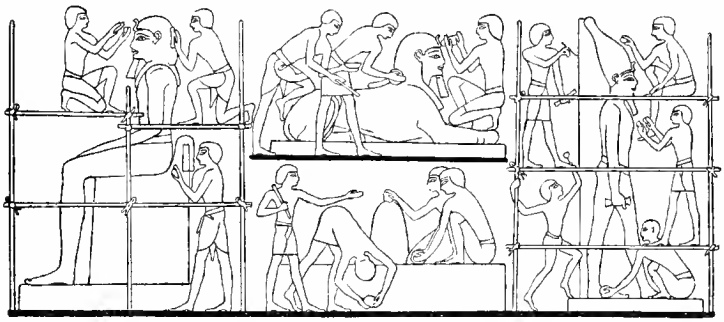
The Tombs of the Humbler Classes must, of course, have largely outnumbered those of the grandees; but beyond the pit which concealed the bodies, and some gravestones, they have left no traces. From pictures we know that under the New Empire they were frequently in the form of small brick pyramids; but nearly all have fallen victims to time. The poorer classes were frequently buried in *Common Tombs*, consisting of long corridors constructed underground by speculators. In these the corpses were laid in plain coffins (sometimes merely on planks or mats made of the ribs of palm-leaves), accompanied by simple gifts for their use in the future world. But these common graves are now almost all covered by drift sand, and all trace of them is lost.

II. Sculpture and Painting.

No fair estimate of the achievements of Egyptian sculpture or of its masters can be obtained from a study of the ordinary colossal statues, sphinxes, and temple-reliefs; for these, though they are now the most conspicuous examples of Egyptian sculpture, were, with few exceptions, intended exclusively for decorative purposes and were executed accordingly. For such an estimate an acquaintance must be obtained with works produced by genuine artists, such as the portrait statues and reliefs now preserved in the Museum of Cairo, and the reliefs on the walls of maṣṭabas, of rock tombs, and of a few special temples (notably the temples of Deir el-Baḥri and Luxor and the temple of Sethos at Abydos). Genuine art-works, it is true, are but thinly sown in Egypt, and, owing to the enormous mass of sculpture that has been preserved, it is perhaps more difficult in this than in any other branch of art for any one but an expert to discriminate the good and artistically worthy from the inferior and mechanical; and the difficulty is increased by the fact that even the best artists were unable to emancipate themselves from certain traditional peculiarities of representation.

Our unbounded admiration is commanded by the wonderful skill with which both artisan and artist could work the hardest stone with comparatively primitive tools. This extraordinary technical skill is apparent in all the productions of Egyptian sculpture. But the qualities that differentiate the genuine works of art from the others are an admirable fidelity in portraiture and a charming sympathy with nature, which is specially apparent in the representation of animals.

Statues. We possess specimens of the art of even the EARLIEST PERIOD of Egyptian history in the shape of primitive figures of men



Sculptors at work (from an ancient Egyptian representation).

and animals, mostly carved in bone or ivory, some of which (especially among the animal figures) display a high degree of finish. The statues dating from the end of the 2nd Dyn. and the beginning of the Ancient Empire already possess all the merits of Egyptian sculpture, and have got rid of all primitive rudeness. A certain clumsiness that they display may probably be explained by the refractory nature of their material (basalt, slate, and occasionally limestone). They are mostly seated figures of moderate size, with a constrained arrangement of the limbs; the right hand usually rests on the breast, the left hand upon the thigh. When an inscription occurs, it is usually given in relief. But the facial features even in these primitive works are already handled with a portrait-like firmness.

In all Egyptian statues the head and trunk are carved with a strict regard to symmetry, the only freedom ever taken being in the arrangement of the arms and legs. If a line bisecting the body be conceived as running through the face, breast, and back, it will be found to divide the trunk into two symmetrical halves; the trunk will form a right angle with the line of the ground and bends neither to the right nor to the left. This principle of full-face symmetry, or 'law of frontality', as Julius Lange named it, is common to the art of all primitive races, and even the Greek did not

finally emancipate themselves from it until their plastic art had attained its zenith. — Personages who were meant to be invested with a certain dignity are shown standing or sitting in a quiet posture, or even crouching on the ground, with their legs folded beneath them. They are often combined in family groups. The attendants, on the other hand, whose statues were placed in the grave of the deceased, are represented as indulging freely, within certain limits, in their usual occupations. — The art of sculpture showed rapid signs of improvement at the beginning of the 4th Dyn., and reached one of its highest points in this dynasty and the following. Among the works of this period preserved in the Museum of Cairo, most of which are of limestone or wood, the best are indicated at pp. 77-79. In all these statues the chief stress is laid upon a faithful reproduction of the face; the rest of the body, especially the hands and feet, are conventionally treated. The artist frequently imparted a curiously striking effect to his statue by inserting eyes of black and white quartz, with a wooden or copper stud to represent the pupil.

After a period of decay, the art of sculpture attained, in the Middle Empire, what was probably its highest perfection in the whole course of Egyptian history. Among its masterpieces were the fine statue of Amenemhēt III. at Cairo (p. 79), and the statues and sphinxes which were formerly attributed to the Hyksos, but which probably also represent Amenemhēt III. or other kings of the close of the 12th Dyn. (p. 80). All these are marked by an emphatic rendering of the spiritual expression, and are permeated by an appealing seriousness. The period, however, also furnishes us creations of much less intrinsic value, such as the conventional statues from Lisht (p. 79), with their vacant faces.

The comparatively large number of STATUES OF THE NEW EMPIRE which have come down to us, most of which, it is true, were intended merely for decorative purposes, present a striking contrast to those of the Middle Empire. In place of the melancholy earnestness shown by the latter, we find a certain placid and attractive cheerfulness. At the same time examples of incomparable verisimilitude, worthy to rank with the best productions of the earlier period, are not wanting. Among these may be mentioned the statue of Thutmosis III. (No. 334, p. 80), the heads of King Haremheb, of the god Khons, and of a goddess in the Museum at Cairo (Nos. 291, 316, & 312; pp. 80, 81), besides a few other specimens in European museums. In many cases the artists have abandoned an attempt to produce a faithful portrait in favour of ideal beauty, devoting much of their energy to the representation of the coiffure, the ornaments, and the flowing garments then fashionable. Many new types were invented in this period, such as the figure of a man crouching on the ground, and enveloped in a voluminous mantle.

After the 20th Dyn. art steadily declined, until the reign of the

Ethiopian monarchs, when it again revived under the inspiration of the models of the Ancient and Middle Empires. At last began a later period of bloom, which has justly been styled the period of the EGYPTIAN RENAISSANCE (p. lxxxiii). The prevalent tendency at this epoch was towards a careful study of portraiture, and it produced some extraordinarily good work, especially in the portraits of bald-headed priests, in which the characteristic features are indicated in a masterly manner, while the less significant details are ignored. The best specimens of this great style of art are now in Berlin, and there are (with the exception of the fine head of the aged Mentemhēt; No. 688, p. 83) unfortunately no examples of it in the Cairo Museum, where the traveller will find only insipid, simpering productions of the Egyptian Renaissance. — Though these realistic works show no trace of Greek influence, the development of sculpture from the time of the Ptolemies on shows the influence of Greek art in an ever-increasing degree. Side by side with purely Greek works (chiefly in Alexandria) and purely Egyptian works, the sculptors of which clung anxiously and mechanically to the ancient style, we meet with specimens of a peculiar hybrid Græco-Egyptian style, in which the figures are Greek in attitude and Egyptian in drapery, coiffure, and adornment, or vice versâ. However valuable these may be for an appreciation of Egyptian civilization at a late period, they certainly carry no satisfaction to the eye intent upon artistic effects.

Reliefs and Paintings. Egyptian reliefs are either *Bas-Reliefs*, the earliest and at all periods the commonest form, or *Incised Reliefs* ('reliefs en creux'), in which the design is sunk below the surface. This form, which is peculiar to Egypt, first appears at the end of the Ancient Empire and always serves as a cheap substitute for bas-reliefs. The sculptors of the New Empire, however, have often succeeded in producing very attractive effects by the skilful use of its peculiarities. Egyptian relief, like Egyptian statuary, attained its highest point under the 5th Dyn. (p. lxxviii). The high level of technical and artistic skill attained at that period is best illustrated in the Maṣṭabas of Ti and Ptahhotep at Saḳḳâra (pp. 145, 159). Under the 6th Dyn. and during the Middle Empire the execution of the reliefs had distinctly begun to decline, and it is not till we reach the works of the 18th Dyn. (*e.g.* in the temples of Luxor and Deir el-Baḥri, and in some of the graves of Sheikh 'Abd el-Ḳurna) that we find some approach to the old excellence. From this period on the decline is steady, though a few graceful and attractive reliefs were produced in the time of Sethos I. (*e.g.* in Abydos, p. 234). The too lavish demands made upon artistic resource for the decoration of the numerous new temples led, under Ramses II., to a rough and ready style of work, the defects of which were multiplied under Merenptah. — In the SAÏTE PERIOD the works of the Ancient Empire were again selected as models for sculptures in this branch of the plastic art, though no attempt was made

to rival the ancient masters with actual copies. But all the same the reliefs of this period offer a pleasing contrast to those of the reign of Ramses II., in their delicate and exact execution, and in a certain elegance and a charming softness of form. — Art under the PTOLEMIES was at first content to follow in the track of the Saïte artists; but it gradually grew more and more crude, and the temple-walls were overladen with rows of tasteless reliefs. The figures of men and gods in these became heavy and shapeless, so that their features and limbs have a swollen appearance. Unfortunately the reliefs of this late period of Egyptian art are the most numerous and most conspicuous in Upper Egypt, and thus it is that the traveller is inclined to assign to Egyptian sculpture a much lower rank than even its mediocre productions deserve. — All reliefs were painted, but many of them have now lost every trace of colour. When painting was used instead of sculpture (as, *e.g.*, in the tombs of the 18th Dyn.), it was so either in order to save expense or because the available stone was not suitable for carvings. That the same rules of drawing applied to paintings as applied to reliefs need scarcely be stated.

It is difficult for the ordinary student to obtain a proper appreciation of Egyptian reliefs and paintings, owing to the peculiar style of *Drawing*. This arose in the prehistoric age, but was remodelled at a very early period of Egyptian history, and it is easy to recognize how in the course of time the means for representing the phenomenal world were multiplied. Many forms of the earlier period, however, were religiously adhered to. The characteristic Egyptian drawing represents the human figure in three-fourths profile, but the artist is generally content to indicate this by the position of the umbilicus. The head is seen from the side, while the eyes are drawn from the front. The shoulders are shown nearly facing us, and the feet and legs in profile. Alongside of this normal type there gradually developed the use of a correct profile representation. This is sometimes met as early as the 5th Dyn. but was not handled with perfect certainty until the second half of the 18th Dynasty. At this time the Egyptian art of drawing had attained its zenith. Nothing of equal excellence is found of a later date. The traveller will find the best opportunity to study the works of this period at Sheikh ʿAbd el-Ḳurna and Tell el-ʿAmarna (pp. 305, 216). — The animals, upon the realistic reproduction of which the artists bestowed great care and devotion, are shown in an almost correct profile position. — Mention may also be made of another rule of Egyptian composition which forbade the intersection of the figure by an outstretched arm or similar line; thus in the case of a figure walking or stretching the hand to any object it is invariably the foot or hand farthest from the spectator that is extended. The effort to represent each object in the clearest and most complete manner is also manifest in other points. Thus persons, animals, etc., supposed to be behind others are depicted in

rows *above* them, and objects intended to be lying upon tables are depicted standing *above* the tables. At the same time the principle that objects lying behind other objects are concealed was recognized even at an early period. The principal personages in a representation are indicated by the primitive distinction of being delineated on a much larger scale than the other figures.

The art of drawing in Egypt was hampered from time immemorial by a number of designs that were copied again and again, though some alterations were gradually introduced. In the course of centuries the ancient treasury of types was increased by the addition of new and valuable motives. Thus, *e.g.*, the Ancient Empire furnishes numerous scenes from the life of the people on the large landed estates, which are often marked by a charming naïveté and a delicate observation of nature. Towards the end of the Ancient Empire pictures of military import join the circle of representations, while under the Middle Empire we find scenes of the life at the courts of the provincial princes, and various new burial scenes. The supply of material, however, dates its greatest increase from the period of the 18th Dyn., when Egypt became a world power through its political relations with Asia Minor, and when the horizon of the artists had consequently become much more extensive. Under Amenophis IV., who impressed his personality not only on the reform of religion (p. 216) but also upon art, the intimate life of the royal family and the court, which no one had previously ventured to represent, was, for a time, drawn into the field of art. Under the 19th Dyn. and under Ramses III. new tasks were imposed upon the artists, who were called upon to represent the warlike deeds of the king, and to execute huge pictures of battles. The beginning of this new tendency may indeed be recognized in the 18th Dyn., as in the reliefs on the chariot of Thutmosis IV. in the Museum at Cairo (p. 85). With the end of the New Empire the supply of types again shrinks and becomes inferior even to that of the Ancient Empire. In scenes of the kind here referred to the artist found a free field for his powers of invention. When, however, he had to reproduce ceremonial scenes, he had naturally to adhere more or less rigidly to the ancient models. Among the subjects thus stereotyped were scenes relating to the intercourse of the king with the gods (in prayer or sacrifice), the celebration of certain festivals, and the slaughtering of animals for sacrifice.

In the practice of the **Artistic Handicrafts** Egypt was perfect. The goldsmiths and workers in metal in particular had attained the most complete mastery of their craft; they thoroughly understood all its ancillary arts, such as enamelling and Damascene work, and they were thus able to produce, especially with the aid of coloured gems and fayence inlays, works of a degree of finish and brilliancy such as a highly civilized nation alone could execute and appreciate.

The traveller should note the signification of some of the SYMBOLS and SIGNS most commonly used in sculpture and as architectural ornamentations. Thus, is the crook or shepherd's staff, the emblem of the prince or monarch; a scourge, the symbol of kingly power. Then , the sign of life; (p. 363), the sign of steadfastness; the red crown of Lower Egypt; the white crown of Upper Egypt; the united crown of Upper Egypt and Lower Egypt; the blue crown of the king; and the Uræus or royal serpent, represented on diadems and suns by . Its function was to avert hostile influences, just as the Uræus serpent had once destroyed with its poison the enemies of the sun-god. The winged sun-disk, , the emblem of Horus of Edfu, was frequently placed over the doors of temples to avert everything evil. The sceptre, *weser*, denoted wealth; *maat*, an ostrich-feather, truth and justice; *khepr*ē, the scarabæus or beetle, is a form of the sun-god (p. cxxv) and was frequently worn as an amulet (p. 98). The symbol (originally meaning a lung) signifies union. It is frequently observed at the base of statues, entwined with lilies and papyrus-plants, where it is symbolical of the union of Upper and Lower Egypt, and is equivalent to the national arms of Egypt. The lock on the temple of a figure marks it as a child, generally the offspring of the gods or of the kings.

IX. Buildings of the Mohammedans.

By Franz-Pasha.

The Mohammedan style of architecture in the valley of the Nile was founded upon the forms of art which the victorious Arabs found in vogue among the Byzantines and the Copts, and upon those of Persian art of the era of the Sassanides. The buildings in Egypt exhibit a considerable variety coupled with a certain finish of style, but none of them dates back to the first period of the Arabic dominion; for the professors of the new religion were for centuries content merely to adapt the religious edifices of the conquered countries as mosques. This was a process of little difficulty, for the ceremonial requirements of the new religion were comparatively simple, and it took place in all parts of the great empire of the Caliphs. From

casual references by the Arabian chroniclers we learn that the earliest prayer-houses built by the Arabs were merely enclosed courts, along the walls of which ran covered passages, supported by palm trunks, in order to shelter the worshippers from sun and rain. Costly mosques, with marble arcades, began to appear very gradually, under the influence of the ancient edifices and of the increasing wealth flowing from the military successes of the Mohammedans. Columns from Greek and Roman temples and even, in some cases, from early-Egyptian buildings, were freely employed in these later mosques. This employment of ancient columns in the mosques, frequently without any regard to harmony of style or size, brings it about that uniformity in the architecture of the arcades is observed only when the abacus is reached. No distinct Arabian order of columns was thus ever developed in Egypt. A few Arabian forms of capital (one a curious form of calyx-capital, another including a wreath of stalactites as the transition between the shaft and the abacus) are the only evidence of any effort towards originality in this direction.

The most prominent characteristic peculiarities of Arabian architecture are the following: —

1. The introduction of the pointed arch as the dominating æsthetic characteristic (Mosque of Ibn Ṭulûn, p. 66) and the employment of the Byzantine stilted round arch, as well as of the round and pointed horseshoe arch, the scalloped arch, the clover-leaf arch, and the 'keel' arch. These (with the exception of the scalloped and clover-leaf arches) were accompanied by corresponding forms of domes.

2. The development of the form of tower known as the minaret.

3. The refining of various forms of pinnacles that occur also in early Egypt, Assyria, Phœnicia, and Persia.

4. The employment in façades of two colours, by alternate courses of red and white limestone or (in later examples) of black and white marble.

5. The invention of the elegant wooden balconies and the system of closing window-openings with mashrabîyehs (p. clvii) or with ḳamarîyehs (p. clviii).

6. The development of surface ornaments into geometrical patterns of every kind (entrelacs) or conventionalized foliage (arabesques strictly so-called); the use of Arabic ornamental inscriptions on friezes and medallions; and the treatment of wall-surfaces and ceilings in rich polychrome hues, whether by painting, incrustation, or mosaic.

The chief monuments of Arabian architecture in Egypt are the religious edifices (mosques), fountains, and tombs.

The period within which these were built extends from the accession of the Tulunide sultans to the conquest of Egypt by the Turks. The earlier mosques have disappeared, leaving hardly a trace behind, and our knowledge of them depends upon the ob-

viously exaggerated and often confused descriptions of the Arabic writers. The later mosques are of little artistic value. Some of them display a union of Turkish-Arabic architectural forms with Egyptian-Arabic ornamentation.

The only existing building dating from the Tulunide Period (868-905) is the mosque of Aḥmed ibn Ṭulûn (p. 66). The oldest plaster decorations in this mosque display a system of ornamentation, the various elements in which remain, as in the antique, separate and distinct, though some of them are so unusual in form as to defy classification under any known style.

In the Fatimite Period (969-1171) that followed, the characteristic intertwined geometrical patterns, with spaces filled up by Arabic ornamentation showing a tendency to the Byzantine style, begin to appear. Bricks ceased to be the exclusive building-material and hewn stone was used for portions of the edifices; the mosque of El-Aḳmar (1125) showed the first example of a stone façade embellished with stalactites. The portals began to be placed in recesses, and small cupolas made their appearance in the interior of the mosques. The pointed arch (comp. p. cli) gave place to the Persian 'keel' arch. Towards the close of this period forms began to be adopted, especially in military architecture, that seem to have been copied from the buildings of the Crusaders in Syria and Palestine.

The leading characteristic of the Aiyubide Period (1171-1250) was the introduction of the ground-plan of the Persian medreseh, which superseded the previously used ground-plan of the courts until the first Mameluke period. Large domes began to be built over the mausolea, which as founders' tombs were placed near the sanctuaries of the mosques.

To the First Baḥrite Mameluke Dynasty (1250-1382) we owe a number of huge edifices, with ground-plans in both the above-mentioned styles and exhibiting, especially in the façades, the influence of the architecture of the Crusaders. Most of these structures date from the reigns of Beybars and Ḳalâûn, the latter of whom raised the first minaret of stone. Under En-Nâṣir endeavours began to be made to design façades independent of foreign influence.

Under the Second Circassian Mameluke Dynasty (1382-1517) the mosque-façade attained its zenith, and from this period date the most elegant achievements of Arabic architecture in Egypt. The façades now assumed a more homogeneous character; the minarets, of enhanced elegance ever since the days of Ḳalâûn, reached their highest development; the domes, now also built of stone (see below), were richly adorned with sculpture; and the walls, ceilings, pavements, and even domestic furniture were sumptuously embellished with mosaics, panels, carvings, and stalactites. The first dome built of stone was that of the mosque of Barḳûḳ (p. 107).

The use of written characters has played a prominent part in the decoration of Arabic buildings at all times, and the art did not

deteriorate in the latest period. Under the Tulunides the closely written Cufic character was employed, while under the Fatimites and, still more, under the Aiyubides, the letters became taller and more slender. The letters themselves and the spaces between them were embellished with arabesque ornamentation. In the later periods the cursive character known as Neskhi was used also; and the friezes of intertwined letters dating from the period of the Mamelukes frequently rise to the dignity of works of art.

We may now proceed to an examination of the special kinds of buildings, beginning with the mosques.

Mosques are of two kinds, the *Gâmiʿ*, lit. an assembly for prayer, and *Mesgid*, the place on which the knee is hent for prayer. The oldest mosques are very simple in plan (comp. the plan of the mosque of Ibn Ṭulûn, p. 67). Around a quadrilateral court *(Ṣaḥn)*, corresponding to the atrium of a Byzantine basilica, lie four flat-roofed colonnades (lîwân), used for prayers. The *Chief Lîwân* or Sanctuary, placed on the side next Mecca, has usually four or five aisles, the others never more than two. The Cruciform Mosque, a new form invented in Persia, was introduced into Egypt about the end of the 12th cent. by the Aiyubide Saladin. This was developed from the previous simple form by the construction of additional chambers at the four corners of the lîwâns, in such a way that the lîwâns, now covered with massive waggon-vaults, formed the four arms of a cross. Comp. the plan of the mosque of Sultan Ḥasan (p. 62). These lîwâns were used as school-rooms, whence arose the name *Medreseh*, or 'school-mosque'. — Towards the close of the Mameluke supremacy still another form arose, used, however, only for small mosques. The side-lîwâns were shortened and the central court so contracted that it could he roofed over and lighted from the top. The four arms of the cross were covered with flat roofs, like the colonnades in the original form of mosque, while the waggon-vaulting was represented merely by a transverse rib on the side next the court (comp. plan of the mosque of Ḳâït Bey, p. 109).

With the conquest of Egypt by the Turks under Selîm I. (1517), the Turkish-Byzantine style of architecture also made its appearance in that country. The four lîwâns were superseded by a single sanctuary, consisting of a main huilding covered with domes and usually preceded by a second court.

The smaller prayer-rooms, frequently added to private houses and not unlike the Christian chapels, were known as *Zâwyeh*.

The *Exterior* of the earliest mosques was absolutely plain. The court was enclosed by a simple battlemented wall and was entered hy an unadorned doorway, while neither minaret nor dome rose above the long straight walls. It was not until the Egyptians beheld the buildings of the Crusaders in Syria and Palestine that they began to elaborate the façades of their mosques. The hitherto smooth walls were now interrupted by panels or fields, receding ahout 8 or

10 inches, but again brought forward to the level of the façade by smooth slanting surfaces immediately below the unobtrusive battlemented main cornice. In these panels were placed the windows (rectangular or arched), frequently arranged in pairs with a smaller circular or star-shaped window above, usually closed with *Ḳamarîyeh* (p. clviii). The main portal was a deep rectangular recess, with a stone bench on either side, and terminating at the top in a half-dome, embellished with stalactites. The doorway at the inner end of the recess was surmounted by an architrave or a relieving arch, often in fantastically waved or broken-arch forms. The door itself, often richly panelled, is usually embellished on one side with embossed or chased bronze decorations. The threshold generally consisted of an ancient block of granite. The low railing here (or on the steps below) marks the boundary to which the visitor may penetrate without removing his shoes or sandals.

We now turn to inspect the *Internal Equipment* of the mosque. The centre of the court was originally occupied by a fountain, beneath a canopy supported upon columns. This was intended for ornament only, for the prescribed ablutions were performed at a special basin *(Meiḍa)* in an adjoining court. Under Turkish rule the fountain was frequently replaced by an apparatus provided with taps and known as the *Ḥanefîyeh*.

The sanctuary contains the *Ḳibla* or *Miḥrâb*, the prayer-niche turned towards Mecca. Here also we observe: (1) the *Minbar*, or pulpit, to the right of the Ḳibla, usually embellished with ornamental panels and incrustation; (2) the *Kursi* (pl. *Kerâsi*), the seat of the Imam, together with a desk, on which the Koran (which is kept at other times in a cabinet of its own) lies open during divine service; (3) the *Dikkeh*, a podium borne by columns, and surrounded by a low railing, from which the Muballighîn (assistants of the Khaṭîb) repeat the words of the Koran, which is read at the Ḳibla, for the benefit of the people at a distance; (4) the various lamps and lanterns (*Tannûr*, large chandelier; *Toreiya*, lit. 'seven stars', small chandelier; *Fânûs*, lamp; *Ḳandîl*, small oil-lamp).

The sanctuary is frequently adjoined by the *Turbeh* or *Mortuary Chapel* of the founder. This is usually a square chamber, containing a catafalque above the vaulted tombs in which the deceased are placed with due attention to the separation of the sexes. The chapel is covered by a dome, the transition to which from the square ground-plan is effected by means of a delicately articulated intermediate construction, tapering gradually to an octagon. In the examples dating from the Fatimite period, the pendentives corresponding to the four bevelled angles of the intermediate structure retain the large spherical niches borrowed from Roman and Byzantine models. These were replaced, under the Aiyubides, by several rows of prism-shaped niches, and finally, under the Mamelukes, by more or less complicated arrangements of stalactite-pen-

dentives. These last are formed by a system of gradually projecting courses of stone, embellished by dwarf domes and niches exhibiting a very great variety of profile-outline.

The oldest mosques seem to have had no *Minarets (Mâdneh).* The earlier examples of these towers were square throughout, tapering upwards, and were covered by a simple conical roof. The later examples are square at the base but assume a cylindrical or polygonal form in the upper stories, and are embellished with galleries supported by stalactite-cornices and with balconies; the top story is formed of columns or pilasters bearing a roof consisting of a dome-shaped protuberance. The minarets contain winding staircases, two being sometimes arranged round the same newel for the convenience of the blind men who are preferred as *Muezzins.* The wooden rods and hooks on the galleries and top stories are used for hanging up the lamps during the fasting month of Ramaḍân.

Since the end of the 14th century every mosque has possessed a *Sebîl*, or public fountain, except in cases when a separate building is erected for this. The sebîls are rooms with bronze railings at which passers-by may obtain water, supplied from cisterns placed beneath. The upper story of the sebîl is a kind of loggia, supported by columns and covered with a tent-roof, frequently in elegant timber-architecture. This is the *Kuttâb*, or elementary school. The detached columns that often embellish the exterior of these buildings differentiate them from all the other parts of the mosque-façade, in which columns appear only built into the angles or immured in the masonry.

Tombs. — The tombs of sultans and emirs and of their families are invariably built in connection with mosques (p. cliv). On the other hand the *Sheikh Tombs* (comp. p. lxx), which are found in all parts of the country, are independent structures, usually built on the spot on which the revered deceased ended his days. These closely resemble the mortuary chapels of the mosques and are, like them, covered with domes. The ordinary tombs of the Moslems are generally situated on high ground, beyond the influence of the moisture of the river, and preferably in the desert. The subterranean vaulted chambers are generally large enough for four or more bodies, and are destitute of decoration. The corpse, wrapped in white cotton cloth, is placed upon a bed of sand, with the face turned towards Mecca. When both sexes are interred in the same vault a partition-wall is erected to separate them (comp. p. lxxii). Above the vault stands a cenotaph *(Tarkîbeh* or *Tâbût)* resting on a more or less decorated pedestal, and bearing two upright columns of marble or other stone, one of which, placed immediately over the head of the deceased, bears his name and age, with texts from the Koran. At the top is represented the turban of the deceased, the form of which indicates his rank. Over the cenotaphs of persons of distinction are frequently erected canopies, resting on four columns or pilasters. Wealthy

families surrounded the tombs of their ancestors with extensive buildings (known as *Ḥôsh*), including rooms for mourners, sebîl, school, stables, custodian's residence, etc. The tombs of the Caliphs and Mamelukes at Cairo include many erections of this kind, which lend the cemeteries the appearance of small half-deserted towns.

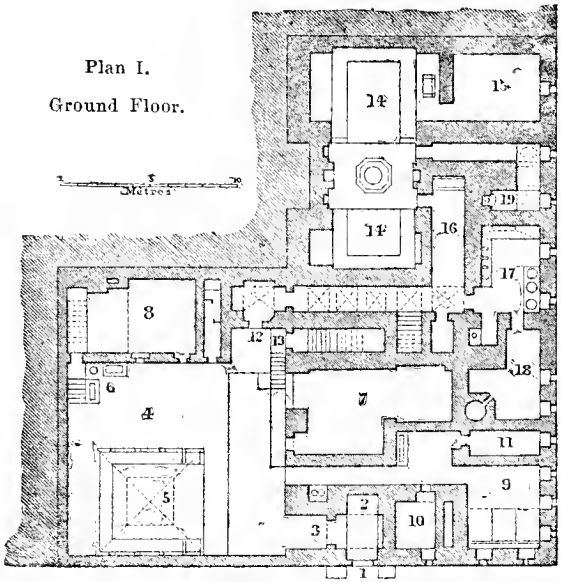
The secular buildings are on the whole less interesting. The **Fortifications** of the citadel of Cairo, dating from the time of Saladin, recall the mediæval castles of Europe. Some of the numerous gates in the walls of Cairo date from the Fatimite period; they were probably built after Roman models and are distinguished for the skill with which they are constructed, especially for accuracy in the jointing of the stones.

Of the ancient **Palaces** nothing but ruins now remains. The lower stories, built of massive blocks, have barrel-vaults and pointed arches of hewn stone, the upper stories have similar vaults in lighter masonry. In one case, *viz.* the Beshtâk Palace at Cairo, we observe remains of balconies and of a projecting, slightly curved cornice supported by wooden consoles; and traces of richly painted coffered ceilings are also met with. From an examination of the scanty remains and with the help of the Arabic writers, whose descriptions, however, are seldom free from fanciful exaggerations, we may conclude that the palaces resembled in general the houses of the richer private citizens, exceeding them only in size and splendour.

Dwelling Houses rarely have more than two stories; on the groundfloor is the *Salâmlik*, the men's apartments, and on the first floor the *Ḥarîm* or *Harem*, the women's apartments and family rooms. The following rules are generally observed in the construction of a dwelling-house: — (1) The principal rooms look into the court or garden, if there be one. (2) The windows looking to the street are as few as possible and placed very high, while those of the upper floors are closed with gratings. (3) The passage (*Dirkeh;* Pl. I, 3) leading from the street to the court is built in the form of an angle, to prevent people from seeing into the court. (4) The door to the Harem (Pl. II, 4) is placed in a separate court or, failing that, in a retired part of the court of the Salâmlik. (5) The reception-rooms of the master of the house, the servants' quarters, kitchen, mill, and stables are arranged round the court of the Salâmlik.

The principal rooms, which are usually the only rooms with any decoration, are the following: the *Mandareh* (Pl. I, 7) with its *Khazneh* or cabinet; the *Takhtabôsh*, raised one or two steps above the level of the court; and the *Maḳ'ad* (Pl. II, 1), placed in a kind of entresol. The two latter are built somewhat in the style of open loggias. To these may be added the *Faskîyeh*, a summer-court paved with marble and containing a fountain. All these belong to the Salâmlik. On the upper floor is the *Ḳâ'a*, the chief room in the Harem, resembling the Mandareh. In some exceptional cases the Ḳâ'a is on the groundfloor, as in our Plan (comp. p. clvii).

The ordinary streets of Oriental towns are very narrow, so that no very satisfactory view is to be had of the façades and grated balconies of the houses. The groundfloor is built of solid masonry and its rooms are frequently vaulted. The upper stories overhang and are supported, together with their balconies or oriel

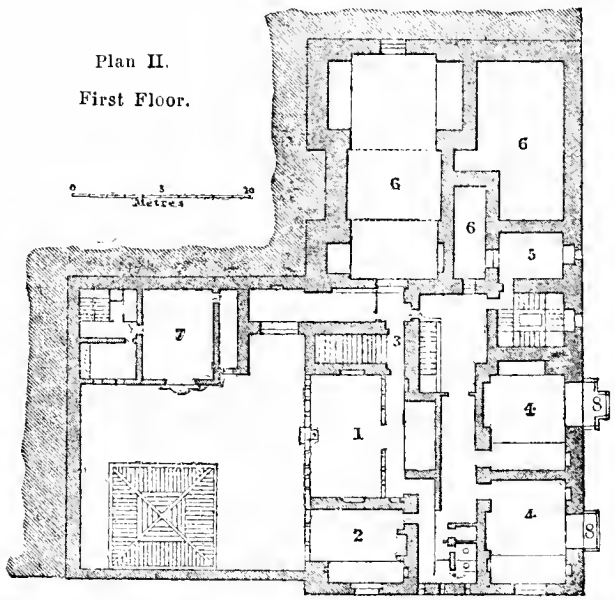


1. Entrance of the House. 2. Seat (Mastaba) for the doorkeeper (bauwâb). 3. Corridor (Dirkeh). 4. Court (Hôsh). 5. A kind of bower in which visitors are received in summer. 6. Fountain. 7. Mandareh. 8. Servants' rooms. 9. Donkey-stable. 10. Harness-room. 11. Room for fodder. 12. Door leading to the women's apartments (Bâb el-Harîm). 13. Staircase leading to the Takhtabôsh. 14. Principal saloon (Kâ'a). 15. Cabinet (Khazneh). 16. Small court. 17. Kitchen. 18. Bakehouse. 19. Privy.

windows, by stone consoles of peculiar construction. An agreeable and effective contrast to the broad, flat surfaces of the house-front is offered by the elegantly shaped oriel-windows and by the *Mashrabîyehs*, or wooden balcony-gratings, the carving of which resembles interlaced strings of beads. The deep door-recesses (like those of the mosques) also serve to break the level uniformity of the façades. The massive wooden doors are strengthened with iron bands or (less frequently) studded with nails arranged in intricate interlaced patterns.

The entrance-passage *(Dirkeh)* admits to the *Hôsh* or court (Pl. I, 4), which corresponds to the atrium of Roman houses and has no columns around it. Off this open the rooms of the Salâmlik, Mandareh, Takhtabôsh, and Maḳ'ad. At the back is the *Bâb el-*

Ḥarîm (Pl. 12), or door to the staircase to the upper floor, before which hangs a brightly coloured curtain. The staircase is usually narrow and without ornament, though sometimes the ceiling and string-boards are embellished with a black and white mosaic pattern. At the top is the vestibule of the *Ḳâ'a* (p. clvi), the drawing-room of the harem. The Ḳâ'a is usually a long and narrow room with a



1. Open hall (Takhtabôsh) or Maḳ'ad. 2. Cabinet. 3. Door of the Harem. 4. Rooms of the Harem with mashrabîyehs. 5. Magazine. 6. Open courts. 7. Guest-chambers with Khazneh and privy. 8. Balcony with mashrabîyehs.

lofty ceiling, and, strictly speaking, consists of three connected portions, differentiated in shape and height of ceiling. The square central portion, known as the *Durḳâ'a*, lies one step lower than the *Lîwâns* on each side. These lîwâns are not always on the same level; the broader one is regarded as the place of honour by the ceremonious Orientals. The ceiling of the durḳâ'a, always loftier than those of the lîwâns, is provided with a cupola or lantern, with coloured-glass windows of the kind known as *Ḳamarîyehs*. These ḳamarîyehs are plaster-slabs, about $1\frac{1}{4}$ inch in thickness, perforated, while still soft, with patterns representing vases of flowers, houses, geometrical figures, writing-characters, etc., the openings being afterwards filled in with coloured glass. Owing to the above-mentioned difference in the height of the ceilings, two of the walls

of the durḳâ'a rest upon supports which are based upon massive brackets reaching far down on the main side-walls. This arrangement results in a curious kind of flat arch, against which some of the beams of the lîwân-ceiling lean. The durḳâ'a is paved with coloured marbles and frequently has a fountain in the centre. The lîwâns are paved with ordinary stone slabs, which are concealed by rugs or carpets. On one wall of the durḳâ'a there is always a *Ṣuffeh*, a shelf of marble or stone on which utensils in ordinary use are placed. The walls of the lîwâns are panelled to the height of 6 or 8 ft., and against them are placed divans, above which is a broad cornice-shelf, on which are arranged porcelain, chased metal-work, and similar ornaments. Instead of panelling, the walls of the durḳâ'a have coloured marble mosaics. The upper part of the walls is usually covered with smooth plaster, or, in exceptional cases, with plaques of coloured fayence. The expanse of white wall is usually broken by a grated recess intended for female singers and accessible by a short flight of steps from without. At the very top of the wall is a broad concave frieze, embellished with inscriptions or stalactites, and forming the transition to the usually elaborate ceiling-decorations. Light and air are admitted to the room from one of the ends, where mashrabîyehs are inserted in the lower part of the wall and ḳamarîyehs in the upper part.

The **Public Baths,** usually of quite unpretending exterior, are frequently very large erections in which marble is not spared, though few have any claims to artistic importance. A visit to one of these simple vapour-baths is not uninteresting (comp. p. xxvi).

The **Okellas** (p. 45) were important edifices when the caravan trade, especially the caravan-trade with the Red Sea, flourished. Their often extensive façades exhibit peculiar carvings. The portals resemble those of the mosques, and the locks and fastenings of the outer shops are sometimes carved. The central hypæthral court accommodated the caravan, the goods brought by which were deposited in vaulted chambers on the groundfloor, while the rooms in the upper stories, opening off galleries, were used as lodgings by the merchants. The centre of the court seems in each case to have been occupied by a simple prayer-room *(Miṣalla)*.

When we come to analyse the impressions produced by a study of Arabic buildings in Egypt, we find that our admiration of the harmonious and tasteful ornamentation, unsurpassed by any school of architecture, is counterbalanced by a certain feeling of æsthetic dissatisfaction, prompted by the numerous incongruities arising from unsystematic and unskilful treatment of architectonic details. The main reason why Arabian art failed to reach a high level in technical ability as well as in ornamentation must be looked for in the early collapse of the great empire of the Caliphs; in the uncertain and vacillating political circumstances of the period that followed; in climatic and geological conditions; in the influence of superstition;

and in the characteristic Oriental tendency to adhere with obstinate fidelity to ancient forms and to leave unaltered anything that has once been accomplished. However much admiration the arabesque may excite, however great an influence it may exert on industrial art, we still miss in it the reproduction of living beings, the contemplation of which invites, as it were, an intelligent and active sympathy.

In the period of the Tulunides, when Persian influence made itself felt even in the religious conceptions of Egypt, portraits were painted and coloured wooden statues erected in the palaces, and there was even a factory for figures of animals in Cairo. But no long period elapsed before the prohibition of the Sunna against the representation of any living being again came into force. Representations of this kind are therefore very rare, and are now to be found preserved only in the low reliefs carved by Persian sculptors of the Shiite sect. Statues and paintings have disappeared without leaving a trace. Painting and sculpture in modern Egyptian art have been reserved exclusively for the decoration of wall surfaces.

X. The Arabic Language.

Rewritten by Prof. Hans Stumme.

The TRANSLITERATION of Arabic vocal sounds, so intensely different from our own, in the ordinary Latin alphabet is rendered additionally difficult by the varied international relations of Egypt. In maps and plans, in railway time-tables, and in other publications we find the transliteration differing widely according as the French or the English view has been adopted. In this Handbook we have transliterated the consonantal sounds so far as possible according to English usage (e.g., *sh* instead of the French *ch*). The pronunciation of the vowels and diphthongs is a follows: *á* as *a* in father, *a* usually as *a* in final; *e* as *e* in belong or as *a* in final; *eh* at the end of a word as *a* in final; *i* as *ee* in been, *i* as *i* in did, final *i* as *ee* in been; *ô* as *o* in hone, *o* as *o* in on; *û* as *oo* in fool, *u* as *u* in full; *ai* as *i* in ice; *au* as *ow* in owl; *ei* as *a* in lane; *oi* as *oy* in boy. Thus: *emîr*, which is pronounced 'emeer': *fulûs*, pronounced 'fulloos'; *sheikh*, pronounced 'shake' (with a guttural k), etc. — The *l* of the article is frequently unassimilated; e.g. *el-râs* instead of *er-râs* (comp. note † on p. clxiv).

Arabic belongs to the Semitic group of languages, and has no relationship with the tongues of Europe. A knowledge of Hebrew, however, will materially facilitate the learning of Arabic. The golden era of Arabic literature is coeval with the introduction of El-Islâm, and the Koran in the dialect of the Kureish (the family of Mohammed) is still regarded as an unrivalled model of style and language. But by the side of this literary Arabic flourished also various colloquial dialects, which were carried by the Arabs into the various provinces conquered for the Crescent, and there

developed partly under the influence of the old local tongues. In this way arose the vulgar dialects of Arabic, of which that spoken in Egypt is one. In writing, however, an attempt was made to retain the older forms, and the written language of the present day, known as Middle Arabic, occupies a position midway between the original classical tongue and the popular dialects.

Egypt was conquered by the Arabs in the 19th year of the Hegira (640 A. D.) and the Coptic language was replaced by Arabic. The dialect of the latter developed in the valley of the Nile differs considerably in the pronunciation of the consonants, vocalization, and accent from the ordinary Arabic dialects of Syria and elsewhere. Thus the letter ج is pronounced hard in Egypt and soft in Syria (see p. clxii). The variations, however, are not so great as to prevent the Syrians and Egyptians being mutually intelligible. There are, moreover, variations in the dialects spoken in Egypt; the Arabic of the Beduins is different from that spoken in the towns, that of Lower Egypt differs from that of Upper Egypt. The following remarks apply especially to the language as spoken in Cairo.

The pronunciation of the vowels is apparently liable to variation: thus besides the more correct *Manbar* the form *Minbar* is also used; besides *Maidân*, both *Meidân* and *Mîdân* are heard. A sharply defined and exact pronunciation of the consonants is characteristic of Arabic and is absolutely essential to any satisfactory use of the language. The learner should endeavour at once to master the pronunciation of the more difficult Arabic consonants, such as ج, ط, ظ, ع, غ, and ض, so as, for example, to be able to make a distinct difference between *beit* (house) and *beiḍ* (eggs). Many of the sounds have no representatives in English.

The Arabic alphabet was developed from that of the Nabatæans, who had adopted their written characters from the Palmyrenes. In spite of its external attractions, it is one of the most imperfect in existence. In written or printed Arabic the short vowels are usually omitted and have to be supplied by the reader, a feat which demands considerable skill and experience. In the Koran, however, the vowels are all indicated by appropriate signs.

Owing to the increasing intercourse between the native Egyptians and Europe, the former have of late adopted many words from other languages, chiefly from Italian, French, and English. Many Arabic words have, moreover, long since been replaced by Turkish equivalents. The Egyptian dialect also contains some Coptic or ancient Egyptian words. Very few Europeans learn to pronounce Arabic accurately, even after a residence of many years in the country.

On p. clxii we give the Arabic **Alphabet**, with the sounds corresponding to the different consonants so far as it is possible to represent or describe them to the English reader.

Consonants.

1.	Elif, Alef	ا	[ʾ]	like the Greek soft breathing, accompanies an initial vowel, and is not pronounced except as a hiatus in the middle of a word. It is also the sign for *â*.
2.	Bâ	ب	b	as in English.
3.	Tâ	ت	t	
4.	Thâ	ث	t, s	originally as *th* in 'thing', but now pronounced *t* or *s*.
5.	Gîm	ج	g	in Syria and Arabia like the French *j* (sometimes also like the English *j*), but pronounced *g* (hard) in Egypt.
6.	Ḥâ	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khâ	خ	kh	like *ch* in the Scotch word 'loch', or the harsh Swiss-German *ch*.
8.	Dâl	د	d	as in English.
9.	Dhâl	ذ	d, z	originally as *th* in 'the', but now pronounced *d* or *z*.
10.	Rei	ر	r	like the French or Italian *r*.
11.	Zei	ز	z	as in English.
12.	Sîn	س	s	
13.	Shîn	ش	sh	
14.	Ṣâd	ص	ṣ	emphasized *s*, like *ss* in 'hiss'.
15.	Ḍâd	ض	ḍ	both emphasized by pressing the tongue firmly against the palate.
16.	Ṭâ	ط	ṭ	
17.	Ẓâ	ظ	ẓ	an emphatic *z*, now pronounced like No. 11 or No. 15.
18.	ʿAin	ع	ʿ	a harsh and very peculiar guttural.
19.	Ghein	غ	gh	a guttural resembling the Northumbrian or Parisian *r*.
20.	Fei	ف	f	as in English.
21.	Ḳâf	ق	ḳ	pronounced by Syrians and by the natives of Lower Egypt (particularly by the Cairenes) in the same way as Elif (see above), but in Upper Egypt as *g* (No. 5).
22.	Kâf	ك	k	
23.	Lâm	ل	l	as in English.
24.	Mîm	م	m	
25.	Nûn	ن	n	
26.	Hei	ه	h	
27.	Wau	و	w	as in English. Also the sign for *û*, *ô*, and *au*.
28.	Yei	ى	y	as in English. Also the sign for *î*, *ai*, and *ei*.

QUANTITY AND ACCENTUATION OF VOWELS. Vowels with a circumflex accent (^) are long; other vowels are short. The accent falls on the last syllable when that contains a long vowel or a short vowel followed by two consonants. It falls on the penultimate (1) when that is long or ends in two consonants and (2) when it is short and does not end in two consonants, but when the preceding syllable ends in two consonants. In all other cases the accent falls on the antepenultimate. Diphthongs *(ai, ei, au)* must be reckoned as equivalent to long vowels. There are exceptions to these rules.

Grammatical Hints.

ana, I	*kelbi*†, my dog	*kursîya*††, my chair
inteh, thou (masc.)	*kelbak*, thy (masc.) dog	*kursîk*, thy (masc.) -
intî, thou (fem.)	*kelbik*, thy (fem.) -	*kursîki*, thy (fem.) -
hûwa, he	*kelbuh*, his -	*kursîh*, his -
hîyeh, she	*kelbha*, her -	*kursîha*, her -
iḥna, we	*kelbna*, our -	*kursîna*, our -
intû, intum, ye or you	*kelbkum*, your -	*kursîkum*, your -
hum(a), they	*kelbhum*, their -	*kursîhum*, their -

† *kelb*, dog (ending in a consonant).
†† *kursi*, chair (ending in a vowel; but see *khalti, khaltak*, etc., below).

alti †, my aunt	*ḍarabni*††, he struck me	*rabbâni**, he brought me up
altak, thy (masc.) -	*ḍarabak*, - - thee (masc.)	*rabbâk*, - thee (masc.) -
altik, thy (fem.) -	*ḍarabik*, - - thee (fem.)	*rabbâki*, - - thee (fem.) -
altuh, his -	*ḍarabuh*, - - him	*rabbâh*, - - him -
âlet ha, her -	*ḍarabha*, - - her	*rabbâha*, - - her -
âletna, our -	*ḍarabna*, - us	*rabbâna*, - - us -
âletkum, your -	*ḍarabkum*, - - you	*rabbâkum*, - - you -
âlet hum, their -	*ḍarabhum*, - - them	*rabbâhum*, - - them -

† *khâleh*, aunt, mother's sister (ending in *eh* signifying the fem.). When a long vowel is followed by two consonants it is usually shortened, hence the difference between *khalti* and *khâlet ha*.
†† *ḍarab*, he struck (ending in a consonant).
* *rabba*, he brought up (ending in a vowel).

lî†, to me	*ʿandi*††, with me	*ʿaleiya**, on me
lak, to thee (masc.)	*ʿandak*, - thee (masc.)	*ʿaleik*, - thee (masc.)
lik, to thee (fem.)	*ʿandik*, - thee (fem.)	*ʿaleiki*, - thee (fem.)
luh, to him	*ʿanduh*, - him	*ʿaleih*, - him
laha, to her	*ʿandaha*, - her	*ʿaleiha*, - her
lina, to us	*ʿandina*, - us	*ʿaleina*, - us
lukum, to you	*ʿandukum*, - you	*ʿaleikum*, - you
luhum, to them	*ʿanduhum*, - them	*ʿaleihum*, - them

† *l* = to (or the sign of the dative, like the French preposition *à*) with suffixes; for in Arabic prepositions receive suffixes in this fashion.
†† *ʿand* = with, in the possession of. The English 'to have' is usually expressed with the aid of this preposition; e. g. *ʿandi kelb*, I have a dog (lit. in possession of me is a dog). *ʿanduh kursi*, he has a chair.
* *ʿala* or *ʿal* = on, upon, over, to, about.

mîn, who?	*di*, this (fem.)	*hena*, here
ei, *eish*, what?	*dôl*, these	*henâk*, there
enhû, which? (masc.)	*duk ha*, *duk hauwa*, that (masc.)	*fein*, where? whither?
enhî, which? (fem.)	*duk ha*, *dik haiya*, that (fem.)	*min ein*, whence?
enhum, which? (pl.)	*duk hama*, those	*emta*, when?
elli, which (relative)	*kull*, each, all	*mâ—sh* †, *mush*,
da, this (masc.)	*kâm*, how much?	not.

† This separable form is used with verbs, *mâ* coming before and *sh* after the verb; e. g. *ḍarab*, he has struck, *ma ḍarabsh*, he has not struck, but *mush kebîr*, not large. *Sh* is also an interrogative enclitic, e. g. *ḍarabsh*, has he struck?

melik, a king
el-melik †, the king
el-melik da, this king
melik kebîr, a great king
el-melik el-kebîr or *melik el-kebîr* } the great king
el-melik kebîr, the king is great
melik ††*el-bilâd* or *el-melik betâ*ʿ †††*el-bilâd* } the king of the country
*melik betâ*ʿ *el-bilâd* or *melik min milûk el-bilâd** } a king of the country
*el-melik el-kebîr betâ*ʿ *el-bilâd*, the great king of the country
melûk el-bilâd or *el-milûk betûʿ el-bilâd* } the kings of the country
*milûk kubâr***, great kings
meliki or *el-melik betâʿi* } my king
milûki or *el-milûk betûʿi* } my kings

melikeh, a queen
el-melikeh †, the queen
el-melikeh di, this queen
melikeh kebîreh, a great queen
el-melikeh el-kebîreh or *meliket el-kebîreh* } the great queen
el-melikeh kebîreh, the queen is great
meliket ††*el-bilâd* or *el-melikeh betaḥt el-bilâd* } the queen of the country
melikeh betaḥt el-bilâd or *melikeh min melikât el-bilâd*, a queen of the country
el-melikeh el-kebîreh betaḥt el-bilâd, the great queen of the country
melikât el-bilâd or *el-melikât betûʿ el-bilâd* } the queens of the country
melikât kubâr, great queens
meliketi or *el-melikeh betaḥti* } my queen
melikâti or *el-melikât betûʿi* } my queens

† *El* is the definite article. Before words beginning with *t*, *g*, *d*, *dh*, *r*, *z*, *s*, *sh*, *ṣ*, *ḍ*, *ṭ*, *ẓ*, or *n* the *l* of the article is usually assimilated with such initial consonant; e. g. *et-turgumân*, the dragoman, *er-râs*, the head, *esh-shôrbeh*, the soup (instead of *el-turgumân*, *el-râs*, *el-shôrbeh*).

†† *Melik* is here what is called in grammatical parlance a 'status constructus', but has the same form as the 'status absolutns', the grammatical opposite of status constructns. But in feminine nouns ending in *eh* a difference is made; e. g. *melikeh* is the status absolutus, but *meliket* the status constructus.

††† Lit. 'the king, the property of the country'. *Betâʿ*, *betaḥt*, or *betûʿet*, and *betûʿ* are the forms used respectively before sing. masc. nonns, sing. fem. nouns, and plural nouns, as illustrated above.

* Lit. 'a king of the kings of the country'.

** The plural of *kebîr* (fem. *kebîreh*), great, is *kubâr*; but in the case of nouns signifying things without life the fem. sing. of an adjective is frequently used with the plural of the noun; e.g. *et-tell el-kebîreh*, the great hill, *et-tutûl el-kebîreh* (instead of *et-tutûl el-kubâr*), the great hills.

Formation of the Plural.

muslim, Mohammedan (masc.), plural *muslimîn* (pl. in *în*)
muslimeh, Mohammedan (fem.), pl. *muslimât* (pl. in *ât*)
baḥri, sailor, pl. *baḥrîyeh* (*eh* as plur. termination)
ḥamâmeh, pigeon, pl. *ḥamâm* (*a*, *eh* in sing.; pl. without termination)
kelb, dog, pl. *kilâb* (plur. by internal change)
shahr, month, dual, *shahrein*, two months (masc., dual in *ein*)
sâ'a, hour, dual *sâ'atein*, two hours (fem., dual in *etein*, *atein*).

The form of plural that is to be selected in particular cases can be learned from the dictionary only. The forms of plurals by internal change vary and are exceedingly numerous.

Conjugation of Verbs. Form *a*.

kasar, to break something (root-letters *k*, *s*, *r*)*.

Perfect	Present and Future
I broke or have broken, *kasart*	I break or shall break, *aksar*
Thou (masc.) brokest or hast -, *kasart*	Thou (masc.) breakest or wilt -, *tiksar*
Thou (fem.) - - - -, *kasartî*	Thou (fem.) - - - - -, *tiksari*
He broke or has broken, *kasar*	He breaks or will break, *yiksar*
She - - - - -, *kasaret*	She - - - - -, *tiksar*
We - - have -, *kasarna*	We break or shall -, *niksar*
You - - - -, *kasartu(m)*	You - - will -, *tiksaru(m)*
They - - - -, *kasaru(m)*	They - - - -, *yiksaru(m)*

Imperative: Break (sing.), *iksar* (masc.), *iksari* (fem.).
Break (plur.) *iksaru*.

Note. The present-future tense is limited exclusively to the present by prefixing *be* to the verb (also *me* to the 1st pers. plur., *b* alone to the 1st pers. sing.); e.g. *betiksar*, thou (masc.) art breaking (now), *baksar*, I am breaking (now), *beniksar* or *meniksar*, we are breaking (now). Sometimes *'amma*, *'amm*, *am*, or *ma* is placed before the verb with the same effect. — The particle *râḥ* placed before all forms of the present-future places the action in the immediate future. Before the fem. sing. *râḥa* also is used and before the plur. *râḥin*; e.g. *râḥ yiksarha*, he is on the point of breaking it, *râḥ tiksaruh* or *râḥa tiksaruh*, she is on the point of breaking it. For the negative conjugation of verbs and for the verb with suffixes, see note on the preceding page (*mâ-sh*).

Other Forms of Conjugation*:

	b to seize (root *m s k*)	c to be silent (root *s k t*)	d to greet (root *s l m*)	e to pardon (root *s m ḥ*)
I Perf.	*misikt*	*sikitt*	*sellimt*	*sâmiḥt*
Thou (masc.)	*misikt*	*sikitt*	*sellimt*	*sâmiḥt*
Thou (fem.)	*misiktî*	*sikittî*	*sellimtî*	*sâmiḥtî*

* All the varieties of the conjugations in Arabic cannot, of course, be exhibited here. In the vocabulary (pp. clxviii et seq.) reference is made to the above paradigms by the insertion of the letters (a), (b), (c), etc., after the verbs there given. — It should be noted that the form *kasar* does not mean 'to break', but 'he broke', or 'he has broken'. The 3rd pers. sing. (masc.) of the perfect tense shows the simplest form of the verb (which usually possesses three root-letters), so that that pers. of the perf. is given in dictionaries instead of the infinitive.

	b to seize (root *m s k*)	c to be silent (root *s k t*)	d to greet (root *s l m*)	e to pardon (root *s m ḥ*)
He Perf.	*misik*	*sikit*	*sellim*	*sâmiḥ*
She	*misiket*	*sikitet*	*sellimet*	*samḥet*
We	*misikna*	*sikitna*	*sellimna*	*sâmiḥna*
You	*misiktu(m)*	*sikittu(m)*	*sellimtu(m)*	*sâmiḥtu(m)*
They	*misiku(m)*	*sikitu(m)*	*sellimu(m)*	*samḥu(m)*
I Pres.	*amsik*	*askut*	*asellim*	*asâmiḥ*
Thou (masc.)	*timsik*	*tiskut*	*tisellim*	*tisâmiḥ*
Thou (fem.)	*timsikî*	*tiskutî*	*tisellimî*	*tisamḥî*
He	*yimsik*	*yiskut*	*yisellim*	*tisâmiḥ*
She	*timsik*	*tiskut*	*tisellim*	*yisâmiḥ*
We	*nimsik*	*niskut*	*nisellim*	*nisâmiḥ*
You	*timsiku(m)*	*tiskutu(m)*	*tisellimu(m)*	*tisamḥu(m)*
They	*yimsiku(m)*	*yiskutu(m)*	*yisellimu(m)*	*yisamḥu(m)*
Imper. Sing. m.	*imsik*	*uskut*	*sellim*	*sâmiḥ*
f.	*imsikî*	*uskutî*	*sellimî*	*samḥî*
Plur.	*imsiku*	*uskutu*	*sellimu*	*samḥu*

	f to speak (root *k l m*)	g to quarrel (root *ʿ r k*)	h to be broken (root *k s r*)	i to be hated (root *m s k*)
I Perf.	*itkellimt*	*itʿârikt*	*inkasart*	*itmisikt*
Thou (masc.)	*itkellimt*	*itʿârikt*	*inkasart*	*itmisikt*
Thou (fem.)	*itkellimtî*	*itʿâriktî*	*inkasartî*	*itmisiktî*
He	*itkellim*	*itʿârik*	*inkasar*	*itmisik*
She	*itkellimet*	*itʿarket*	*inkasaret*	*itmisiket*
We	*itkellimna*	*itʿârikna*	*inkasarna*	*itmisikna*
You	*itkellimtu(m)*	*itʿâriktu(m)*	*inkasartu(m)*	*itmisiktu(m)*
They	*itkellimu(m)*	*itʿarku(m)*	*inkasaru(m)*	*itmisiku(m)*
I Pres.	*atkellim*	*atʿârik*	*ankisir*	*atmisik*
Thou (masc.)	*titkellim*	*titʿârik*	*tinkisir*	*titmisik*
Thou (fem.)	*titkellimî*	*titʿarkî*	*tinkisirî*	*titmisikî*
He	*yitkellim*	*yitʿârik*	*yinkisir*	*yitmisik*
She	*titkellim*	*titʿârik*	*tinkisir*	*titmisik*
We	*nitkellim*	*nitʿârik*	*ninkisir*	*nitmisik*
You	*titkellimu(m)*	*titʿarku(m)*	*tinkisiru(m)*	*titmisiku(m)*
They	*yitkellimu(m)*	*yitʿarku(m)*	*yinkisiru(m)*	*yitmisiku(m)*
Imper. Sing. m.	*itkellim*	*itʿârik*	*inkisir*	*itmisik*
f.	*itkellimî*	*itʿarkî*	*inkisirî*	*itmisikî*
Plur.	*itkellimu*	*itʿarku*	*inkisiru*	*itmisiku*

	k to bear (root *ḥml*)	l to weigh (root *wzn*)	m to say (root *ḳwl*)	n to bring (root *gyb*)
I Perf.	*istaḥmilt*	*wazant*	*ḳult*	*gibt*
Thou (masc.)	*istaḥmilt*	*wazant*	*ḳult*	*gibt*
Thou (fem.)	*istaḥmiltî*	*wazantî*	*ḳultî*	*gibtî*
He	*istaḥmil*	*wazan*	*ḳâl*	*gâb*
She	*istaḥmilet*	*wazanet*	*ḳâlet*	*gâbet*
We	*istaḥmilna*	*wazanna*	*ḳulna*	*gibna*
You	*istaḥmiltu(m)*	*wazantu(m)*	*ḳultu(m)*	*gibtu(m)*
They	*istaḥmilu(m)*	*wazanu(m)*	*ḳâlu(m)*	*gâbu(m)*
I Pres.	*astaḥmil*	*auzin*	*aḳûl*	*agîb*
Thou (masc.)	*tistaḥmil*	*tûzin*	*teḳûl*	*tegîb*
Thou (fem.)	*tistaḥmilî*	*tûznî*	*teḳûlî*	*tegîbî*
He	*yistaḥmil*	*yûzin*	*yeḳûl*	*yegîb*
She	*tistaḥmil*	*tûzin*	*teḳûl*	*tegîb*
We	*nistaḥmil*	*nûzin*	*neḳûl*	*negîb*
You	*tistaḥmilu(m)*	*tûznu(m)*	*teḳûlu(m)*	*tegîbu(m)*
They	*yistaḥmilu(m)*	*yûznu(m)*	*yeḳûlu(m)*	*yegîbu(m)*
Imper. Sing. m.	*istaḥmil*	*ûzin*	*ḳûl*	*gîb*
f.	*istaḥmilî*	*ûznî*	*ḳûlî*	*gîbî*
Plur.	*istaḥmilu*	*ûznu*	*ḳûlu*	*gîbu*

	o throw (root *rmj*)	p untie (root *fkk*)	q to bring up (root *rby*)
I Perf.	*rameit*	*fakkeit*	*rabbeit*
Thou (masc.)	*rameit*	*fakkeit*	*rabbeit*
Thou (fem.)	*rameitî*	*fakkeitî*	*rabbeitî*
He	*ramâ*	*fakk*	*rabba*
She	*ramet*	*fakket*	*rabbet*
We	*rameina*	*fakkeina*	*rabbeina*
You	*rameitu(m)*	*fakkeitu(m)*	*rabbeitu(m)*
They	*ramu(m)*	*fakku(m)*	*rabbu(m)*
I Pres.	*armî*	*afukk*	*arabbi*
Thou (masc.)	*tirmî*	*tefukk*	*terabbi*
Thou (fem.)	*tirmî*	*tefukkî*	*terabbî*
He	*yirmî*	*yefukk*	*yerabbi*
She	*tirmî*	*tefukk*	*terabbi*
We	*nirmî*	*nefukk*	*nerabbi*
You	*tirmu(m)*	*tefukku(m)*	*terabbu(m)*
They	*yirmu(m)*	*yefukku(m)*	*yerabbu(m)*
Imper. Sing. m.	*irmî*	*fukk*	*rabbi*
f.	*irmî*	*fukkî*	*rabbî*
Plur.	*irmu*	*fukku*	*rabbu*

Arabic Numerals.

1 (١) — *wâḥid*, fem. *waḥdeh*;			the first	— *auwit*, fem.	*auwileh*
2 (٢) — *itnein*;			the second	— *tâni*, -	*tanyeh*
3 (٣) — *talâteh*, *talat*;			the third	— *tâlit*, -	*talteh*
4 (٤) — *arbaʿ(a)*;			the fourth	— *râbiʿ*, -	*rabʿa*
5 (٥) — *khamseh*, *khamas*;			the fifth	— *khâmis*, -	*khamseh*
6 (٦) — *sitteh*, *sitt*;			the sixth	— *sâtit*, -	*sadseh*
7 (٧) — *sabʿa*, *sabaʿ*;			the seventh	— *sâbiʿ*, -	*sabʿa*
8 (٨) — *temanyeh*;			the eighth	— *tâmin*, -	*tamneh*
9 (٩) — *tisʿa*;			the ninth	— *tâsiʿ*, -	*tasʿa*
10 (١٠) — *ʿashareh*, *ʿashar*;			the tenth	— *ʿâshir*, -	*ʿashreh*
11 — *ḥadâshar*	40 — *arbaʿîn*			600 — *suttemîyeh*	
12 — *itnâshar*	50 — *khamsîn*			700 — *subʿamîyeh*	
13 — *telattâshar*	60 — *sittîn*			800 — *tumnemîyeh*	
14 — *arbaṭtâshar*	70 — *sabʿîn*			900 — *tusʿamîyeh*	
15 — *khamastâshar*	80 — *tamânîn*			1000 — *elf*, pl. *âlâf*	
16 — *sittâshar*	90 — *tisʿîn*			2000 — *elfein*	
17 — *sabʿatâshar*	100 — *mîya*; before nouns,			3000 — *talatt âlâf*	
18 — *temantâshar*	200 — *mîtein*		[*mît.*	4000 — *arbaṭ âlâf*	
19 — *tisʿatâshar*	300 — *tultemîyeh*			5000 — *khamast âlâf*	
20 — *ʿishrîn*	400 — *rubʿamîyeh*			100,000 — *mît elf*	
30 — *telâtîn*	500 — *khumsemîyeh*			1,000,000 — *malyûn*	

once	— *marreh waḥdeh*, *marra*,	a half	— *nuṣṣ*
twice	— *marratein* [or *nôba*	a third	— *tult*
thrice	— *telât marrât*	a fourth	— *rubaʿ*
four times	— *arbaʿ marrât*	three-fourths	— *nuṣṣ u rubaʿ*
five times	— *khamas marrât*	a fifth	— *khums*
six times	— *sitteh marrât*	a sixth	— *suds*
seven times	— *sabaʿ marrât*	a seventh	— *subaʿ*
eight times	— *teman marrât*	an eighth	— *tumn*
nine times	— *tisaʿ marrât*	a ninth	— *tusaʿ*
ten times	— *ʿasher marrât*	a tenth	— *ʿushr*

The substantives following numerals above ten are used in the singular; thus: 4 piastres, *arbaʿ ḳurûsh*; 100 piastres, *mît ḳirsh*. When the substantive begins with a vowel the numerals from 3 to 10 usually take the following forms: *talatt*, *arbaṭ*, *khamast*, *sitt*, *sabaʿt*, *temâniyet*, *tisaʿt*, *ʿashart*; e.g. *arbaṭ âlâf*, four thousand.

Arabic Vocabulary.

Above, *fôḳ*.
Add, to, *zâd* (n). Add a little more (*i.e.* bid a little higher), *zîd shwaiyeh*.
After, *baʿd*, afterwards, *baʿdein*.
Afternoon, *ʿaṣr*.
Air, *hawa*.
Algeria, *Bilâd el-Gazâyir*.
All, *el-kull*, all people, *kull en-nâs* (lit. the total of the people).
Almond, *lôz*.
Always, *dâyman* or *tamalli*.

America, *Amerika*. American, *amerikâni, malekâni*.
Anchorage, roads, *mirsa*.
Apricots, *mishmish*.
Arabia, *Bilâd el-ʿArab*. Arabian, *râgil ʿarabi*, pl. *ûlâd el-ʿarab*.
Arm, *dirâʿ*.
Army, *ʿaskar*.
Aunt, *ʿammeh* (paternal aunt), *khâleh* (maternal aunt).
Austria, *Bilâd en-Nimsa*. Austrian, *nimsâwi*.
Autumn, *kharîf*.
Back, *ḍahr*.
Bad, *baṭṭâl*.
Baker, *farrân*.
Bananas, *môz*.
Barber, *ḥallâḳ, miʿraiyin*.
Bark, to, *nabaḥ* (a). The dog barks, *el-kelb beyinbaḥ*.
Basket, *kuffeh*, pl. *kufaf*.
Baths, *ḥammâm*.
Bazaar, see Market.
Be, to. The copula 'is' (are) is not translated; comp. p. clxiv.
Beans. Broad beans, *fûl*. Haricot, *lûbyeh*.
Beard, *daḳn*. Full beard, *leḥyeh*. Moustache, *sheneb*.
Beat, to, *ḍarab* (a). Beat him, *iḍrabuh*.
Beautiful, *kuwaiyis* or *gamîl*.
Beduin, *badawy, ʿarabi*, pl. *bidu, ʿarab*. Beduin sheikh, *sheikh el-ʿarab*.
Bee, *naḥleh*, pl. *naḥl*.
Beer, *bîra*.
Before, *ḳabl* (time), *ḳuddâm* (place).
Below, *taḥt*.
Better, *aḥsan, kheir*.
Between, *bein*.
Bird, *ṭeir*, pl. *ṭiyûr*. Singing-bird, *ʿaṣfûr*, pl. *ʿaṣâfîr*.
Bite, to, *ʿaḍḍ* (p). It (she) has bitten me, *ʿaḍḍetni;* it (she) will bite, *teʿuḍḍ*.
Bitter, *murr*.
Black, *iswid*.
Blacksmith, *ḥaddâd*.
Blind, *aʿma*.
Blood, *damm*.
Blue, *azraḳ*.
Board, *lôḥ*, pl. *ilwâḥ*.
Boil, to. The water is boiling, *el-môyeh tighli*. Boiled, *maslûḳ*.
Book, *kitâb*, pl. *kutub*. Bookseller, *kutbi*.
Boot, *gezmeh*, pl. *gizam*.
Bottle, *ḳizâzeh*, pl. *ḳazâyiz*. Water-bottle, *ḳulleh*, pl. *ḳulal*.
Box, *ṣandûḳ*, pl. *ṣanâdîḳ*.
Boy, *weled*, pl. *ûlâd*.
Brandy, *ʿaraḳi*.
Bread, *ʿeish*.
Break, to, *kasar* (a), trans.; *inkasar* (h), intrans. Broken, *maksûr*.
Breakfast, *futûr*.
Bride, *ʿarûseh*. Bridegroom, *ʿarîs*.
Bridge, *kubri, ḳanṭara*.
Bridle, *ligâm*.
Bring, to, *gâb* (n). Bring the eggs, *gîb el-beiḍ*.
Broad, *ʿarîḍ, wâsiʿ*.
Brother, *akh* (before suffixes and genitives *akhû*, as *akhûna*, our brother), pl. *ikhwân*.
Brown, *asmar* or *aḥmar*.
Bucket, *gardal*, pl. *garâdil*.
Buckle, *abzîm*, pl. *abazîm*.
Bug, *baḳḳeh*, pl. *baḳḳ*.
Burn, to. The fire burns, *en-nâr beyûlaʿ*. The sun burns me, *esh-shems* (or *es-sems*) *yiḥraḳni*.
Burn up, to, *ḥaraḳ* (a).
Bury, to, *dafan* (pf. a; pres. b). They have buried him, *dafanûh*. — Burial, *dafn*.
Butcher, *gazzâr*.
Butter, *zibdeh*. Melted butter, *samn*.
Buy, to. What do you wish to buy, *ʿâuz tishtiri ei?* Have you bought

the eggs, *inteh ishtireit el-beiḍ?* — See also p. 46.

Cab, *ʿarabîyeh.* Cabman, *ʿarbagi.* He is hailed with the expression *uṣṭa.*

Café, see Coffee.

Cairo, *Maṣr.*

Calf, *ʿigl*, pl. *ʿigûl.*

Call, to, *nadah* (a). Call the cook, *indahli et-ṭabbâkh.*

Call to = to name, see Name.

Camel, *gemel* (masc.), pl. *gimâl.* Riding camel, *hegîn.*

Candle, *shamʿa*, pl. *shamaʿ.* Candlestick, *shamʿadân.*

Cape (promontory), *râs.*

Carpet, *siggâdeh; busâṭ.*

Carriage, *ʿarabîyeh* (also a railway carriage).

Carrion, *gîfeh.*

Castle, *ḳaṣr*, pl. *ḳuṣûr; serâyeh*, pl. *serâyât.*

Cattle, *baḳar.* See Ox, Cow, Calf.

Cave, *maghâreh.*

Cemetery, *ḳarâfeh; gabbâneh; madfan.*

Chair, *kursi*, pl. *kerâsi.*

Change, to. Change me a sovereign, *uṣrufli ginê.* Have you changed the sovereign, *inteh ṣaraft el-ginê?*

Cheap, *rakhîṣ.*

Cheese, *gibn.*

Cholera, *hawa el-aṣfar* or *kûreira.*

Christian, *nuṣrâni*, pl. *naṣâra.*

Cigarette, *sigâra*, pl. *sagâyir;* cigar, *sigâra efrangi.*

Clay, *ṭîn.*

Class. 1st class (railway or steamer) *brîmo;* 2nd class, *sekondo.*

Clean, *naḍîf.*

Clean, to. Clean the room, *naḍḍaf el-ôḍa.* I have not cleaned the room yet, *lissa mâ naḍḍaftsh el-ôḍa.*

Clear, *ṣâfi.*

Clothes, *libs; hudûm.* — The Arab costume includes: Fez, *ṭarbûsh;* skull-cap, *ṭâḳîyeh;* felt cap, *libdeh;* head-shawl, *kuffîyeh;* cord for fastening the kuffiyeh, *uʿḳâl;* turban, *ʿimmeh;* trousers (wide), *shirwâl;* women's trousers, *shintyân;* cloak, *ʿabâyeh;* dressing-gown, *ḳuftân;* long blouse, *gallâbîyeh;* girdle, *ḥizâm;* leathern belt, *kemer;* shoe, *markûb;* wooden shoe, *ḳubḳâb;* stocking, *shurâb.* — See also Coat, Trousers.

Coat (European), *sitreh*, pl. *sitar.*

Coffee, *ḳahweh.* Boy, bring a cup of coffee, *hât fingân ḳahweh, yâ weled.* — Café, *ḳahweh,* Café-keeper, *ḳahwagi.* Coffee-beans, *bunn;* coffee-pot, *bakarag.*

Cognac, *kunyâk.*

Cold, *bârid*, fem. *bardeh.* Cold (noun), *berd.* It is very cold early in the morning, *fiṣ-ṣubḥ el-berd ḳawi.*

Collar, *yâḳeh.*

Colour, *lôn*, pl. *alwân.* Coloured, *mulauwin.*

Come (to). I came (perf.), *gît* or *geit;* he came, *ga;* she came, *gat;* we came, *geina;* they came, *gû* or *gum.* (In the present: *agi, yigi, tigi, nigi, yigu.*) Imper. Come, *taʿâla* (masc.), *taʿâlî* (fem.), *taʿâlu* (plur.). Come here, *taʿâla hena* (masc.).

Confectioner, *ḥalawâni.*

Consul, *konṣul.* Consulate, *konṣulâṭo.* Consular guard, Kavass, *ḳauwâs.*

Content, *mabsût.*

Convent, *deir.* Dervish convent, *tekkîyeh.*

Cook, *ṭabbâkh.*

Cook, to. Cook me a fowl, *uṭbukhli farkha.*

Cost, to. What does this cost, *da bikâm?*
Cotton, *ḳuṭn.*
Country (fatherland), *bilâd.*
Cow, *baḳara*, pl. *baḳarât.*
Crocodile, *timsâḥ.*
Cup, *fingân*, pl. *fanâgîn.*
Cut, to, *ḳaṭa'* (a).
Dagger, *khangar*, pl. *khanâgir.*
Damascus, *Esh-Shâm.*
Dance, *raḳs.*
Dark, *'itim.* Dark-coloured, *ghâmiḳ.*
Dates, *balaḥ.* Date-palm, *nakhleh*, pl. *nakhl(ât).*
Daughter, *bint*, pl. *benât.*
Day, *yôm*, pl. *ayâm; nahâr*, pl. *nehârât.* Daily, *kull yôm* or *kull nahâr.* By day, *bin-nahâr.* To-day, *en-nahâr-da.* Yesterday, *embâreḥ.* Day before yesterday, *auwil embâreḥ.* Day after to-morrow, *ba'd bukra.* — Days of the week, see Week.
Dead, *meiyit.*
Deaf, *atrash.*
Dear, *ghâli.* That is very (too) dear, *da ghâli ketîr.*
Deceitful, *khâyin.*
Deep, *ghawîṭ.*
Desert, *gebel, khala.* The Sahara, *eṣ-Ṣaḥra.*
Dialect, *laghweh.*
Diarrhœa, *ishâl.*
Die, to, *mât* (m).
Dinner, see Evening.
Dirt, *wasâkheh* or *wasakh.* Dirty, *wisikh.*
Dismount, to, *nizil* (b). We shall dismount here, *ninzil hena.* Dismount, *inzilu!*
Do, to. He did, *'amal* (perf. according to a). He will do or he does, *ya'mil.* Do not do it, *mâ ta 'milûsh.*
Doctor, see Physician.
Dog, *kelb*, pl. *kilâb; kelbeh* (fem.), pl. *kelbât.*
Donkey, *ḥomâr*, pl. *ḥamîr.* Donkey-boy, *ḥammâr.*
Door, Gate, *bâb*, pl. *bîbân.*
Doorkeeper, Concierge, *bauwâb (boâb).*
Dragoman, *turgumân* (see p. xxiv).
Drink, to, *shirib.* Pres. *ashrab, tishrab*, etc. (b and a). Drink coffee, *ishrab ḳahweh.* Why do you drink nothing, *'ashân ei mâ betishrabsheh ḥâgeh?*
Driver, see Cabman.
Dry, *nâshif* or *yâbis.*
Duck, *baṭṭa*, pl. *baṭṭ.*
Dyer, *sabbâgh.*
Each, *kull wâḥed;* fem., *kull waḥdeh.* Each man, *kull insân.* Each town, *kull medîneh.*
Eagle, *nisr.*
Early, *bedri.*
Earth, *arḍ.*
East, *sharḳ.* Eastern, *sharḳi.*
Eat, to. I ate or thou atest, *kalt.* I wish to eat, *biddi âkul.* We wish to eat, *biddina nâkul.* Eat, *kul.*
Egg, *beiḍa*, pl. *beiḍ.* Boiled eggs, *beiḍ masluḳ.* Baked eggs, *beiḍ maḳli.*
Egypt, *Maṣr.* Egyptian, *maṣri.*
Embankment, *gisr.*
Empty, *fâḍi.*
England, *Bilâd el-Ingliz.* Englishman, *inglîzi.*
Enough, *bess; bizyâdeh.*
Entrance, *dukhûl.*
Envelope, *ẓarf*, pl. *ẓurûf.*
Europe, *Bilâd el-Efrang* or *Orobba.*
European, *efrangi*, pl. *efrang.*
Evening, *'ashîyeh;* evening-meal (*i.e.* dinner) *'asha.* Sunset, *maghrib.*
Eye, *'ain;* the eyes (dual), *el-'ainein.* My eyes, *'aineiya.* Eye-drops (medecine), *ḳaṭreh.*
Face, *wishsh.*

Fall, to. I have fallen, *wiḳi't.* Do not fall, *mâ tûḳa'sh.*
Far, *ba'îd.*
Father, *ab*, but before suffixes and genitives *abû (abu);* e.g. *abû Ḥasan*, father of Hassan.
Fatherland, *bilâd.*
Fear, to. Do not fear, *mâ tekhâfsh.* I was afraid of him, *khuft minnuh.*
Feather, *rîsheh.*
Fee, *ugra.*
Fellow, *gada'*, pl. *gid'ân.*
Fever, *ḥimma; sikhûneh.*
Field, *ghelṭ.*
Figs, *tîn.*
Filter, *zîr*, pl. *azyâr.*
Fine, *kuwaiyis* or *gamîl.*
Fire, *nâr.* Conflagration, *ḥarîḳeh.*
Fish, *samakeh*, pl. *samak.*
Flag, *bandeira.*
Flea, *barghût*, pl. *barâghît.*
Flee, to. He has fled, *harab.* Do not flee, *mâ tihrabsh.*
Flower, *zahr*, pl. *azhâr.*
Fly, *dubbâneh*, pl. *dubbân.*
Fog, *sabûra.*
Food, *akl.* Bring the dinner, *gîb el-akl.* Take the dinner away, *shîl el-akl.*
Foot, *rigl* (also Leg). The feet (dual), *er-riglein.* His feet, *rigleih.*
Forbidden, *mamnûa'.* Entrance forbidden (*i.e.* no admission), *ed-dukhûl mamnûa'.*—Forbidden by religion, *ḥarâm; e.g.* Wine is forbidden by God, *en-nebîd ḥarâm.*
Fortress, *ḳal'a.*
Fountain, *sebîl* (a pious foundation).
Fowl, *farkha*, pl. *firâkh.* In Upper Egypt farkha means a young pigeon. Hen, *farrûg*, pl. *farârîg;* cock, *dîk*, pl. *diyûk;* chicken, *katkût*, pl. *ḳaṭâḳît.*
France, *Feranza.* Frenchman, *feransâwi.*
Friend, *ḥabîb*, pl. *ḥabâyib; ṣâḥeb*, pl. *aṣḥâb.*
Fruit, *frûta.*
Garden, *gineineh*, pl. *geneinât.* Gardener, *ginâyni.*
Garlic, *tôm.*
Gate, *bâb*, pl. *bîbân.*
Gazelle, *ghazâl*, pl. *ghuzlân.*
Germany, *Almânia.* German, *almâni.* The German language, *el-lisân en-nemsâwi* (comp. Austria).
Gift, *bakshîsh* (also reward).
Give, to. He gave, *ada.* She gave, *adet.* He gives or will give, *yidi.* I give or shall give, *adi.* I give you five, *adîlak khamseh.* Give me the money, *hât el-fulûs* (*hât* = give).
Glass, *ḳizâz.* Drinking-glass, *ḳubbâyeh*, pl. *ḳubbâyât.*
Go, to, *râḥ* (m). Go, *rûḥ!* I went out, *ruḥt.* Whither is he gone, *hûwa râḥ fein?* Go on, *yalla!* Does this train go to Cairo, *el-ḳaṭr da râïḥ 'al-maṣr?* See Travel.
Gold, *dahab.* Goldsmith, *ṣâïgh.*
Good, *ṭaiyib.*
Grandfather, *gidd.* Grandmother, *giddeh* or *sitt.*
Grapes, *'inab.*
Grave (tomb), *turbeh*, pl. *turab.*
Great, see Large.
Greece, *Bilâd er-Rûm.* Greek, *rûmi.*
Green, *akhḍar.*
Greeting, *salâm* (see also p. clxxx).
Guide, to. Guide me, *waddîni* or *khudni.* Unless you guide me alone I shall give you nothing, *tewaddîni* (or *tâkhudni*) *waḥdi, willa mâ badîksh ḥâgeh.*
Gunpowder, *bârûd.*
Hair, *sha'r.* A single hair, *sha'reh.*

Half, *nuṣṣ*.
Halt, *ûḳaf* or *ʿandak!* He halted, *wiḳif*. We shall halt, *nûḳaf*. See also Dismount.
Hand, *îd* or *yadd*. The hands (dual), *el-îdein*. Her hands, *îdeiha*. Right hand, to the right, *ʿalyemîn*. Left hand, to the left, *ʿashshemâl*.
Harbour, *mîneh*.
Hasten, to, *istaʿgil* (k). Hasten (pl.), *istaʿgilu!*
Have (to) is expressed with the aid of the preposition *ʿand; e.g.*, I have a dog (= with me is a dog) *ʿandi kelb*. See p. clxiii.
Head, *râs*, pl. *rûs*.
Healthy, *salîm; ṣâgh salîm; ṭaiyib: bissaḥḥa; maʿsûṭ* (*mabsûṭ* also means contented).
Hear, to. He heard, *simiʿ* (b). He will hear, *yismaʿ* (a). Hear (listen), *ismaʿ!*
Hedgehog, *kumfud*, pl. *ḳanâfid*.
Here, *hena*. Come here, *taʿâla* (fem., *taʿâlî*) *hena*. Go away from here, *rûḥ min hena*.
High, *ʿâli*.
Hill, *tell*, pl. *tulûl*.
Hire, *ugra*.
Hold, to, *misik* (b). Hold the stirrup, *imsik er-rikâb*.
Home, *bilâd*. Is the master at home, *el-khawâga gûwa?*
Honey, *ʿasal*.
Horse, *ḥoṣân*, pl. *kheil*. Stallion, *faḥl;* mare, *faras;* foal, *muhr*.
Horseshoe, *naʿl*.
Hospital, *isbitâlya*.
Hot, *sukhn* (of food, liquids, etc.), *ḥarr* (of weather).
Hour, *sâʿa*, pl. *sâʿât*. Two hours, *sâʿatein;* three hours, *talâteh sâʿât*.
House, *beit*, pl. *biyût*.
How? *ezeiy?* How much, *kâm?* For how much, *bikâm?* How many hours, *kâm sâʿa?*
Hungry, *giʿân*.
Hut, *ʿishsheh*.
Ice, *telg* (also snow).
Ill, *ʿaiyân; marîḍ*. Illness, *ʿaiya; maraḍ*.
Intoxicated, *sakrân*.
Iron, *ḥadîd*.
Island, *gezîreh*, pl. *gezâïr*.
Italy, *Itâlya*. Italian, *italyâni*.
Jew, *yehûdi*, pl. *yehûd*.
Journey, to, *sâfir* (e). See Start.
Judge, *ḳâḍî*.
Key, *muftâḥ*, pl. *mafâtîḥ*.
Khedive, *efendîna* (lit. 'our lord').
Kill, to. He has killed, *mauwit*. I have killed him, *mauwittuh*. Kill him, *mauwituh*.
Kindle, to. He has kindled the fire (or kindle the fire), *wallaʿ en-nâr*.
Kiss, *bôseh*. To kiss, *bâs* (m). Kiss me, *busni*.
Knife, *sikkîneh*, pl. *sakâkîn*. Penknife, *maṭweh*.
Know, to, *ʿirif* (a). I know him, *baʿrafuh*. I do not know you, *mâ baʿrafaksh*.
Lame, *aʿrag*.
Lamp, *lamba*, pl. *lambât*.
Land, *barr*.
Lane, *ḥâreh*.
Language, *lisân*.
Lantern, *fânûs*, pl. *fawânîs*.
Large, *kebîr; ʿazîm*.
Late, *wakhri*. You are late, *it'akhkhart*. Do not be late, *mâ tît'akhkharsheh*. Later, afterwards, *baʿdein*.
Lay, to, lay down, to, *ḥaṭṭ* (p). Lay the book there, *ḥuṭṭ el-kitâb henâk*. I have laid it down, *ḥaṭṭeituh*. I have not laid it down, *ma ḥaṭṭeitûsh*.
Lazy, *kaʿlân*.
Lead, *ruṣâṣ*. Lead-pencil, *ḳalam ruṣâṣ*.

Leave, to. Leave me (in peace), *khallîni.*
Left, *'ashshemâl.* Go to the left, *rûḥ ashshemâlak.*
Leg, see Foot.
Lemon, *lamûneh*, pl. *lamûn.*
Letter, *maktûb* or *gawâb*, pl. *makâtîb* or *gawâbât.* Registered letter, *mesôgal* or *mesôkar.* Are there any letters for me, *fîh gawâbât 'ashshâni?*
Lie, to, *kidib* (b). Thou hast lied, *inteh kidibt.*
Lie down, to (to sleep), *raḳad* (a). He is lying down, *yurḳud.* Lie down, *urḳud!*
Light, *nûr*, pl. *anwâr.* — A light (glowing embers) for a cigarette is asked for in a café with the word *baṣṣa* or *wil'a.*
Light, to, *nauwar.* Bring lights, *gîb ed-dau!*
Little (adj.), *ṣughaiyar.* Little (adv.), *shuwaiyeh* or *shwaiyeh* (also too little).
Lizard, *siḥlîyeh*, pl. *saḥâli.*
Load, to (a horse). Load up, *shiddu.* Have you loaded (the pack-animals), *shaddeitu?*
Lock (of a door), *kâlûn*, pl. *kawâlîn.* Padlock, *ḳifl*, pl. *aḳfâl.*
Locomotive, *wâbûr* or *bâbûr.*
London, *Londra.*
Long, *ṭawîl.*
Lose, to. I have lost my book, *ḍaiya't kitâbi.* He will lose it, *yeḍaiya'uh.*
Low, *wâṭi.*
Lower, see Below. The lower road, *eṭ-ṭarîḳ et-taḥtâni.*
Louse, *ḳamleh*, pl. *ḳaml.*
Luggage, *'afsh.* Luggage-ticket, *bolîseh.*
Luncheon, see Noon.
Mad, *magnûn.* Madhouse, *maristân.*
Man, *râgil*, pl. *rigâleh.* Human being, *insân*, pl. *nâs* (people).
Market or Bazaar, *sûḳ*, pl. *aswâḳ.*
Marriage, marriage-feast, *farah.*
Mat, straw-mat, *ḥaṣîreh*, pl. *ḥuṣr.*
Match (light), *kebrîleh*, pl. *kebrît.*
Matter, to. That matters nothing to me (thee), *ana mâ-li (inteh mâlak).* What does that matter to me, *we-ana mâ-li?* That does not matter (I hope it does not matter), *ma 'aleish.*
Meat, *laḥm.*
Medicine, *dawa.* (Quinine, *kîna.*)
Melons. Musk-melons, *shammâm.* Water-melons, *baṭṭîkh.*
Midday, *ḍuhr.* Midnight, *nuṣṣ el-leil.*
Milk, *leben.* Sweet milk, *ḥalîb* or *leben ḥalîb.* Sour milk, *leben ḥâmeḍ.*
Minaret, *mâdneh*, pl. *ma'âdin.*
Mist, see Fog.
Mohammedan, *muslim*, pl. *muslimîn.*
Money, *fulûs* (see also p. xv). I have no money, *mâ 'andîsh fulûs.* Money-changer, *ṣarrâf.*
Month, see p. clxxv.
Moon, *ḳamar.* New moon, *hilâl.*
More, *aktar.* More than 100 piastres, *aktar min mîyet ḳirsh.* One more, *tani wâḥid, gheir.* Still more, *kamân.*
Morning. Early morning, *ṣubḥ* or *ṣabâḥ.* Forenoon, *ḍaḥa.*
Mosque, *gâmia'*, pl. *gawâmi'.*
Mother, *umm.*
Mount (a horse), to, *rikib*, pres. *arkab* (b & a). We have mounted, *rikibna.*
Mountain, *gebel*, pl. *gibâl* (also a mountain-chain).
Moustache, *sheneb.*
Mouth, *fumm.*
Musket, *bundukîyeh.*

Name, *ism*, pl. *asâmi*. What is your name, *ismak ei?* My name is Hassan, *ismi Ḥasan*. What is the name of that in Arabic, *ism da ei bil'arabi?* — The names for the peoples are used adjectively also, e.g. *alemâni* = both a German and German; *maṣri* = both an Egyptian and Egyptian.

Native, *ibn el-beled*.

Narrow, *ḍaiyik*.

Near, *ḳuraiyib*.

Necessary, *lâzim*. It is necessary that I seize him, *lâzim amsikuh* (b). Unnecessary, *mush lâzim*.

Neighbour, *gâr*, pl. *gîrân*.

Never, *abadan*, with the negative of verbs, *e.g.* I never smoke, *ana mâ ashrâbsh ed-dukhkhân abadan* (lit. I never drink tobacco).

New, *gedîd*.

Night, *leil*. By night, *belleil;* midnight, *nuṣṣ el-leil*.

Nile, *baḥr en-Nîl* or simply *el-baḥr*.

No, *lâ*. No, I will not, *lâ, mush'auz* (*'âuzeh*, if a woman speaks).

Noon, *ḍuhr*. Noon-meal (luncheon) *ghada*.

North, northern, *baḥri, baḥari*.

Not, *mush* or *mâ-sh* (see p. clxiv).

Nothing. There is nothing, *mâ fîsh*. What do you wish? Nothing (answer), *biddak ei? Ḥâgeh* or *shei*.

Now, *dilwaḳt*.

Nubia, *Bilâd el-Barâbra*.

Month, *shahr;* 2 months, *shahrein;* 3 months, *talatt ashhur*. — Instead of the Arabic names of the months used in Syria, the Egyptians employ the Coptic (ancient Egyptian) names of the solar months, which, however, are always about nine days behind the European months. Each Coptic month has thirty days, and in order to complete the year five or six intercalary days are added at the end (in the beginning of September). The European names, however, are gradually coming into general use.

English	January	February	March	April	May	June
European	*yenâyir*	*febrâyir*	*mâres*	*abrîl*	*mâyo*	*yûnia*
Coptic	*ṭûba*	*amshîr*	*baramhât*	*barmûdeh*	*bashens*	*baûneh*
English	July	August	September	October	November	December
European	*yûlia*	*aghostos*	*sebtember*	*oktôber*	*nôfember*	*desember*
Coptic	*ebîb*	*misra*	*tût*	*bâbeh*	*hatûr*	*kiyâk*

The intercalary days (which come after Misra) are called *aiyâm en-nesi*.

The Moslem months form a lunar year only (comp. p. lxvii). Their names are: *Moḥarrem, Ṣafar, Rabî' Auwil, Rabî' Tâni, Gemâd Auwil, Gemâd Tâni, Regeb, Sha'bân, Ramaḍân* (month of the fast), *Shauwâl, Dhu'l-Ḳi'deh, Dhu'l-Ḥiggeh* (month of the pilgrimage).

Number, *nimreh.*
Obelisk, *misalteh.*
O'clock. What o'clock is it, *es-sâ'a kâm?* It is 3 o'clock, *es-sâ'a talâteh.* It is 1/2 past 4, *es-sâ'a arba' unuṣṣ.* It is 1/4 to 5, *es-sâ'a khamseh illa rub'.*
Oil, *zeit.*
Old. An old castle, *ḳaṣr ḳadîm* (or *ḳaṣr 'atîḳ*). An old man, *râgil kebîr* or *'agûz.*
Olives, *zeitûn.*
On, upon, about, *'ala, 'al.* With suffixes, see p. clxiii.
On! *yalla!*
Onion, *baṣaleh*, pl. *baṣal.*
Open, to, *fataḥ* (a). Open your box, *iftaḥ ṣandûḳak.*
Oranges, *burtuḳân.*
Ostrich, *na'âmeh*, pl. *na'âm.*
Otherwise, *willa.*
Out, outside, *barra.*
Out, to go. He went out, *tili'* (b). He will go out, *yiṭla'* (a), with or without *barra.*
Ox, *ṯôr*, pl. *ṯirân.*
Pain, *waga'.*
Pander, *me'arraṣ.*
Paper, *waraḳ.*
Para, *faḍḍa;* pl. the same.
Parents, *wâlidein;* my parents, *abûyeh ue' ummî* (lit. father and mother).
Paris, *Bârîs.*
Passport, *tezkereh* or *bassabôrt.* Here is my passport, *âho el-bassabôrt* (or *et-tezkereh*) *betâ'i.*
Pay, *dafa* (a). Thou hast not yet paid, *lissa mâ dafa'tsh.* I shall pay, *adfa'.*
Peach, *khôkheh*, plur. *khôkh.*
Pen, *rîsheh.* Penholder, *ḳalam.*
Pepper, *fitfit.*
Perhaps, *betki* or *yimkin.*
Physician, *ḥakîm*, pl. *ḥukama.*
Piastre, *ḳirsh*, pl. *ḳurûsh.*
Pig, *khanzîr*, pl. *khanâzîr.*
Pigeon, *ḥamâmeh*, pl. *ḥamâm.*
Pilgrim (to Mecca), *ḥâgg*, pl. *ḥiggâg.*
Pistachio, *fustuḳ.*
Pistol, *ṭabanyeh.*
Place, to, see Lay.
Plate, *ṣaḥn*, pl. *ṣûḥûn.*
Plums, *barḳûḳ.*
Poison, *simm.*
Policeman, *bolîs* or *shauwîsh.* Police, *bolîs.*
Pomegranate, *rummân.*
Pond, *birkeh*, pl. *birak.*
Poor, *maskîn*, pl. *masâkîn.*
Porter, *ḥammâl*, pl. *ḥammâlîn; shaiyâl*, pl. *shaiyâtîn.*
Postage-stamp, *waraḳat*, pl. *waraḳ buṣṭa.*
Pot, *ḳidreh*, pl. *ḳidar.*
Poultry, *firâkh.* See Fowl.
Prayer, *ṣalâ*, pl. *ṣalâwât.* Caller to prayer, *mu'addin.*
Pretty, *kuwaiyis; gamîl.*
Previously, *ḳabl.*
Privy, *kanîf, beit er-râha* (*i.e.* 'house of ease'). Where is the privy? *el-kanîf fein?*
Promontory, *râs.*
Prophet, *nebi* or (applied to Mohammed) *rasûl.*
Protection, *ḥemâyeh.*
Pulpit, *manbar* or *minbar.*
Put, to. Put it here, *ġîbuh.* Put it above, *ṭatla'uh.* Put it below, *nezziluh.* See Send, Lay.
Quick! *yalla!*
Railway, *sikket el-ḥadîd.* Railway station, *maḥaṭṭa.* Station-master, *nâzir maḥaṭṭa.* Railway-train, *ḳaṭr.* Goods-train *ḳaṭr et-budâ'a.* Railway-carriage, *'arabîyeh.*
Rain, *naṭar.*
Razor, *mûs.*
Ready. *hâdir.* We are ready, *iḥna ḥaḍrîn.*
Red, *aḥmar.*

Religion, *dîn*.
Remain, to, *dâm* (m). How long (*i. e.* how many days) will you (sing.) remain here? *tedûm hena kâm yôm?*
Rest, to. I have rested, *istiraiyaḥt*. I wish to rest for half-an-hour, *biddi astiraiyaḥ nuṣṣ sâ'a*.
Revolver, *fard*.
Rice, *ruzz*.
Rich, *ghani*.
Ride, to. Will you (sing.) ride, *biddak tirkab?* See also Mount.
Right, *'alyemîn*. Turn to the right, *rûḥ 'alyemînak*.
Rise, to, *ḳâm* (m). Rise up, *ḳûm*.
Roast, to, *shawa* (o). I have roasted the meat, *shaweit el-laḥm*. Roasted, *mashwi*. Roast meat, *rosto*.
Robber, *ḥarâmi*, pl. *ḥarâmîyeh*.
Roof, *saṭḥ*, pl. *suṭûḥ*.
Room, *ôḍa*, pl. *uwaḍ*.
Rope, *ḥabl*, pl. *ḥebâl*.
Ruins, *kharâbeh*, *khirbeh*. Ruined temple, *birbeh*.
Russia, *Bilâd el-Miskôb*. Russian, *miskôbi*.
Saddle, *serg*, pl. *sirûg*. Pack-saddle, *barda'a*, pl. *barâde'*. Saddler, *sirûgi*. Saddle-bag, *khurg*.
Sailor, *baḥri*, pl. *baḥrîyeh*. Riverboatman, *marâkbi*.
Salt, *meliḥ*.
Satisfied, *shab'ân*.
Say, to, *ḳâl* (m). Say to him he must come, *ḳul-luh yigi*.
Scholar, *'âlim*, pl. *'ulama*.
School. Elementary school, *kuttâb*. Secondary school, *medreseh*, pl. *madâris*. Schoolmaster, *fikî*.
Scissors, *makass*.
Scorpion, *'aḳrab*, pl. *'aḳârib*.
Sea, *baḥr*.
See, to, to look, *shâf* (m). We saw the Khedive, *shufna efendîna*. Do you not see him, *mâ teshûfûhsh?*
Send, to, to forward. Send the luggage off, *khud el-'afsh* or *waddi el-'afsh*.
Serpent, *ta'bân*, pl. *ta'âbîn; ḥaiyeh*, pl. *ḥaiyât*.
Servant, *khaddâm*, pl. *khaddâmîn*. See also Waiter.
Set, to, see Lay.
Shave, to, *ḥalaḳ* (a).
Sheep, *kharûf* (masc.), Sheep (plur.) *ghanam*.
Ship, *markab*, pl. *marâkib*. Steamship, *wâbûr* or *bâbûr*.
Shoe (*i.e.* oriental shoe with turned up toes), *markûb*, pl. *marâkîb*.
Shoot, to = to beat, if necessary with the addition *birruṣâṣ*, *i.e.* with the lead.
Short, *ḳuṣaiyar*.
Shut, to. Shut the door, *ikfil el-bâb*. The door is shut, *el-bâb maḳfûl*.
Silent, to be. He was silent, *sikit* (perf. according to b). Be silent, *uskut!*
Silk, *ḥarîr*.
Silver, *faḍḍa*.
Sing, to. He sang, *ghanna*. He will sing, *yeghanni*. Sing, *ghanni!*
Singly (one after the other), *wâḥid wâḥid* (masc.); *waḥdeh waḥdeh* (fem.).
Sir, *khawâgeh* or *efendi*.
Sister, *ukht*, pl. *ukhwât*.
Sit, to. He has sat down, *ḳa'ad*. Sit (take a seat), *uḳ'ud!*
Sky, *sama*.
Sleep, to. I slept, *numt* (perf. according to m). He sleeps, *binâm*. Sleep (imperat. pl.), *nâmu!* I cannot sleep, *mâ bakdarsh anâm*. To go to sleep (lie down), *raḳad* (a); see Lie down.
Slippers, *bantufli*.

Slowly. Go slowly, *shwaiyeh, shwaiyeh*, or *ʿala mahlak*.
Small, *ṣughaiyar*.
Smoke tobacco, to, *shirib* (lit. drink) *ed-dukhkhân*. Comp. Never.
Snow, ice, *telg*.
Sofa, *dîwân*.
Soldier, *ʿaskari*, pl. *ʿaskarîyeh*. Military, *ʿaskar*.
Son, *ibn* or *weled*, pl. *ûlâd*.
Soup, *shôrbeh*.
Sour, *ḥâmeḍ*.
South, southern, *kibli*.
Speak, to, *itkellim* (f). Do you speak Arabic, *betitkellim bilʿarabi?*
Spoon, *maʿlaḳa*, pl. *maʿâliḳ*.
Spring (of water), *ʿain*, pl. *ʿiyûn*.
Spring (season), *rabîʿ*.
Star, *nigm*, pl. *nugûm*. Falling star, *nigm zâriḳ*.
Start (on a journey), to, *sâfir* (e). When wilt thou start, *biddak tesâfir emta?* When will you start, *tesâferu emta?* to-morrow morning, *nesâfir bukra bedri* (at sunrise, *maʿash-shems;* an hour before sunrise, *sâʿa ḳabl esh-shems*). When does the steamer start, *el-bâbûr yesâfir emta?*
Stay, to, see Remain.
Steamboat, *bâbûr el-baḥr* or *wâbûr el-baḥr*. *El-baḥr* is frequently omitted.
Stick, *ʿaṣâyeh*, pl. *ʿaṣâyât*.
Still. Still more, *kamân*. Still another, *wâḥid tâni*.
Stirrup, *rikâb*, pl. *rikâbât*.
Stone, *ḥagar*, pl. *ḥigâra*. Stone slab, *balâṭ*. Stone (of a fruit), *naḳâyeh*.
Stop, to, see Halt.
Straight on, *dughri*.
Strange, *gharîb*.
Street or road, *ṭarîḳ; derb, darb; sikkeh*. Main street (of a town) *shâriaʿ*.
Strike, to, see Beat.
Strong, *ḳawi* (also violent).
Stupid, *ghashîm* (also awkward).
Sugar, *sukkar*. Coffee with sugar, *ḳahweh bissukkar*. Coffee without sugar, *ḳahweh mingheir sukkar* or *sâdeh*.
Summer, *ṣeif*.
Sun, *shems* (or *sems*). Sunrise, *ṭulúʿ esh-shems*. Sunset, *maghrib*. Sun-stroke: he has had a sun-stroke, *esh-shems ḍarbettuh*.
Sweat, *ʿaraḳ*. Sweating, *ʿarḳân*. Thy horse sweats freely, *el-ḥoṣân betâʿak ʿarḳân ketîr*.
Sweep out, to. I have swept the room out, *kanast el-ôḍa*. Sweep the room, *uknus el-ôḍa!*
Sweet, *ḥelu*.
Syria, *Esh-Shâm*. Syrian, *shâmi*.
Table, *sufra; ṭarabeizeh*.
Tailor, *khaiyâṭ*.
Take, to. He has taken, *khad*. Take, *khud*. He will take, *yâkhud*.
Take away, to, *shâl* (n). Take it away (or up), *shîluh*.
Taste, to. Taste the soup, *dûḳ esh-shôrbeh!*
Teacher, *miʿallim*.
Telegraph, *teleghrâf* (also telegram). Telegraph-wire, *silk*. Telegraph-official, *teleghrâfgi*. I wish to telegraph, *biddi aḍrub et-teleghrâf*.
Telescope, *naḍḍâra*.
Temple-ruin, *birbeh*.
Tent, *kheimeh*, pl. *khiyam*. Tent-pole, *ʿamûd*. Tent-peg, *watad*.
There, *henâk*. There he is, *âho*. There she is, *âhi*. Is there any bread there, *fîh ʿeish?* Is there any water, *fîh môyeh?* There is none, *mâ fîsh*.
Thin, *rafîʿ*.
Ticket, *tezkereh*, pl. *tazâkir*.
Tie, to. I have tied, *rabaṭṭ*. Tie it, *urbuṭuh*. It is tied (on), *marbûṭ*.

Time, *wakt*. See O'clock.
Tired, *taʿbân*.
Tobacco, *dukhkhân*. Water-pipe, *shîsheh*. See Smoke.
To-day, *en-nahâr-da* (*nahâr* = day).
To-morrow, *bukra*.
Tongue, *lisân*.
Too much, very, *ketîr*. Too little, *shuwaiyeh* or *shwaiyeh*.
Towel, *fûṭa* (also table-napkin).
Town, *medîneh*, pl. *mudum*. Quarter of a town, *ḥâreh*, *tumn*.
Travel, to, is expressed by the word for go, with the addition of *bi-ʿarabîyeh*, by carriage; *bi-felûka*, by boat; *bi-markab*, by ship, etc.
Tree, *shagara*, *sagara* (also shrub).
Trousers (European), *banṭalûn*. See Clothes.
Truthful, *amîn*.
Turkey, *Bilâd et-Turk*. Turk, *turki*.
Ugly, *wiḥish*.
Uncle, *ʿamm* (paternal u.); *khâl* (maternal u.).
Understand, to, *fihim* (a). I have understood you, *fihimtak*. I do not understand, *manish fâhim*.
Untruthful, *kaddâb*.
Upper, *fôk*. The upper route, *eṭ-ṭarîk el-fôḳâni*.
Valley, *wâdi*.
Very, *ketîr*.
Village, *beled*, pl. *bilâd*. Village chief, *sheikh el-beled*.
Vinegar, *khall*.
Violent, *ḳawi*.
Wages, *ugra*, *kira*. Monthly wages, *shahrîyeh*, *mâhîyeh*.
Wait, to. Wait a little, *istanna shwaiyeh*. Why did you not wait, *ʿashân ei mâ istanneitsh?*
Waiter, *sufragi*.
War, *ḥarb*.
Wash, to. I wish to wash my hands, *biddi aghsil îdeiya*. Wash my clothes, *ighsil ḥudûmi!* The washing, *ghasîl*. How much does the washing cost, *temen el-ghasîl kâm?* Washerman, *ghassâl*. Washerwoman, *ghassâleh*.
Watchmaker, *sâʿâti*.
Watchman, *ghafîr*, pl. *ghafara*.
Water, *môyeh*.
Weak, *ḍaʿîf*.
Weather, *hawa* (also atmosphere and wind).
Week, *gumʿa*. Fortnight (2 weeks), *gumʿatein*. Three weeks, *talâteh gumʿât*. — Days of the week: Sun. *yôm el-ḥadd*; Mon. *yôm el-itnein*; Tues. *yôm et-talât*; Wed. *yom el-arbaʿ*; Thurs. *yôm el-khamîs*; Frid. *yôm el-gumʿa*; Sat. *yôm es-subt*. *Yôm* (day) is frequently omitted.
Well, *bîr*, pl. *abyâr*. Public fountain, *sebîl*.
West, *gharb*. Western, *gharbi*.
Wet, *mablûl*.
Wheel, *ʿagaleh*.
When, *emta?*
Whence, *min ein?* Whence comest thou, *inteh gâï min ein?* If a woman is addressed, *intî gâyeh min ein?*
Where, *fein?* Where is he, *hûwa fein?*
Whip, *kurbâg*; *sôṭ*.
White, *abyaḍ*.
Whither, *fein?* Whither goest thou, *inteh râïḥ fein?* or (if a woman be addressed), *intî râïḥeh fein?*
Why, *leih? ʿashân ei?*
Wide, *wâsiʿ*.
Wind, *hawa*; *rîḥ*. Hot wind, *khamâsîn*; *sharḳi*; *samûm*.
Window, *shibbâk*, pl. *shebâbîk*.
Wine, *nebîd*.
Winter, *shita*.
Wish or to wish, *ṭalab*. What do you wish, *ṭalabak?* To wish is

also expressed by *bidd*, a wish, with suffixes (p. clxiii). I wish to go, *biddi arûḥ*. Do you wish to go, *biddak terûḥ?*

Within, *guuwa*.

Woman, *mara*, *ḥarîm*; pl. *niswân*.

Wood, fire-wood, *ḥaṭab*. Timber, *khashab*.

Write, to. He wrote, *katab* (perf. according to [a]). He will write, *yiktib* (pres. according to [b]). Write what I tell you, *iktib elli aḳullak!*

Year, *saneh*. Two years, *sanatein*. Three years, *talâteh sinîn*. This year, *es-saneh-di*. Last year, *ʿâmenauwil*.

Yellow, *aṣfar*.

Yes, *aïwa*. Certainly, *naʿam*.

Yesterday, *embâreḥ*.

Yet, *lissa*. He has not yet arrived, *lissa mâ gâsh*.

Salutations and Phrases. Health (peace) be with you. *Es-salâmu ʿaleikum*. Answer: And with you be peace and God's mercy and blessing. *U ʿaleikum es-salâm waraḥmet Allâh wabarakâtu*. These greetings are used by Moslems to each other. A Moslem greets a Christian with — Thy day be happy. *Nahârak saʿîd*. Answer: Thy day be happy and blessed. *Nahârak saʿîd wemubârak (umbârak)*. Thy day be white as milk. *Nahârak leben*.

Good morning. *Ṣabâḥkum bil-kheir*, or *ṣabâḥ el-kheir*. Answer: God grant you a good morning. *Allâh iṣabbeḥkum bil-kheir*.

Good evening. *Massîk bil-kheir*, or *massîkum bil-kheir*. Answer: God vouchsafe you a good evening. *Allâh yimessîkum bil-kheir;* or *messâkum Allâh bil-kheir*. — May thy night be happy. *Leiltak saʿîdeh*. Answer: *Leiltak saʿîdeh wemubârakeh (wumbarkeh)*.

On visiting or meeting a person, the first question after the usual salutations is: How is your health? *Ezeiyak*, or *keif ḥâlak (keif keifak)*, or *eish ḥâlak?* Thanks are first expressed for the inquiry: God bless thee; God preserve thee. *Allâh yibârek fîk; Allâh yiḥfazak*. Then follows the answer: Well, thank God. *El-ḥamdu lillâh, ṭaiyib*. — Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands to their heads and say: May it agree with you, sir. *Hanîʾan, yâ sîdi*. Answer: God grant it may agree with thee. *Allâh yehannîk*.

On handing anything to a person: Take it. *Khud*. Answer: God increase your goods. *Kattar Allâh kheirak*, or *kattar kheirak*. Reply: And thy goods also. *Ukheirak*.

On leaving: The person leaving usually says nothing, unless when about to start on a long journey, in which case he says: Peace be with you. *Maʿ es-salâmeh*. Answer: May you be fortunate at our next meeting. *Nishûf wishshak fî kheir*.

On the route: Welcome. *Ahlan wesahlan*, or *marḥaba*. Answer: Twice welcome. *Marḥabtein*.

I beg you (to enter, to eat, to take). *Tafaḍḍal (tefaḍḍal, itfaḍḍal)*; fem. *tafaḍḍâli (itfaḍḍâli)*; plur. *tafaḍḍâlu (itfaḍḍâlu, tefaḍḍâlu)*. — Will you not join us (in eating)? *Bismillâh* (literally 'in God's name'). Answer: May it agree with you, *Bilhâna*.

Take care; beware. *Uḳa;* fem. *ûḳi*.

I am under your protection; save me. *F'arḍak (fi'arḍak)*. — My house is thy house. *Beitî beitak*. — If you please. *I'mit ma'rûf*.

What God pleases ('happens', understood). *Mâshatlâh* (an exclamation of surprise). — As God pleases. *Inshalla*. — By God. *Wallâh*, or *waltâhi*. — By thy head. *Waḥyât râsak*. — By the life of the prophet. *Waḥyât en-nebi*. By the life of thy father. *Waḥyât-abûk*. — Heavens! *Yâ salâm!*

XI. Works on Egypt.

The traveller who desires more than a mere superficial acquaintance with the land of the Pharaohs should of course before leaving home read some of the standard works on the subject, and also select a number of others for reference or entertainment during the journey. This is all the more necessary if the traveller is entirely ignorant of the ancient and modern languages of the country, in which case he will find it difficult, if not impossible, to institute independent inquiries as to its manners, literature, and art. From the appended list, which might easily be extended, the traveller may make a selection in accordance with his individual taste.

Classical scholars should provide themselves with the 2nd book of *Herodotus*, the 17th book of *Strabo*, and the 1st book of *Diodorus Siculus*.

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Dam of Assuân, see p. 366; Cairo, see p. 41; Coptic church, see p. 103; Egyptian Songs, see p. xxvi; Fayûm, see p. 187; Helwân, see p. 164; El-Islâm and the Koran, see p. lxiii; Luxor, see p. 253; Medînet Habu, see p. 317; Scarabs, see p. 98; Sudân, see p. 407.

1. Approaches to Egypt.

The time-tables and handbooks of the various steamship companies (see below) give full information both as to the direct sea-routes from England and as to the steamers from Mediterranean ports. Particulars of the overland routes (see p. 2) from England to the Mediterranean will be found in *Bradshaw's Continental Railway Guide* (3*s.* 6*d.*). The principal companies do not issue return-tickets to Egypt, but a reduction of 20-33⅓ per cent is allowed on the return-journey if made within 6 or 12 months. Heavy baggage should in all cases, if possible, be sent round by steamer. — Travellers from the United States may sail direct from New York to Marseilles, Naples, or Genoa and proceed thence by one of the steamers mentioned at pp. 3, 4. In winter an occasional steamer plies direct from New York or Boston to Alexandria (see advertisements).

Travellers who desire to return from Egypt by one of the larger mail lines should secure a berth as soon as possible by applying to the shipping offices in Cairo (p. 33), as these steamers are apt to be crowded from February to April inclusive. Information as to available accommodation is telegraphed from Aden to Cairo. The days and hours given below for the arrival and sailing of the steamers are approximate only, except in the case of the terminal ports. At intermediate ports the steamers are sometimes behind itinerary time, and not unfrequently a day or two in advance. In either case they proceed at once on their voyage.

Alexandria, the chief seaport of Egypt, is regularly visited by British, German, French, Austrian, Italian, Russian, Greek, and Egyptian steamers. *Port Sa'îd* and *Ismâ'îlîya*, on the Suez Canal, are touched at by the vessels of the great Australian, Asiatic, and E. African lines. — *Cairo* is reached by rail from Alexandria or Ismâ'îlîya in 3½ hrs., from Port Sa'îd in 4½ hrs., and through-tickets are issued by some of the steamship companies.

Alexandria is almost 30° E. of Greenwich, and its time is 1 hr. 59 min. in advance of Greenwich time; that of Cairo is 2 hrs. 5 min. and that of Port Sa'îd 2 hrs. 10 min. in advance of Greenwich. 'Central Europe' time is 1 hr. in advance of Greenwich.

a. Steamship Lines from England direct.

1. Peninsular and Oriental Co. (offices, 122 Leadenhall St., E.C., and Northumberland Ave., S.W.). Mail-steamer from London (Tilbury Dock) every Frid., and intermediate steamer (from Royal Albert Dock) every Sat., to *Port Sa'îd* in 11 days, viâ Gibraltar and Marseilles or viâ Malta; fares, 1st. cl. 19*l.* or 17*l.*, 2nd cl. 13*l.* or 11*l.* — From *Marseilles* (Estrine & Co., Rue Colbert 18) every Frid. at 10 a.m. for Port Sa'îd (13*l.* or 12*l.*, 9*l.* or 8*l.*); during the season a steamer occasionally touches at *Alexandria* (same fares).

2. Orient-Royal Line (28 Cockspur St., S.W., and 5 Fenchurch St., E.C.). From London (Tilbury Dock) every alternate Frid. (and from Plymouth next day) to *Port Sa'îd* in 13 days, viâ Gibraltar, Marseilles, and Naples (19*l.*, 12*l.*). — From *Marseilles* (Worms & Co., Rue Beauvau 8) every alternate Friday (13*l.*, 9*l.*); from *Naples* (Holme & Co., Via Guglielmo Sanfelice 24) every alternate Sun. (9*l.*, 7*l.*).

3. North German Lloyd (Norddeutscher Lloyd; 26 Cockspur St., S.W., and 2 King William St., E.C.). From Southampton ca. thrice monthly to *Port Sa'îd* in 13 days, viâ Genoa and Naples. Fares from London 19*l.*, 12*l.*; from *Genoa* (Leupold Fratelli, Piazza San Siro 10) 13*l.*, 9*l.*; from *Naples* (Aselmeyer, Corso Umberto Primo 6) 11*l.*, 8*l.* — From Marseilles to *Alexandria* by this line, see p. 3.

4. Shire Line (6 Lloyd's Ave., E.C.) from London (Royal Albert Dock) fortnightly to *Port Sa'îd* in 13½ days (12*l.*, 10*l.*).

5. From Liverpool to *Port Sa'îd:* Bibby Line (26 Chapel St., Liverpool) every alternate Thurs. in 13 days viâ Marseilles, returning to London. Fare 17*l.*, from *Marseilles* (Watson & Parker, Rue Beauvau 8; Frid.) 12*l.* — Joint-service of the Hall and City Lines (22 Water St.) every 10-14 days viâ Marseilles, Naples, and Malta. Fares 11-14*l.*, 9*t.*; from *Marseilles* (Watson & Parker, see above) or *Naples* (Aselmeyer, see p. 1) 7-10*t.*, 6*l.* — Anchor Line (17 Water St.) almost weekly viâ Gibraltar (11-14*l.*, return 20-25*l.*).

6. From Liverpool to *Alexandria*: Papayanni Line (22 Water St., Liverpool) in 14 days (12-14*l.*, return 22-24*l.*, round trip with 10-14 days in Alexandria 26-28*l.*); Moss Line (31 James St.) fortnightly viâ Gibraltar and Malta. — Prince Line (Milburn House, Newcastle) every 10 days from Manchester and every 14 days from London to *Alexandria* viâ Tunis and Malta (12*l.*, return 22*l.*).

7. From Southampton to *Port Sa'îd:* Rotterdam Lloyd (Escombe, McGrath, & Co., Southampton) viâ (9 days) Marseilles (Ruys & Co., Rue de la République 29); Nederland Co. (22 Cockspur St., London, S.W.) viâ (9 days) Genoa (Via Andrea Doria 10). Both lines start every alternate Tues. and take 14 days (fares 19*l.*, 11*l.*). — German East African Line (Deutsche Ost-Afrika-Linie) every 4th Wed. from Dover (Smith, Sundius, & Co., 57 Strond St.) to *Port Sa'îd* viâ Lisbon, Algiers, and Genoa (Kellner & Lampe, Via Cairoli 12), leaving Genoa every 4th Mon. (fares 17*l.* 10*s.*, 8*l.*; from Genoa 11*l.*, 6*l.*).

b. Steamers from Mediterranean Ports.

Overland Routes from London to Mediterranean Ports. *Brindisi* may be reached from London viâ Boulogne and Paris in 54½ hrs. by ordinary express (fare 9*l.* 2*s.* 2*d.* or 6*l.* 3*s.* 7*d.*); or in 44 hrs. by the 'P. & O. Brindisi Express', leaving London every Frid. at 9 p.m. (fare, including sleeping-car ticket, 13*l.* 17*s.* 1*d.*; tickets obtainable only from the 'P. & O.' Co., p. 1, or the International Sleeping Car Co., 20 Cockspur St., S.W.). — *Genoa* is 27 hrs. from London viâ Paris and Mont Cenis (fares 7*l.* 4*s.* 9*d.*, 4*l.* 19*s.* 10*d.*). — *Venice* is 32¼ hrs. from London viâ Bâle and the St. Gotthard (fares 8*l.* 4*s.* 2*d.*, 5*l.* 15*s.* 1*d.*). — *Naples* is 46 hrs. from London viâ Paris, Mont Cenis, and Rome (fares 8*l.* 17*s.* 10*d.*, 6*l* 0*s.* 8*d.*). — *Marseilles* is reached from London in 20¼ hrs. by the 'P. & O. Marseilles Express' (every Thurs.; fare 9*l.* 9*s.* 11*d.*; tickets from the P. & O. Co.); or in the same time by the 'Calais-Mediterranean Express' (daily in winter; 1st cl. only, 10*l.* 4*s.* 11*d.* or 9*l.* 10*s.* 6*d.* according to season; tickets from the Sleeping Car Co.); or in 22½ hrs. by ordinary express (fares 6*l.* 14*s.* 11*d*, 4*l.* 12*s.* 8*d.*). — *Trieste* is reached in 43½ hrs. from London viâ Milan (fares about 9*l.* 2*s.*, 6*l.* 6*s.*), or in 47 hrs. by the 'Ostend-Trieste Express' (fare 13*l.* 16*s.* 2*d.*; tickets obtainable only at 20 Cockspur St., London, see above), in connection with the Austrian Lloyd steamers to Alexandria (see p. 3).

The chief lines of **Steamers to Alexandria** are: —

1. From Brindisi (Grand-Hôtel International, at the harbour; Alb. Europa; Alb. Centrale). *Austrian Lloyd* (Trieste boat, see p. 3) every Frid. at 2 p.m., reaching *Alexandria* on Mon. at 6 a.m. (fares

275 fr., 190 fr.); returning every Sat. at 3 a.m., reaching Brindisi on Tues. at 8 a.m. See also No. 6, below. — *Navigazione Generale Italiana* (Venice boat, see below) on the 17th and 1st or 2nd of the month at 1 p.m., reaching Alexandria at 1.30 p.m. on the 20th and 4th or 5th (182 fr. 40, 123 fr. 60 c.); returning on the 1st and 15th at 3 p.m., reaching Brindisi at 3.30 a.m. on the 4th and 18th.

2. From Naples (Bertolini's Palace Hotel, Hôtel Bristol, Parker's, Britannique, Grand Eden, Grand-Hôtel, Grande Bretagne, etc.). *Navigazione Generale Italiana* (Genoa boat, see below; office, Via Agostino Depretis 18) every Wed. at 3 p.m., reaching Alexandria on Sun. at 3 p.m. (230 fr., 156 fr.); returning every Thurs. at 3 p.m., reaching Naples on Mon. at 10 a.m. — The 'Oceana' of the *Hamburg-American Line* (Kellner & Lampe, Piazza della Borsa 8) plies weekly in winter to Alexandria (10-32*l.*) in 66 hrs. in connection with a through express train from Berlin to Naples. — *North German Lloyd*, see below.

3. From Venice (Royal-Danieli, Hôt. de l'Europe, Grand-Hôtel, Britannia, etc.). *Navigazione Generale Italiana* (Campo San Stefano 2803), on the 15th and 30th of each month at 8 a.m., reaching Brindisi at midnight on the 16th and 1st (see above), Alexandria at 1.30 p.m. on the 20th and 4th or 5th (257 fr. 50 c., 175 fr.); returning on the 1st and 15th, reaching Venice at 7.45 a.m. on the 7th and 21st.

4. From Genoa (Grand-Hôtel de Gênes, Grand-Hôtel de Savoie, Isotta, Eden Palace, etc.). *Navigazione Generale Italiana* (Piazza Acquaverde), every Sat. at 9 p.m., viâ *Leghorn*, *Naples* (see above), and *Messina*, reaching *Alexandria* on Sun. week at 3 p.m. (298 fr. 25, 203 fr. 50 c.); returning on Thurs. at 3 p.m., reaching Genoa the following Wed. at 5.30 p.m. — *North German Lloyd*, see below.

5. From Marseilles (Hôtel du Louvre et de la Paix, Noailles et Métropole, Grand-Hôtel, etc.). Steamers of the *Messageries Maritimes* (Rue Cannebière 16) leave Marseilles every Thurs. at 11 a.m., reaching *Alexandria* on Mon. (12*l.* 12*s.*, 9*l.* 12*s.*; return 21*l.* 8*s.* 5*d.*, 16*l.* 6*s.* 5*d.*); returning on Frid. at 4 p.m. Return-tickets, available one way by the Austrian Lloyd Trieste-Alexandria service (see below) and valid for six months, are issued (550 fr. 75 c., 396 fr.). The India and China packets (see p. 1) call also at Port Sa'îd and Ismâ'îlîya. — *North German Lloyd* (Wm. Carr, Rue Beauvau 4) every Wed. at 3 p.m., calling at *Naples* (agent, see p. 1) on Frid. (11 a.m.), and reaching *Alexandria* on Mon. noon (325-700 fr., 225 fr.; from Naples 275-650 fr., 200 fr.). Passengers may join the New York steamer of the company at *Genoa* (fares as from Marseilles) and change at Naples. In returning the boat leaves Alexandria on Wed., reaching Naples on Sun. and Marseilles on Tuesday. — *P. & O. Co.*, see p. 1. — The *Egyptian Mail S. S. Co.* (3 Waterloo Place, London, S.W.) almost weekly viâ Naples (12*l.* 10*s.* - 31*l.* 10*s.*, 10*l.* 10*s.*).

6. From Trieste (Hôtel de la Ville, Hôt. Delorme, Europa, Aquila Nera, etc.). *Austrian Lloyd* every Thurs. at 11.30 a.m., touching at *Brindisi* (see p. 2; arriving at 1 p.m. on Frid.) and

reaching Alexandria on Mon. at 6 a.m. (323 fr., 226 fr.); returning on Sat. at 3 p.m., reaching Trieste on Wed. at 11 a.m.

7. From Constantinople (Pera Palace Hotel, Hôt. de Londres, Hôt. Royal et d'Angleterre, Bristol, all in the Pera quarter. $1^1/_2$ M. from the rail. station and 1 M. from the wharf). *Khedivial Mail Line* every Tues. at 3 p.m., calling at *Piraeus* (Athens) on Thurs. (4 p.m.), and reaching *Alexandria* on Sun. at 8 a.m. (£ E 8, £ E 5; from Piræus £ E 5, £ 3 E 25 pias.); returning at 4 p.m. on Wed., reaching Piræus on Frid. afternoon and Constantinople on Sun. at 4 p.m. — *Russian S. S. Co.* every Tues. at 10 a.m., touching at Piræus on Thurs., forenoon and reaching Alexandria on Frid. at 2 p.m.; returning on Tues. at 3 p.m. — The *Roumanian Express Steamers* (Serviciul Maritim Român), plying weekly from *Constantza* to (12 hrs.) Constantinople and Smyrna, go on to *Alexandria* (fares from Constantinople 210-300 fr., 130 fr.). Constantza is reached from Budapest viâ Bucharest in one day by the Ostend Oriental Express (twice weekly).

Arrival at Alexandria, see p. 7.

The chief lines of **Steamers to Port Sa'id** are the following: —

1. From Brindisi. Express-steamers of the '*P. & O.*' *Co.* (first cabin only, 9*l.*) every Sun. night in connection with the Brindisi Express (p. 2), reaching Port Sa'îd on Wed. morning. — The fortnightly steamer of the *Navigazione Generale Italiana* from Venice and Brindisi (see p. 3) to Alexandria goes on to (2 days more) Port Sa'îd (235 fr. 80, 161 fr. 20 c.). — *Austrian Lloyd*, see No. 5 (below).

2. From Naples. *Orient-Royal*, *North German Lloyd*, and *Hall & City Lines*, see pp. 1, 2. — *German East African Steam Packet Co.* (Kellner & Lampe, see p. 3) every fourth Mon., reaching Port Sa'îd on the following Frid. (11*l.*, 8*l.*). — *Navigazione Generale Italiana* on the 19th of each month; office, see p. 3; 269 fr. 60, 182 fr. 40 c.

3. From Genoa. *North German Lloyd*, *Nederland*, and *German East African Lines*, see pp. 1, 2. — *Navigazione Generale Italiana* on the 17th of each month (agent, see p. 3; 326 fr. 85, 221 fr. 90 c.).

4. From Marseilles. *P. & O.*, *Orient-Royal*, *Bibby*, *Hall & City*, and *Rotterdam Lloyd* lines, see pp. 1, 2. — *Messageries Maritimes* to Port Sa'îd direct five times monthly (374 fr., 250 fr.). — *German East African Line* steamer (Wm. Carr, Rue Beauvau 4) every 4th Sat., sailing viâ Naples (see above; fares 12*l.*, 9*l.*).

5. From Trieste. *Austrian Lloyd* every Wed. at noon to Brindisi (leaving every Frid. at 2 p.m.) and Beyrout, and thence alternately to Alexandria, Port Sa'îd, and Jaffa, and to Jaffa, Port Sa'îd, and Alexandria.

6. From Venice. The fortnightly steamer of the *Navigazione Generale Italiana* from Venice and Brindisi (p. 3) to Alexandria goes on (2 days more) to Port Sa'îd.

Arrival at Port Sa'îd, see p. 172.

Route		Page
2.	**Alexandria**	7
	History and Topography of Ancient Alexandria	10
	Modern Alexandria	13
	Environs of Alexandria	22
	Mareotis District and Abusîr	24
	Excursion to Abukîr and Rosetta	26
3.	From Alexandria to Cairo	27
4.	**Cairo**	30
	Preliminary Information.	
	a. Railway Stations. Hotels and Pensions. Restaurants and Cafés	30
	b. Consuls. Police. Banks. Post & Telegraph Offices. Tourist Agents	32
	c. Steamers. Tramways. Cabs. Donkeys. Dragomans	33
	d. Physicians. Chemists. Hospitals. Baths. Hairdressers	35
	e. Shops	35
	f. Theatres. Clubs. Churches. Schools	37
	g. Sights and Disposition of Time	38
	History of the City	39
	Street Scenes	41
	Bazaars	45
1.	The Ezbekîyeh and the Ismâ'îlîyeh and Taufikîyeh Quarters	47
2.	The Muski and its Side Streets (Gâmia' Seiyidna Hosein, Gâmia' el-Azhar, Gâmia' el-Muaiyad, Gâmia' el-Mârdâni)	49
3.	The South-Eastern Quarters: Shâria' Mohammed Ali; Arabian Museum; Viceregal Library; Gâmia' Sultân Hasan; Citadel and Mosque of Mohammed Ali; Gâmia' Ibn Tulûn	57
4.	The Northern Quarters: Sûk es-Sâigh; Murustân Kalâûn; Tomb of En-Nâsir; Barkûkîyeh; Bâb el-Futûh and Bâb en-Nasr	70
5.	Bûlâk and Gezîreh	74
6.	The Egyptian Museum	75
	A. The Ground Floor with the Heavier Stone Monuments	77
	Monuments of the Ancient Empire	77
	Monuments of the Middle Empire and the Hyksos Period	79
	Monuments of the New Empire	80
	Monuments of the Foreign Dynasties and the Later Period	82
	Monuments of the Græco-Roman and Coptic Periods	84

Route		Page
	B. The Upper Floor, with the Smaller Antiquities and the Mummies	84
	Articles of the Toilet, Clothing, Musical Instruments, and Pottery	85
	Amulets, Statuettes, and other Objects connected with the Dead	86
	Manuscripts, Papyri, etc.	87
	Furniture and Domestic Utensils	87
	Græco-Roman and Coptic Monuments. Objects of Foreign Origin found in Egypt	88
	Representations of the Gods. Articles of a Religious Nature	90
	Jewelry	91
	Royal Mummies	94
	Cult of the Dead	98
	Natural History Collections	99
5.	Environs of Cairo	100
1.	The Island of Rôḍa and Old Cairo	100
2.	The Tombs of the Caliphs and the Mamelukes	106
3.	The Moḳaṭṭam Hills	111
4.	Spring of Moses and the Petrified Forest	113
5.	Shubra	115
6.	Heliopolis	115
7.	Barrage du Nil	117
6.	The Pyramids of Gîzeh	119
	History and Construction of the Pyramids	121
	The Three Great Pyramids, the Sphinx, and the Granite Temple	124
	Circuit of the Pyramid Plateau	134
	The Pyramids of Abu Roâsh and Abusîr	136, 137
7.	The Site of Ancient Memphis and the Necropolis of Saḳḳâra	138
	Colossal Statues of Ramses II.	141
	Step Pyramid of Saḳḳâra	142
	Serapeum	143
	The Maṣṭabas of Ti, of Mereruka, and of Ke-gem-ni	145
	The Street of Tombs. Maṣṭaba of Ptahhotep	158, 159
	Pyramid of King Onnos	161
	Pyramids of Dahshûr	162
8.	Baths of Ḥelwân	163
9.	From Cairo to Manṣûra viâ Zaḳâzîḳ	166
10.	From Ṭanṭa to Damietta viâ Manṣûra	169
11.	From Port Sa'îd to Cairo or Suez viâ Ismâ'îlîya	172
12.	The Suez Canal from Port Sa'îd to Suez	177
13.	Suez and its Environs	183
14.	The Fayûm	186

ALEXANDRIE

1:18.000

0 100 200 300 400 500 600 700 800 900 1000 Mètres

0 100 200 300 400 500 600 700 800 900 1000 Yards

1 *Eglise des Presbytériens Ecossais* F3
2 *„ grecque catholique* F4
3 *Statue de Mohammed Ali* F4

Consulats:

5 *Allemagne* G4
6 *Angleterre* H3
7 *Autriche-Hongrie* G4
8 *France* G4
10 *Pays Bas et Italie* G3
11 *Russie* G3

PORT EST
(Grand Port des Anciens)

PORT OUEST
(Port d'Eunoste des Anciens)
PORT ACTUEL

PORT EXTÉRIEUR

LAC MARIOUT
(Lac Maréotis)

Baie d'Anfouchi

Ancien Phare
Fort Kaït Bey
Fort Ada
Fort el-Helalieh
Pharillon
Fort Silsileh
Tabia el-Nichan
Hôpital
Lazaret
Cimetière européen
Télégraphe
Office Sanitaire Est
Mosquée Abou el-Abbas
Tombeaux d'Anfouchi
Caserne Râs et-Tin
Palais Râs et-Tin
Harem
Hôpital
Phare
Palais du Gouverneur
Mosquée Terbana
Arsenal de la Marine
Bassin de l'Arsenal
Magasins
Douane
Office Sanitaire Ouest
Mosquée el-Hag Nazir
Mosquée Ali Bey Guenéneh
Fort Cafarelli (Napoléon)
Hôpital européen
Gare du Caire
Caserne et Porte de Mohamed Bey
Hôpital des Diaconesses allem.
Hôpital égyptien
Gare de Ramleh
Caserne
Porte de Rosette
Distribution des Eaux
Rond Point
Musée Municipal
Kôm ed-Dik
Réservoir des Eaux
Théâtre
Champs Elysées
Fort Kôm ed-Dimas
Tour
Fort
Minet el-Bassal
Minet el-Chargaouiyé
Cimetière arabe
Colonne Pompée
Pont Vieux
Pont Neuf
Pont Zoulfikar
Ecluses
Gabbari
Tour détruite
Gare de Gabbari
Jardin de Gabbari
Hippodrome
Kôm es-Chogafa
Catacombes
Usine à Gaz
Usine
Canal Mahmoudich
Canal Ramleh
Canal du Caire
Route d'Aboukir
Route du Mahmoudieh
Rue Mehemet Ali
Rue Rosette
Rue Ibrahimieh
Rue Fouad
Rue Sultan Sélim
Rue Bab el-Bahr
Rue Chérif Pacha
Rue Nébi Daniel
Rue Rosetti
Rue Bruyère Pacha
Rue Abbas
Rue Ramleh
Rue Moharrem Bey
Rue Fouad Pacha
Rue Sésostris
Rue Ibrahim Pacha
Rue Mahmoud Pacha
Rue Sharia el-Mahattat
Rue Sharia el-Mahkama
Rue Sharia el-Mina
Rue Sharia el-Mahrousa
Rue Sharia el-Mahmoudieh
Rue Sharia el-Mahattat
Rue Sharia el-Mahkama
Rue Sharia el-Mina
Rue Sharia el-Mahrousa
Rue Sharia el-Mahmoudieh

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2. Alexandria.

Arrival by Sea. The steamers make fast at the wharf. As soon as the brief sanitary inspection is over, the traveller should secure the services of one of *Cook's*, *Clark's*, or the *Hamburg-American Line's* (p. 33) agents. These are recognizable by their official caps, while the Arabs employed by these firms wear large brass plates on their breasts. A sum of 15-20 pias. generally covers the total expenses of landing, clearing the custom-house, and driving to the hotel or railway-station; but trouble is saved by securing a landing-ticket and a railway-ticket to Cairo when purchasing one's steamer-berth. The custom-house examination is made very easy for tourists; it is generally enough to leave a visiting-card and pay 1 pias. for each piece of baggage.

Railway Station (Pl. G, 5), near the Porte de Moharrem Bey, for all lines.

Hotels (comp. p. xvii). New Khedivial Hotel (Pl. a; G, 4), Rue de la Porte de Rosette 15, R. from 30 pias., L. 2, B. 6-8, déj. 20, D. 25, pens. from 80 pias., variously judged; Savoy Palace Hotel, Rue de la Porte de Rosette 35, R., L., & A. 25-50, B. 10, déj. 25, D. 35, pens. 60-90 pias.; Grand-Hôtel, formerly *Hôtel Abbat* (Pl. b; F, 4), Square Ste. Catherine, R. 25, B. 6, déj. 20, D. 20-25, pens. 60 pias. — Windsor Hotel (Pl. d; G, 3), Rue Averoff 7, by the sea, with bar, R. 5, B. 1½, déj. 3¾, D. 5, pens. 12½ fr.; Hôtel des Voyageurs, Rue de l'Eglise Ecossaise 4 (Pl. F, 3), pens. 10 fr., very fair; Hôtel Bonnard, Rue Champollion 7 (Pl. F, 3, 4), R. 20, pens. 50 pias.; Hôtel du Canal de Suez, Rue de la Poste 3 (Pl. F, 3, 4), pens. 10 s. — **Hôtels Garnis:** Hôtel du Nil, Rue de l'Ancienne Bourse 11; Continental (Pl. c; F, 4), Rue de France 2.

Cafés. 'Café noir' in the European style, or 'café fort' in the Arabian, 1 pias. per cup. There are several cafés in the Place Méhémet Ali (Pl. F, 4) and in side-streets near the sea, mostly kept by Greeks, with evening concerts (sometimes female orchestra). — **Restaurants.** *L'Egypte*, Rue Champollion 3; *Firenze*, opposite the post-office (Pl. F, 3); *Universel*, Rue de l'Ancienne Bourse 8 (Pl. F, 4). — **Beer.** *Pilsner Urquell*, Rue de l'Eglise Ecossaise 2 (Pl. F, 3, 4); *Dockhorn*, Rue Champollion 5. — **Bars.** *Old Bourse Palace Bar (Walker & Meimarachi)*, Rue de l'Ancienne Bourse 3, elegantly fitted up; *Spathis*, same street, No. 6; *Monferrato*, Rue Chérif Pacha 1; *Pappa*, Rue de l'Ancienne Bourse 6 (also preserved meats, etc.); *Windsor*, see above. — **Confectioners.** *Groppi* (Swiss), Rue Chérif Pacha 33; *Zola*, Rue Toussoun Pacha 3; *Sault*, Rue Chérif Pacha 26.

Baths at the hotels (see above). — *Sea Baths* at San Stefano near Ramleh (see p. 23) and at Meks (p. 22).

Clubs. *Cercle Khédivial*, on the first floor of the Exchange (Pl. F, 4), handsomely fitted up, patronized by Europeans of all nations; introduction by a member necessary; after a week visitors must purchase a ticket of admission. *Cercle Mohammed Ali*, Rue de la Porte de Rosette 2, similar; *Union Club*, Rue de l'Ancienne Bourse 6; *British Club*, Rue de la Gare de Ramleh 15. Numerous newspapers at these, and also in the reading-room of the Exchange.

Electric Tramways, focussing in the Place Méhémet Ali, see Plan. Fares within the town, 1st class 10 mill., 2nd class 5 mill., entitling to one change of cars; to Meks and Ramleh, see p. 22.

Cabs (comp. p. 34). *Within the town:* one-horse cab per drive not exceeding 10 min. 2 pias., two-horse 3 pias.; per ½ hr. 3 and 5 pias.; per hour 6 and 9 pias., each addit. ¼ hr. 2 pias.; from the steamer to the rail. station or vice versâ 3 and 4 pias. *Outside the town:* 2 pias. more than above fares for each ¼ hr. A bargain should always be made beforehand, especially for longer drives.

Commissionnaires are useful when time is limited or when the traveller's cabman speaks Arabic only. They charge 20-30 pias. per day, but may be hired for temporary purposes for 4-5 pias. Offers to escort the

traveller to Cairo, and even up the Nile, should be disregarded, as the only suitable dragomans are to be found at Cairo (comp. p. 35).

Post Office (Pl. F, 3), open from 7 a.m. to 9.30 p.m., except for two hours after noon. France has a post-office of its own (Rue de la Gare de Ramleh 2).

Telegraph Offices. *Egyptian*, in the Exchange (Pl. F, 4); *English* (Pl. F, 4), Rue du Télégraphe Anglais 5.

Consulates (comp. p. xix). BRITISH (Pl. 6; H, 3), Rue de l'Hôpital Egyptien: consul, *Mr. E. B. Gould.* — AMERICAN, St. Mark's Building, Place Méhémet Ali: consular agent, *Mr. E. Alexander Powell.* — FRENCH (Pl. 8; G, 4), Rue Nebi Daniel: consul, *M. Girard.* — GERMAN (Pl. 5; G, 4), Rue de la Porte de Rosette 16: consul, *Herr Wunderlich.* — AUSTRIAN (Pl. 7; G, 4), Rue Nebi Daniel: consul, *Herr L. Györgyey.* — ITALIAN (Pl. 10; G, 3), Rue Cléopâtre 11: consul, *Marquis G. Meli Lupi di Soragna.* — BELGIAN, Rue de la Gare de Ramleh 6: consul, *M. von Schneidauer.* — DUTCH (Pl. 10; G, 3), Rue Cléopâtre 11: consul, *M. Stiénon.* — RUSSIAN (Pl. 11; G, 3), Rue de la Gare de Ramleh 29: consul, *M. d'Abaza.* — SWEDISH, Rue Mahmoud Pacha 10: consul, *M. von Silfwerhjelm.* — GREEK, Rue Pereyra 8: general-consul, *M. N. Scolidis.* — DANISH, Rue de la Porte de Rosette 10: consul, *Comte Lavison.*

Steamboat Offices. *Peninsular & Oriental Co.*, Rue Averoff (Haselden & Co.; 'Box 153'); *Messageries Maritimes*, Rue de la Gare de Ramleh 4 (Jul. Ricard); *Austrian Lloyd*, Rue de l'Eglise Debbane 5 (Pl. F, G, 4; H. Pitner); *Navigazione Generale Italiana*, Rue Sésostris 12 (Pl. G, 4; Capt. Fel. Baldovino); *North German Lloyd*, Rue Sésostris 16 (Wm. H. Müller & Co.); *Compagnie Russe*, Rue de la Poste 4; *German Levant Line*, Rue Sésostris 11 (Stross); *Khedivial Mail Steamship Co.*, Rue de l'Ancienne Bourse 2. — *Lloyd's Agent*, Francis H. Manley, Rue Cléopâtre 3.

Tourist Agents. *Thos. Cook & Son*, Rue de la Porte de Rosette 2; *Clark*, Grand-Hôtel.

Bankers. *Banque Impériale Ottomane*, Place Méhémet Ali 5; *National Bank of Egypt*, Rue de Stamboul 7; *Anglo-Egyptian Bank*, Rue Chérif Pacha 7; *Bank of Egypt*, Rue Tewfik 4; *Crédit Lyonnais*, Rue Chérif Pacha. — **Money Changers.** *G. Brach & Co.*, Rue Pirona 1.

Physicians. *Dr. Morrison*, *Dr. Webb Jones*, English; *Dr. Frey*; *Dr. Gatzky* (surgeon; see below), *Dr. Kanzki*, *Dr. Gollschlich*, German; *Dr. Karlulis*, Greek. — **Dentists.** *Dr. Love* (American), Rue Nebi Daniel 20; *Mr. A. E. Shellard*, English; *Dr. Keller*, Swiss. — **Oculist,** *Dr. Osborne*, Austrian. — All the addresses may be obtained at the chemists' (see below).

Chemists. *Huber* (Greek owner), Rue Chérif Pacha 35; *Ruelberg*, Rue de l'Ancienne Bourse 1; *English Pharmacy*, Rue Chérif Pacha 6; *J. MacGregor.*

Hospitals. *Deaconnesses' Institute* (Pl. H, 5), Rue Moharrem Bey, an admirable establishment, managed by Dr. Gatzky and Dr. Morrison; *European Hospital* (Pl. F, 4, 5), Boulevard Ismaïl Pacha; *Government Hospital & Foundling Asylum* (Pl. H, 3), near the old Ramleh Station, an admirable institution, with modern appliances (director, Dr. Betts); *Greek Hospital*, well equipped (Dr. Valassopoulos).

Booksellers, in the Rue Chérif Pacha, on the S.W. side of the Exchange. Photographs and knickknacks in the same street. — **Photographs.** *Reiser & Binder*, Rue de l'Ancienne Bourse 6 (also art-dealers; Oriental landscapes in oil and water-colours); *Lassave*, Rue de l'Eglise Debbane 7; *Fettel & Bernard*, Rue Toussoun Pacha 1. — **Music.** *Hugo Hackh*, Rue Chérif Pacha.

Shops for all kinds of European articles are to be found in the Rue Chérif Pacha (Davies, Bryan, & Co.) and the Place Méhémet Ali. — Ready-made clothing: *Mayer & Co.*, *Stein*, *Goldemberg*, Place Méhémet Ali. — Reproductions of ancient Egyptian ornaments, *Stobbe*, Place de l'Opéra. — *Cigars and Cigarettes* at *H. C. Flick's*, Rue de l'Ancienne Bourse 1.

Churches. *English* (*St. Mark's*; Pl. F, 4), Place Méhémet Ali; *Rev. Canon Ward*, *M. A.*; service on Sundays at 8, 11, & 6.15 o'clock. — *Presbyterian* (Pl. 1; F, 3), Rue de l'Eglise Ecossaise; *Rev. H. P. Reid*; service at 10.30 a.m. & 6 p.m. — *American Mission Church*, Rue Sidi el-Metwalli, near

Karakôl ʿAṭṭârîn. — *Protestant Church* (Pl. F, 3), Rue de la Poste; German or French service 9.45 a.m. — *Roman Catholic:* St. Catherine's Cathedral (Pl. F, 4) and Lazarist Church (Pl. F, 4). — Two *Greek Churches.* — Several *Synagogues*, etc.

Theatres. The *Zizinia Theatre* (Pl. G, 4), in the Rue de la Porte de Rosette, is frequently closed; Italian and French operas and comedies are given; after Jan. 1st alternately in Alexandria and Cairo. — VARIETY THEATRES (also comedies and operettas), both with gardens: *Alhambra* (Pl. G, 4); *Nouvelle Tour Eiffel*, Rue de l'Ancienne Bourse 12.

DISPOSITION OF TIME. 1st Day. In the morning walk or drive through the town and bazaar, by the *Rue Chérif Pacha* and the *Place Méhémet Ali*, to the *Rue Râs et-Tîn* and its side-streets, including, if time permit, the *Palace of Râs et-Tîn* (p. 17); in the afternoon go by electric tramway (p. 22) or carriage (p. 7) to *Ramleh* (p. 23), with its villas. Drivers may return viâ the *Maḥmûdîyeh Canal* and the *Villa Antoniadis* (p. 22). — 2nd Day. Visit the *Graeco-Roman Museum* (p. 18) in the morning, and devote the afternoon to the *Rue Ibrâhîm*, *Minet el-Bassal* (p. 14), *Gabbari* (p. 22), the *Maḥmûdîyeh Canal*, *Pompey's Pillar*, and the *Catacombs of Kôm esh-Shuḳâfa* (p. 15). — More hurried travellers may content themselves with an inspection of *Pompey's Pillar* and the *Catacombs of Kôm esh-Shuḳâfa* and a drive along the *Maḥmûdîyeh Canal.*

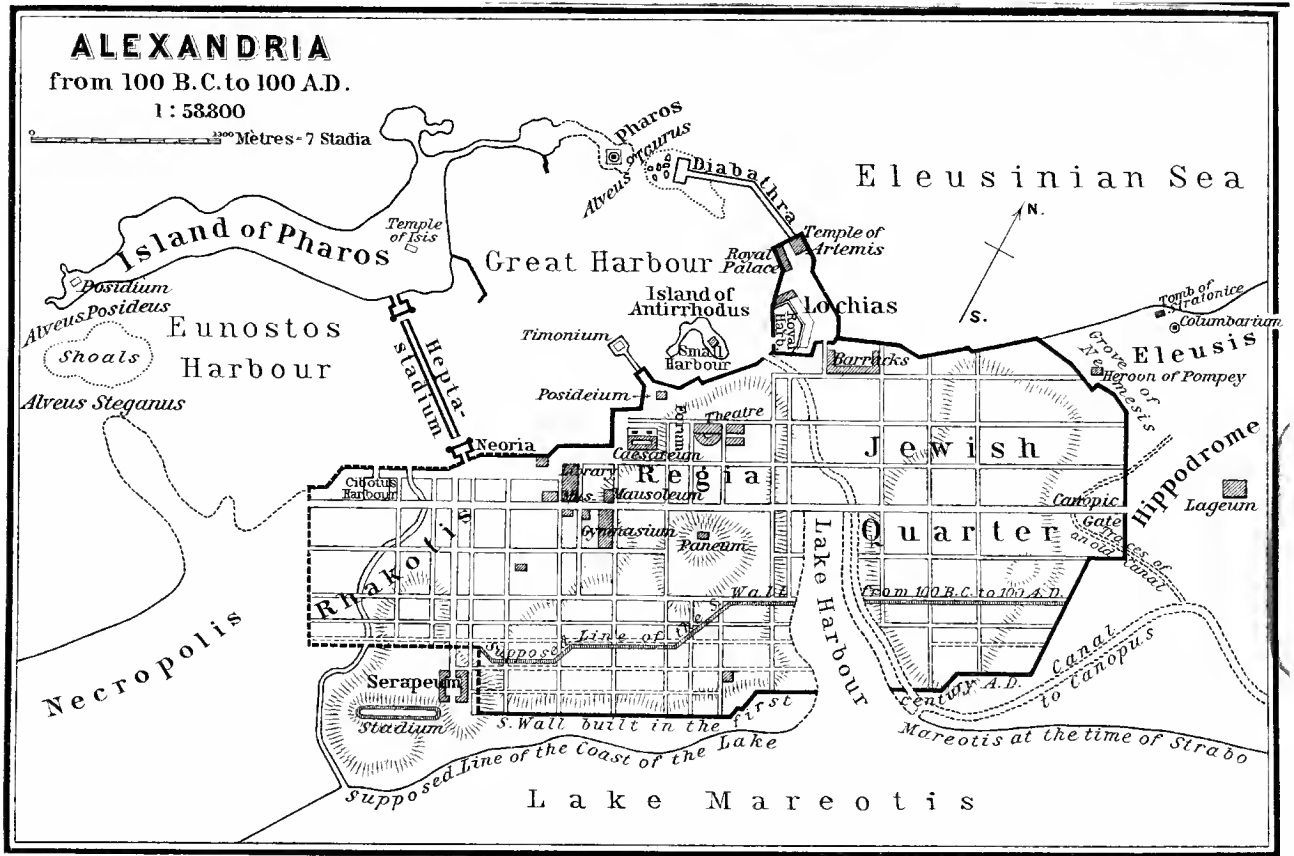
Alexandria, called *Iskanderîeh* by the Arabs and Turks, the second town of Egypt, and one of the most important commercial cities on the Mediterranean, is situated at the W. extremity of the Nile delta, on the narrow sandy strip separating Lake Mareotis from the sea, in E. long. 29°58′30″, and N. lat. 31°13′5″. It contains (1905) a population of 362,750, of whom about 46,000 are Europeans (Franks), chiefly Greeks and Italians, but including also some French and Austrians, and a few Britons, Germans, etc. The Mohammedans live almost exclusively in the N. and W. quarters of the city, the Europeans in the E. quarter and at Ramleh (p. 23). The town is ruled by a governor of its own (p. xxviii).

Alexandria has two HARBOURS. The *Port Est*, or E. harbour, known in antiquity as the 'Great Harbour' and then sheltered by a massive mole, is now accessible only for fishing-boats. It is now surrounded by quays (see p. 17). The *Port Ouest*, or W. harbour, originally named *Eunostos* or 'Harbour of the Safe Entry', was not freely used until the time of the later Roman emperors. Since 1871 it has been enlarged by the addition of an *Outer Harbour*, about 1800 acres in area. This is protected by a breakwater nearly 2 M. in length, constructed of solid masses of masonry. The broad horizontal surface is 10 ft. above the level of the water at low tide. A second pier, or Molo, nearly 1000 yds. in length, protects the *Inner Harbour*, which is about 475 acres in area and on an average 27 ft. deep. To the N. of the entrance stands a lighthouse (Pl. A, 4). From the beginning of the pier a series of new quays extends along the whole E. side of the harbour to the Arsenal (p. 17). The *Maḥmûdîyeh Canal* (pp. 13, 26), which connects Alexandria with the Nile, enters the inner harbour by several locks (Pl. D, 6). The port is entered and cleared annually by upwards of 2000 steamers, more than half of which are under the British flag. The chief exports are cotton, grain, cotton-seed, beans, rice, sugar, onions, tomatoes, etc.

1. History and Topography of Ancient Alexandria.

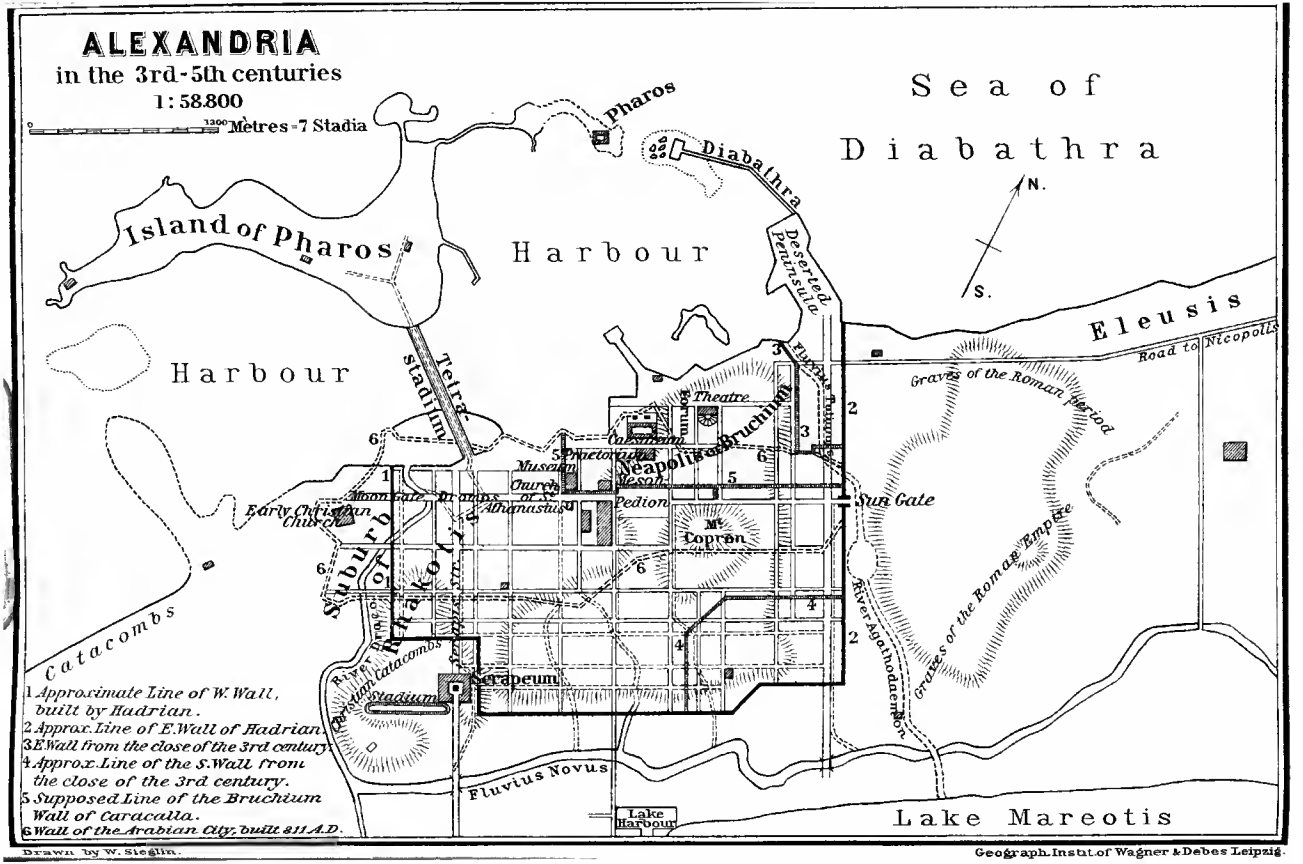
Alexandria was founded in 331 B.C. by *Alexander the Great*, and forms a magnificent and lasting memorial of his Egyptian campaign. He conceived the plan of founding a new and splendid seaport town in Egypt, both to facilitate the flow of Egypt's wealth towards Greece and the Archipelago, and to connect the venerable kingdom of the Pharaohs with that widely extended Greek empire which it was his great ambition to found. The site chosen was opposite the island of Pharos, near the ancient Egyptian village of *Rhakotis*, between the Mediterranean Sea and the Mareotic Lake (p. 24), which was connected with the Nile by several navigable channels. The choice was both judicious and far-seeing. For the older, and apparently more favourably situated, harbours at the E. end of the Delta were exposed to the danger of being choked by the Nile mud, owing to a current in the Mediterranean, beginning at the Strait of Gibraltar, which washes the whole of the N. African coast. *Deinocrates*, the architect, was entrusted with the planning and building of the new city. After Alexander's death, when his empire was divided among his generals, *Ptolemy I. Soter I.* (323-285 B.C.) came into possession of Egypt. During his wise and upright reign Alexandria became a great resort of artists and scholars, including Demetrius Phalereus, the orator, who suggested the foundation of the famous library, Apelles and Antiphilus, the painters, Euclid, the mathematician, and Erasistratus and Herophilus, the physicians. This Ptolemy also founded the Museum (p. 11), a splendid pile dedicated to science and poetry, in which scholars dwelt as well as studied and taught.

Notwithstanding the continual dissensions among the Ptolemies with regard to the succession to the throne (p. lxxxvi), which seriously disturbed the peace of the city, the fame of Alexandria, as the greatest centre of commerce in the world and the chief seat of Greek learning, steadily increased, and in 48 B.C., when the Romans interfered in the quarrels of *Cleopatra* and her husband and brother *Ptolemy XIV.*, had reached its zenith. After the murder of Pompey at Pelusium, *Caesar* entered Alexandria in triumph (p. lxxxvii), but was attacked by the citizens and the army of Ptolemy XIV., and had considerable difficulty in maintaining himself in the Regia (see p. 11). Cæsar was afterwards conquered by the charms of the Egyptian queen, but *Antony* fell more fatally into her toils, and spent years of revelry with her at Alexandria (41-30). *Augustus* enlarged the city by the addition of the suburb of *Nicopolis* (p. 23). At this prosperous period Alexandria is said to have numbered more than half-a-million inhabitants. The Greek element predominated, next in importance to which was the Egyptian, while a numerous, but exclusive, Jewish community was settled here as early as the 4th cent. B.C.



Drawn by W. Sieglin

Geograph. Institut of Wagner & Debes, Leipzig.



Drawn by W. Sieglin.
Geograph. Instit of Wagner & Debes Leipzig.

The Greek scholar and traveller *Strabo* describes Alexandria as it was in the decades immediately before the beginning of our era, in the 17th Book of his Geography. The former island of *Pharos* had been united to the mainland by an embankment known as the Heptastadium (see below), and on the E. extremity of the island rose the famous lighthouse built by Sostratus, the Cnidian, in the reign of Ptolemy II. Philadelphus, which was regarded by the ancients as one of the wonders of the world, and gave its name of 'Pharos' to all lighthouses afterwards erected. Its original height is said to have been 400 ells (590 ft.), and though even in antiquity it threatened more than once to collapse, part of the ancient tower still stood erect after the great earthquakes of 1303 and 1326. This was overwhelmed by the sea a little later, and the present fortifications ('Fort du Phare' or 'Fort Ḳâït Bey') were erected near its site in the 15th century. The *Heptastadium*, a vast embankment seven stadia (1400 yds.) in length, as its name imports, was constructed by Ptolemy Soter, or by his son Philadelphus. It was pierced by two passages, both bridged over, and before Cæsar's time served also as an aqueduct. Having since that period been artificially enlarged by débris from the ancient city, thrown into the sea, as well as by natural deposits, it has attained a width of more than 1600 yds., and now forms the site of a great part of the modern city.

Among the PRINCIPAL QUARTERS of the ancient city Strabo particularly mentions the *Necropolis* or city of the dead, at the extreme W. end, 'where there are many gardens, tombs, and establishments for embalming bodies'; *Rhakotis*, 'the quarter of Alexandria situated above the ships' magazines', chiefly inhabited by Egyptians (comp. p. 10); the *Royal City (Regia;* afterwards called *Bruchium)*, which was subsequently walled in, and contained the palaces and public buildings, on the mainland between the promontory of Lochias and the Heptastadinm; the *Jews' Quarter*, situated to the E. of the Lochias. Outside the Canopic gate, on the E., lay the hippodrome, and farther to the E. was the subnrb of *Nicopolis* (p. 23), 30 stadia from Alexandria, which possessed an amphitheatre and a race-course.

The town was regularly built, with streets intersecting each other at right angles. The main artery of traffic seems to have been the long treet beginning at the Canopic gate (comp. pp. 17, 18).

Of the PRINCIPAL BUILDINGS of ancient Alexandria the scanty relics of a few only can be identified (p. 14). The **Paneum** is doubtless identical with the modern Kôm ed-Dîk (p. 18). The **Gymnasium** probably lay to the W. of this point.

The theatre, the Sema, and the Museum were all three sitnated in the 'Royal City' (see above). The Alexandrian **Theatre** lay opposite the island of Antirrhodus, so that the spectators had a fine view of the sea in the background. The **Sema**, which lay near the royal palace, probably to the W. of the present Government Hospital (p. 18), was an enclosed space, within which were the tombs of Alexander the Great and of the Ptolemies.

The **Museum**, the site of which cannot be satisfactorily determined, contained 'a hall for walking, another for sitting, and a large building with the refectory of the scholars residing at the Museum.' Connected with the Museum was the famous *Alexandrian Library*, which contained 400,000 scrolls as early as the reign of Ptolemy II. Philadelphus, while in Cæsar's time, when it was burned, the number had risen to about 900,000. The library lay to the N. of the Museum, near the harbour. Besides the revenues enjoyed by the Museum in its corporate capacity, a yearly salary was paid to each of the members, whose number in the time of the first Ptolemies has been estimated at one hundred at least.

The **Serapeum** (Greek *Sarapeion*), or great temple of Serapis, was situated on the hill on which stands Pompey's Pillar (p. 14). The god to whom it was dedicated was introduced by the Ptolemies, and the temple is said to have been surpassed in grandeur by no other building in the world except the Roman Capitol.

In 69 A.D. *Vespasian* was proclaimed emperor by the Alexandrians, his election having been to a great extent due to the influence of the philosophers then resident at the Museum. In *Trajan's* reign (98-117) the Jews, who constituted one-third of the whole population, caused sanguinary riots. *Hadrian* (117-138), who visited the city twice, held public disputations with the professors at the Museum. *Marcus Aurelius* (161-180) attended the lectures of the grammarians Athenæus, Harpocration, Hephæstion, Julius Pollux, and others. Lucian also lived at Alexandria at this period, in the capacity of secretary to the prefect of Egypt. In 199 *Septimius Severus* (193-211) visited Alexandria, and established a new municipal constitution. A disastrous visit was that of *Caracalla* (211-217), who revenged himself for the derision of the citizens by a bloody massacre and also caused the academy to be closed. Still more disastrous were the contests between the Palmyrenes and the Imperialists (p. lxxxix), in which a large part of the population was swept away by the sword, pestilence, and famine.

Christianity early found its way to Alexandria. According to tradition, the Gospel was first preached to the Alexandrians by St. Mark (whose bones were removed to Venice in 828). The first great persecution of the Christians, which took place in the reign of *Decius* (250), was a terrible blow to the Alexandrians. The city had for a considerable time been the seat of a bishop, and had since 190 possessed a theological school, presided over by Pantænus and Clement of Alexandria, who endeavoured to combine Christianity with the Neo-Platonism which sprang up about this period at Alexandria and was taught by Ammonius Saccas, Herennius, Plotinus, and others. A second persecution took place in 257, during the reign of *Valerian;* and shortly afterwards, in the reign of *Gallienus*, the plague carried off a large portion of the population. Christianity, however, still continued to gain ground, and Alexandria was even regarded as the chief seat of Christian erudition and of the orthodox faith under Athanasius. Alexandria was eventually obliged to yield to Constantinople its proud position as the centre of Greek thought and science. The sanguinary quarrels between the Athanasian party and the Arians under their unworthy bishop Georgius further contributed to the rapid decline of the city. On the accession of *Julian the Apostate* (361-363) the pagans of Alexandria again instituted a persecution of the Christians. In the reign of *Theodosius* (379-395), however, paganism received its death-blow, and Theophilus, the patriarch of Alexandria, displayed the utmost zeal in destroying the heathen temples and monuments. The famous statue of Serapis was burned and most of the temples were converted into churches. The material prosperity of the city also fell off so greatly that the municipality was no longer able to defray the cost of cleansing the Nile and keeping the canals open. The revenues of Alexandria were still further diminished by the

proceedings of the patriarch Cyril, who led the armed mob against the synagogues and expelled the Jews from the city; and in 415 the learned and beautiful pagan Hypatia, daughter of the mathematician Theon, was cruelly murdered by an infuriated crowd. Under *Justinian* (527-565) all the still existing heathen schools were finally closed.

In 616 Alexandria was captured by *Chosroes*, King of Persia, but the Christians were left unmolested. Ten years later Heraclius succeeded in recovering possession of Egypt, but the troops of the *Caliph Omar* soon afterwards invaded the country and took Alexandria after a prolonged siege. In October, 641, 'Amr ibn el-'As, Omar's general, entered the city; but he treated the inhabitants with moderation. The decline of Alexandria now became rapid in the same proportion as the growing prosperity of the newly-founded capital on the Nile, the modern Cairo, and its commerce received a death-blow by the discovery of America and of the sea-route to India round the Cape of Good Hope.

The decay of the once powerful seaport, which contained only 5000 inhab. in 1800, was at length effectually arrested by the vigorous hand of *Mohammed Ali* (p. xcvii), who improved the harbours and constructed several canals. The chief benefit he conferred on Alexandria was the construction of the *Maḥmûdîyeh Canal*, begun in 1819 and so named after the reigning Sultan Maḥmûd. Through this channel the adjoining fields were irrigated anew, and Alexandria was again connected with the Nile and the rest of Egypt, the products of which had long found their only outlets through the Rosetta and Damietta mouths of the river. Subsequent viceroys also made great efforts to improve the position of the town. The town suffered severely during Arabi's rising in 1882 (p. c), and a great part of the European quarter was laid in ashes; but all traces of this misfortune have disappeared, and the town is distinctly prosperous in spite of the recent rivalry of Port Sa'îd (comp. p. 173)

2. Modern Alexandria.

The great centre of European life is the **Place Méhémet Ali** (Pl. F, 4), about 575 paces long and 100 paces broad, which is embellished with trees. In the centre rises the *Equestrian Statue of Mohammed Ali* (Pl. 3; see above), designed by *Jaquemart*, and cast in Paris. The statue stands on a pedestal of Tuscan marble. This square was the principal scene of destruction in 1882. On the N.E. side stands the *English Church of St. Mark*, adjoined by *St. Mark's Building*, belonging to the British community and used as a school and for official purposes; on the E. side is the *Exchange*, on the S.W. are *Law Courts*. These are the only buildings which escaped the fury of the natives in 1882. Beside St. Mark's Building is a bust of *General Earle*, who fell at Birbekan in 1885. — From

the E. side of the square runs the busy *Rue Chérif Pacha*, with its attractive shops; from the S. side the *Rue des Soeurs*, prolonged by the long and straight *Rue Ibrâhîm* (electric tramway), constructed through an old and crowded Arab quarter, leads to the quarters of *Mînet el-Bassal* (Pl. D, E, 6), the focus of the cotton trade, with the *Cotton Exchange* (accessible in the forenoon to visitors introduced to a cotton-exporter). The Rue Ibrâhîm ends at the *Pont Neuf* or *Ibrâhîm*, crossing the Maḥmûdîyeh Canal (p. 9; thence to Gabbari and Meks, see p. 22). On the S. bank of the canal lies the quarter of *Mînet esh-Sharḳâwîyeh* (Pl. D, E, 7), occupied by wholesale dealers in grain, cotton, sugar, onions, etc.

From the S.E. corner of the Place Méhémet Ali we reach the triangular *Square Ste. Catherine* (Pl. F, 4), the name being derived from the Roman Catholic church of *St. Catherine* situated here. The Rue Abou Dardah (electric tramway, p. 7) leads hence to the S., passing the *European Hospital* (Pl. F, 4, 5), the *Armenian Church* (Pl. F, 5), and the *Sidi Amr Mosque* (Pl. G, 6), to the old *Porte de la Colonne* or *Porte du Nil*, now occupied by the Brothers of the Christian Schools as a school of art and industry.

We now turn to the right into the *Rue du Premier Khédive* and then (almost at once) to the left, into the *Rue de la Colonne Pompée*, which leads to the S., past a large Arabian cemetery, lying to the right, to an eminence covered with rubbish and fragments of ruins, the site of the ancient *Serapeum* (p. 11). Here rises ***Pompey's Pillar** (Arab. *El-ʿAmûd;* Pl. F, G, 7; open from 8 till sunset; adm. 3 pias.; comp. p. 18), the largest well-preserved relic of antiquity in the city. We reach the top of the plateau by a flight of steps. All around lie fragments of Roman buildings and other objects brought to light by the extensive excavations begun by Botti (p. 18), continued by the German Sieglin Expedition (1900-1901), and lately recommenced by Dr. Breccia. The monument is composed of red granite from Assuân. The height of the column, together with the rectangular pedestal and the Corinthian capital, is 88 ft.; the shaft is 68 ft. high, and is about 9 ft. in diameter below, and not quite 8 ft. at the top. The foundations, composed of several blocks (one with the name and figure of Sethos I., p. lxxxi) which once belonged to other buildings, are much damaged. On the W. side is a much-defaced inscription in honour of the Emp. Diocletian, placed here in 392 A.D. by a Roman prefect named Posidius. The latest theory in regard to the column, which may once have belonged to the Temple of Serapis, is that it was erected here by the Emp. Theodosius to commemorate the victory of Christianity and the destruction of the Serapeum (391 A.D.; see p. 12). The present name of the pillar is due to the mediæval belief that it marked the tomb of Pompey the Great. — To the N. of the pillar is an ancient water-basin.

About 55 yds. to the W. of Pompey's Pillar are the *Subterranean Passages* of the Serapeum (of little interest; adm. 3 pias.). We descend by a flight of wooden steps into an open court from the N. and S. corners

of which long passages are cut into the rock, with small niches of unknown purport. The passage at the S. corner bends to the E. and runs directly beneath the pillar. — To the S.W. of Pompey's Pillar stand two large *Sphinxes* of red granite and one smaller one of black granite, the latter representing King Haremheb (19th Dyn.). They were discovered during the excavations of 1906, and will find a place in the new gardens in the neighbourhood of the pillar.

Continuing to follow the Rue de la Colonne Pompée and its prolongation, the *Rue Karmouss*, a little farther, and then diverging to the right by the Rue Bab el-Melouk, we pass the small mosque of Gâmiaʿ el-Mîri and reach (10 min.) an ***Egyptian Burial Place,** hewn in the rocky N.W. slope of the *Kôm esh-Shukâfa* ('hill of potsherds'; now a quarry) and forming the largest extant catacomb of ancient Alexandria (open 9-5; adm. 5 pias.; tickets obtainable also at the Museum). At the top of the hill is an abandoned fort. The tomb probably dates from the 2nd cent. A.D. and is an admirable example of the characteristic Alexandrian fusion of the Egyptian and Græco-Roman styles. The burial-place was discovered in 1900 and was excavated under the superintendence of Dr. Schiess-Pasha (p. 18) and Dr. Botti (p. 18). The old entrance has been restored, and is approached by flights of steps. The chambers lie in several stories one above another, and the lower ones are now filled with water and inaccessible. The main chambers seem to have belonged to an Egyptian grandee, while round about are the smaller and simpler vaults of his suite and dependents. The exploration of the interior is facilitated by wooden bridges and electric light.

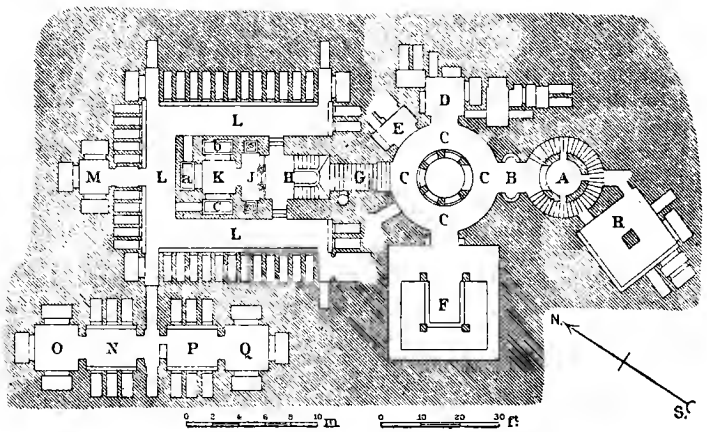
A Winding Staircase (Pl. A), with a large circular light-shaft, descends into two stories of the catacomb, the deeper of which is generally under water; near the top of the staircase is a Sarcophagus Chamber (Pl. R) of later construction. From the entrance to the upper floor (B), on each side of which is a semicircular recess with benches, we enter a large Rotunda (C). In the middle of this, covered by a kind of cupola, is a shaft leading to the lower stories. To the right lie two Smaller Rooms (D, E), with niches and sarcophagi. Above the latter are *loculi* or niche-tombs. To the left is the Triclinium Funebre (Pl. F), a large room with a ceiling borne by four pillars. Three wide platforms or divans have been hewn out of the rock for the banquets held in honour of the deceased. — The Staircase (G), which commands a good view of the chief sepulchral chambers, divides farther down into two flights, flanking the entrance to the lower story (H) and leading to the Vestibule (J) of the grave-chapel proper.

The façade of the vestibule is articulated by two Egyptian columns, with elaborate flower-capitals, which bear a cornice adorned with the winged solar disk and with falcons; above this is the flat arch of the pediment. Inside, in deep niches to the right and left, are the Statues of the deceased and his wife, carved in white limestone in the Egyptian style. The door in the rear wall of the vestibule is surmounted by the winged sun's disk and a Uræus frieze.

To the right and left, on pedestals, are two large serpents with the Egyptian double crown, the caduceus of Hermes, and the thyrsus of Dionysus. Above are shields with heads of Medusa.

We now enter the Sepulchral Chapel (Pl. K). The sarcophagi containing the remains stand in niches (Pl. a-c) and are hewn, like their lids, out of the solid rock. The fronts are adorned, after the Greek fashion, with festoons, masks, heads of Medusa, bucrania, and bunches of grapes. On the middle one is a reclining figure of the deceased. The walls of the niches are decorated with Egyptian representations of religious import.

Central Niche (a). *Rear Wall:* On a bier supported by lions' feet rests the mummy, surrounded by Horus, Thouth, and Anubis, the three gods of the lower world; below the bier are three canopic vases. *Left Wall:* A priest of the dead, wearing a panther-skin, reads from a roll



in the presence of the deceased. *Right Wall:* A priest of Isis sacrifices to the goddess. — Right Niche (b). *Rear Wall:* King offering a necklace to an Apis bull, protected by the wings of Isis. *Left Wall:* Royal sacrifice to Osiris. *Right Wall:* Figures of the god of the dead, with the heads of a man and a baboon. — The representations in the Left Niche (c) are similar. — To the right and left of the door are representations of the dog-headed Anubis, as a warrior, and of a dog-headed dæmon with a serpent's body.

Round the sepulchral chapel runs a Gallery (L), entered from the vestibule, with two rows of shelf-tombs (91 in all). Each of these contained at least three mummies. The names and ages of the deceased, in red paint, are still visible on some of the slabs. — At the back of the corridor is a Sarcophagus Chamber (Pl. M), with three tomb-niches and plain pillars. Adjoining the corridor are four Later Rooms (N-Q), with shelf-tombs and sarcophagus-niches.

Farther to the W. lie some other tombs, of less interest and not worth visiting.

The main portion of the ARAB QUARTER lies on the ancient Heptastadium (p. 11), between the E. and the W. harbours. It contains several attractive bazaars. The chief thoroughfare is the RUE DE FRANCE (Pl. E, 3, 4), with its prolongations the Rue Masgid Terbana and Rue Râs et-Tîn, which begins at the N.W. corner of the Place Méhémet Alî (p. 13). At the *Government Building* (Pl. D, E, 3) the Rue Râs et-Tîn bends to the W. and intersects the TURKISH QUARTER (Pl. C, D, 3), on what was formerly the island of *Pharos* (p. 11), with less narrow streets and handsome houses and gardens. Both these quarters present interesting scenes of Oriental life. The Rue Râs et-Tîn ends at the viceregal *Palace of Râs et-Tîn* (Pl. A, B, 3), a name signifying 'promontory of figs'. The *Harem*, a separate building, facing the sea, is built on the model of the seraglio at Constantinople.

To the N. of the Rue Râs et-Tîn, near the shore of the *Bay of Anfûshi*, lie several **Greek Rock Tombs** (Pl. C, 2), dating from ca. 200 B.C. Two of the larger of these structures are worthy of a visit, for which a permit may be obtained at the Museum (p. 18).

EASTERN BURIAL PLACE. By means of a flight of steps and a terraced slope we reach a rectangular court (now uncovered) off which open two tombs, each consisting of a large vestibule and the tomb proper. The ceilings consist of barrel-vaulting. The walls of the vestibule of the *East Tomb* are covered with numerous Greek inscriptions and drawings, including a cleverly sketched ship and tower. In the rear wall of the sepulchral chamber is a niche in the Egyptian style. The *North Tomb* is the finest of all. The walls of the vestibule terminate in a cornice and are painted to imitate alabaster and black and white marble. The painting of the ceiling is intended to make it look as if divided into coffers. The ceiling of the sepulchral chamber seems to have been painted with great taste; in front of the niche in the rear wall is an altar of limestone. — Close by is the WESTERN BURIAL PLACE, which is very similar to that just described. The vestibule of the N. Tomb served as a triclinium in which the banquet for the dead was held. The tomb still contains its granite sarcophagus. In the vestibule of the W. Tomb are three tombs of later date, constructed of bricks. The wall-paintings here also imitate alabaster and limestone.

The best route to return from the tombs to the Place Méhémet Ali leads past the *Marine Arsenal* (Pl. C, D, 3), along the West Harbour (p. 9) and through the Rues Moutouch Pacha, de la Marine, Bab el-Karasta, and Anastasi. On the left side of the Rue de la Marine is the *Fort Cafarelli* or *Napoleon*, with a signal-station.

A visit should also be paid to the new quays on the *East Harbour* (p. 9), which afford a fine view. The quays, which were constructed at a cost of £E 374,000, are to be adorned with municipal, government, and private buildings. To the N.W. of the harbour, at the extremity of a spit of land, stands the picturesque *Fort Ḳâït Bey*, on the site of the old Pharos Lighthouse (p. 11).

The RUE DE LA PORTE DE ROSETTE (Pl. F-I, 4, 3), leading to the E. from the centre of the city, is another important thoroughfare. It corresponds with the E. half of the ancient main street (p. 11), and leads past the *Zizinia Theatre* and the *Municipal Building* to the site of the recently removed *Porte de Rosette* (Pl. K, 3) and the

ancient *Canopic Gate.* — On the top of the *Kôm ed-Dîk* (Pl. H, I, 4; 115 ft.; comp. p. 11), to the S. of the Rue de la Porte de Rosette, is the reservoir of the water-works. The water is pumped up from the *Farkha Canal*, a branch of the Maḥmûdîyeh Canal.

In the Rue Nebi Daniel, to the S. of the Rue de la Porte de Rosette, is a picturesque *Mosque* (Pl. H, 4), with the interesting tombs of Sa'îd Pasha, Prince Hassan, and other members of the viceregal family. — In the prolongation of the street towards the N. are the *Coptic Church of St. Mark* (l.) and the handsome *Synagogue* (r.).

In the wide Rue d'Allemagne (Pl. H, I, 3), on the left, lie the *Israelite School*, the *German School*, and the *Kaiser Wilhelm Heim* (an asylum for old men). Opposite No. 46 is a fine old *Nabîh*, or cistern (key at the Museum, see below). Farther on, on a height adjoining the Jewish Cemetery, stands the *Government Hospital* (p. 8). In front of the hospital is the *Omdurmân Column*, an ancient granite column found in the vicinity and erected by Dr. Schiess Pasha to commemorate the taking of Khartûm (p. ci). On the base are inscriptions in English and Arabic and two figures of Sekhmet, the Egyptian lion-headed goddess of war. The gardens of the hospital (open only to children and their attendants) contain a fine granite sarcophagus and other ancient relics excavated on the spot. On an adjacent hill, affording a fine view of the new harbour, is the *Victoria Column* (white marble), also found in this neighbourhood and named after the late Queen of England.

In the Rue du Musée, which diverges to the N. from the Rue de la Porte de Rosette (p. 17), near the Municipal Building, rises an edifice in the Greek style, accommodating the —

***Museum of Græco-Roman Antiquities** (Pl. H, 3), founded by *Dr. G. Botti* (d. 1903), the first director, with the coöperation of the Athenæum Society and the municipal authorities. The museum soon attained considerable importance. Most of the contents are of Alexandrian origin, but some were transferred hither from the Cairo Museum. The objects found in Alexandria were generally brought to light either in digging for old stones for building houses (a common practice here) or in the excavations instituted in 1901. Most of them come from smaller tombs or from the extensive catacombs constructed on the outskirts of the ancient city, the largest of which is at Kôm esh-Shuḳâfa (p. 15). The importance of the collection lies in the historical significance of these intrinsically somewhat unimpressive remains.

The museum is open daily, except Thurs. in summer, 9-12 and 3-5.30 (adm. in winter 2, in summer 1 pias.; during the winter season combination-ticket, admitting to the Museum and to the excavations in progress at Pompey's Pillar and Kôm esh-Shuḳâfa, 8 pias.). Director, *Dr. E. Breccia.* — A French guide (1907) to Alexandria and the Museum, by Dr. Breccia, may be purchased at the entrance.

Vestibule. No. 17. Plaster cast of the Rosetta Stone (p. 27). 18. Column with bilingual inscription from the 40th year of Augustus, referring to the building of the aqueduct from Shedia to Alexandria. — From the vestibule we have a view of the statue of Hercules in the transverse gallery (p. 21) which connects the two main wings of the museum. — From the vestibule we first turn to the right into —

Room I. CHRISTIAN ANTIQUITIES. Two fine capitals of columns from Alexandria (presented by the Crédit Foncier). Nos. 1-14. Tombstones of monks of a convent at Alexandria (Ed-Dukheileh), dating from the 6th century. 15-226. Græco-Christian and Coptic tombstones, chiefly from Upper Egypt, with crosses surmounted by loops ('the sign of life'; comp. p. 96), peacocks, palms, and other decorations; the inscriptions often close with the words 'be not sad; no one on the earth is immortal.' 227-251. Architectural fragments of the Christian period. — *Frames A-C:* Coptic textiles from Akhmîm and Antinoë. — *Cases B & G:* Flasks for holding miracle-working water from the tomb of St. Menas the martyr (comp. p. 25). Between the two cases: 254. Marble relief of St. Menas, standing between two kneeling camels, from Ed-Dukheileh. Table-cases: Late Greek and Coptic papyri.

Rooms II-V contain the collection of Alexandrian coins; those of the period of Alexander the Great and the Ptolemies being in R. V; those from Augustus to Alexander Severus in R. II (where is also a fine Coptic vase from Terenuthis); those from Alexander Severus to Diocletian in R. IV; and those from Diocletian to the conquest of Alexandria in R. III. The last-named room (to the left of R. II) also contains the *Collection of Stamps from Greek Amphorae*, with the names of the manufacturers, and some tomb-inscriptions from Ṭehneh, the ancient Akoris (p. 208). *Case A* contains Byzantine gold coins found in a small vase at Shatbi, near Alexandria, and also 13 five-drachma pieces, forming part of the treasure trove of Tûkh el-Karâmûs (p. 94) and dating from the reigns of the first two Ptolemies. — Room IV also contains tombstones from Ṭehneh. *O.* Colossal seated figure of a woman, with a girl beside her, a grave-monument. — Room V. Objects from the workroom of a goldsmith and die-sinker, found at Mit Rahîneh. — We now return through RR. II and I to the vestibule and thence proceed into —

Room VI. INSCRIPTIONS AND TOMBSTONES. To the right: 18-145. Votive and memorial inscriptions of the Ptolemaic period; Ptolemaic tombstones with inscriptions and representations resembling Attic tombs of the 4th cent., with small pediments, the enclosed space being sometimes coloured, sometimes occupied by reliefs, sometimes merely with names in red paint; *73. Tombstone with a dying woman attended by her two daughters, a work of great delicacy of feeling. Above, 116. Relief from the tombstone of a boy, represented as carrying a goose and playing with his lapdog; 77. Tombstone with figure of a seated woman; 78. Tombstone with two women from Pisidia; *86. Tombstone with seated figure of an old man with a beard. To the left: 1-17, 146-303. Votive and memorial inscriptions, military commissions (176, 177), and tombstones of the Roman period. — In the middle: 304. Lifesize figure of Apis in granite, found in the Serapeum (p. 11), with dedication to Serapis by Emp. Hadrian (on small pillar below); 305. Large scarabæus in pink granite, also from the Serapeum; 306. Kneeling figure of Ramses II., dedicating a vase to the god Atum of Heliopolis (upper part of body missing); 309. King, with a deity standing behind him and resting his hands on the king's shoulders. — The glass cases contain papyri of the Ptolemaic and Roman periods.

Room VII. EGYPTIAN ANTIQUITIES. In the centre: Colossal statue in pink granite of Ramses II. from Abukîr, with a relief of his consort at the side. Two sphinxes of Amenemhêt IV. from Abukîr, afterwards usurped by Ramses II., for a building of his own. — We now turn to the left into —

Room VIII, with a continuation of the Egyptian collection. *A-C.* Wooden coffins from the rock-tomb of the priests of Ammon in Deir el-Baḥri (p. 300); mummies of a late-Egyptian period. — *3. Fine bas-relief of the Saïtic period, with a man (l.) in a flowing robe, a harper, and six singing-women. — We now return through R. VII to —

Room IX (continuation of the Egyptian collection). No. 9. Seated

figure of the lion-headed goddess Sekhmet, erected by Amenophis III. in the temple of Mut at Karnak (p. 276); 32. Table of offerings; 16. Bust of a priest; 18, 27. Two granite statues of Ramses II.; 21. Pillar from the temple of Atum in Heliopolis, with names and representations of Ramses II., found in Alexandria, whither it had been carried. — We now return through R. VII to —

Room X. Monuments in the Egyptian Style and Smaller Sculptures. — *Case C:* Bronze, wooden, and fayence figures of deities and sacred animals (Isis; Horus; Osiris; Harpocrates; Hathor; Anubis; Apis; baboon). — *Black Case:* Sacred cats and falcons; figures of deities (Imhotep, Toëris); gilt Uræus-snakes. — *Case E:* Figures of deities (Bes; Neith; Ptah; Thout; Isis, with the Infant Horus; below, bronze coffins of sacred snakes). Hieratic and demotic papyri. — *Case H:* Alabaster vases. — *Black Case:* Bronze figures of deities (Isis with the Infant Horus, Harpocrates); below, folding chair, heads of mummies, and mummies of animals. — *Case L:* Figures of the dead in green and blue glazed fayence. — *Table Case O:* scarabæi, amulets, and rings in fayence. — *Table Case P:* Gold ornaments of the Ptolemaic, Roman, and Byzantine periods (armbands, necklaces, rings, and earrings).

Room XI (continuation of above collection). Some of the stiff seated and standing figures of basalt, representing priests, are named (Petesis, Ptolemy, Irenæus). *33. Bearded head in black basalt, an excellent portrait. — In frames on the right wall: 18-22. Remains of wall-paintings found near Pompey's Pillar, interesting as forerunners and analogies of the Pompeian style, and like No. 8. (Tomb-painting from Gabbari), showing a mixture of the Greek and Egyptian styles. 23. Fine portrait of a Roman; 24. Fine bas-relief with the portrait of one of the Ptolemies. On the left wall: 39. Relief with a representation of Horus with the falcon's head (l.) and of another deity (r.), from a temple of the Ptolemaic period at Athribis (Benha, p. 30); 50. Votive reliefs to Demeter, Serapis, Hercules, Isis, and Osiris, the last two represented as serpents with crowns and sistra.

Room XII. Smaller Sculptures. In the centre: Marble statue of a Roman emperor; a figure on the lower part of the armour has been effaced in the Christian period and replaced by the monogram of Christ. — 1. Charming head of a child from Kôm esh-Shukâfa; 2. Head of a boy; **66. Head of Jupiter in marble, with separable wig; 16. Head of a youth, of the Attic school of the 4th cent. B.C.; 17. Alexander the Great(?) in red granite; 18. Julius Cæsar; 19. Cleopatra; 47. Head of a woman, with a rose-studded diadem, and a veil over the back of the head; 48. Good portrait of Julia Soëmias. — In the cabinet to the left: Small herma of Alexander, an excellent portrait; Small head of Alexander; Pleasing marble heads of women and others; below, Statuettes of Venus. — In the *Cabinet* to the right: 139. Good torso of a faun; 140, 141. Portraits of Ptolemaic princesses. — On the brackets: 31. Head of a youthful warrior with a helmet; 33. Colossal head of Alexander IV.(?) in the royal Egyptian headgear; 60. Colossal head of Ptolemy IV. in Egyptian costume, with the double crown; 35, 36, 63, 64. Heads of a Semitic type.

Room XIII. Sculptures. 1. Statue of an emperor; 3. Small Egyptian temple-tomb from Hadra. — 4-7. Draped statuettes (No. 5 from Gabbari).

Room XIV (to the left of R. XIII). Architectural Fragments. To the left, in the show-cases with yellow glass: 21-34. Coloured fragments of architecture; 15-17. Elegant composite flower-capitals, found at Alexandria in the Rue d'Allemagne (p. 18). 1-15. Architectural fragments. — We now return through R. XIII to —

Room XV (continuation of the above collection). Nos. 29, 50. Frescoes from tombs at Gabbari. — Round the room are architectural fragments, and small altars from tombs at Gabbari, made of Meks limestone, and executed in the mixed Greek and Egyptian style. Nos. 2 and *3 are painted capitals from the quarter of the palace of the Ptolemies.

Room XVI. Sculptures. 52. Arm bearing a globe, probably part of a colossal statue of an emperor, from Benha; 6. Apollo on the omphalos; 8. Bellerophon [illegible] statue of Zeus(?)

found in the East Harbour (p. 9) and notable for its draperies and colouring; *34. Torso of a Nikē; 39, 41. Colossal heads of Zeus-Serapis; 40. Colossal seated marble figure of Zeus-Serapis; 13. Nymph; 17. Venus; 21. Colossal bust of Isis; 23, 24. Genii of the dead; 27. Oldest extant Alexandrian tomb-relief, closely resembling the Attic tomb-reliefs of the 4th cent. B.C.; 51. Recumbent tomb-figure of a corpulent Roman, from Abukîr.

Room XVII. Small Objects of Art. To the left of the entrance: *Case C.* Fine glass bottles, including dark-blue specimens with veins of yellow and white. — *Case E.* Fine iridescent glass; *Frame A*, Roman mummy-portraits from the Fayûm, painted in the encaustic style. *J.* Colossal porphyry statue, often taken for a figure of Christ. *Case HH.* Cinerary urns from Hadra, apparently, to judge from the inscriptions, of Greek mercenaries in the service of the Ptolemies (others in *Case A*); 4, 4bis. Green fayence vessels from a tomb at Gabbari. — *QQ.* Coloured plaster masks of the Roman period (2nd cent. A. D.); 2349. Fine head of a youth from Gabbari. — *R, XX, TT.* Mummies with portraits of the deceased painted on wood. — *C, Y.* Mummies with gilded masks. Roman mummies in wooden coffins from the Fayûm (2nd cent. A. D.); the narrow bandages are arranged in tasteful patterns. — *PP.* Roman glass from the Fayûm and Thebes. — *NN.* Weights and measures; 2312. Helmet; 2313. Hilt of a sword. — *RR.* Bronze mirrors; objects in gold and silver, gems, and glass. — *DDD.* Stucco door from the wall of a tomb, showing a mistress and servant in the interior of the house.

Room XVIII. Small Objects of Art. Clay figures of the Roman period, especially figures of gods, which seem to have served as pictures of saints in the houses of the common people. — *Case E* Baubo and Bes. — *Case I.* Women with tymbals and baskets. — *Cases M, D, & Z.* Harpocrates (the youthful Horus, identified by his side-locks and the finger on his lips), often represented as riding on animals. — *Case DD.* Zeus, with and without the eagle, and with sceptre; Serapis. — *Case A*[1]. Goddess with a serpent's body and torches (Demeter). — *Case A*[2]. Eros. — *Case A*[3]. Venus. — *Case U.* Charioteers, animals; 836. Frog seated on a fish and playing on a lyre (burlesque of Arion on the dolphin). — *Case B.* Figures from a comedy. — *Cases F & M.* Terracottas of the Ptolemaic and Roman periods, from the necropolis of Alexandria; fragments of pottery from Naucratis. — *Case O.* Early Ptolemaic terracottas. The *'Figures of Girls are distinguished by delicacy of execution and colouring, and some of them rival the best Tanagra 'figurines'. — In the drawers of these cases: Greek and Roman lamps and fragments of 'terra sigillata' (Aretine vases); fragment of a red glazed plaque with the head of 'Africa' and gladiators fighting with wild beasts. — On the floor: *Mosaics from a temple at Abukîr (p. 26).

Room XIX. In the centre: *Mosaic from Shatbi.

Room XX. Objects from Tombs. In the middle *Show Case:* Torsos of a fine group of Dionysus and the Faun, executed under the influence of the school of Praxiteles. — *Cases A & B.* Sacrificial offerings from the necropolis of Shatbi; cinerary urns either covered with a black glaze or adorned with festoons of flowers. Vases and lamps with a black glaze; terracotta figures, iridescent glass.— Tomb-reliefs more or less after the Attic type (comp. those in R. VI); coloured tombstones: Horseman followed by his attendant; Mother holding her child in her arms; Father patting his child on the head.

Room XXI. In the centre: Palms and wreaths in gilded bronze; double-flute of bone. *Case A.* Terracotta figures, small sculptures from Hadra. — *Case B.* Similar objects from Kôm esh-Shukâfa and Moharrem-Bey, and also from the burial-places to the W. of Alexandria, including fragments of fayence vessels with figures in relief.

Room XXII. Topographical Collection. Large maps of ancient and modern Alexandria presented by Admiral Blomfield-Pasha; other old plans, photographs, and drawings of Alexandrian monuments, many of which have been destroyed. — We now return through RR. XVI, XV, and XIV to the —

Transverse Gallery of the Garden. No. 1. Votive inscription to Isis by an Alexandrian military official, mentioning the Municipal Quarter B; *3. Colossal seated marble figure of Hercules.

In the **Garden** are a number of large monuments, including a colossal head of Antonius as Osiris from Ḥadra (24), some tomb monuments from Shatbi (4-*i*), and large limestome, granite, and marble sarcophagi from Abukîr, Ḥadra, Kôm esh-Shukâfa, and other places (9-13).

3. Environs of Alexandria.

A pleasant Drive (carr., p. 7) may be taken as follows. Turning to the right outside what once was the Porte de Rosette (Pl. K, 3), leaving the European cemeteries to the left, and avoiding the road which leads in a straight direction to Ramleh, we pass the waterworks (l.) at the Rond-Point (Pl. K, 3), cross the Cairo railway, and reach the *Maḥmûdîyeh Canal* (p. 9). To the left lies the suburb of Ḥadra, with an ancient necropolis. We turn to the left and drive along the canal, passing villas and gardens, to the fine garden belonging to *Sir John Antoniadis*, a rich Greek merchant, which is open to visitors provided with a pass from the owner's office in Alexandria. There is a rock-tomb in the part of the garden behind the house; the tomb-chambers, with three rows of coffin-niches in their walls, are reached by a long staircase. — Adjoining the Antoniadis Garden lies the beautiful *Nuzha Garden* (open to the public), with playgrounds and rare trees. — Retracing our steps, and following the bank of the canal, which lies on the left, we observe on the right a long succession of villas and gardens. We may either return to the city by the Rue Moharrem Bey (Pl. L-H, 5) or follow the canal to the Rue Karmouss (p. 15) and Pompey's Pillar (p. 14).

The Excursion to Meks (Mex) is best made by the electric tramway (line from the Rond Point to Meks; fares 20 & 10 mill.). From the Place Méhémet Ali to the Pont Ibrâhîm, see pp. 13, 14. Thence the road (Pl. D, C, 7, 8) and tramway traverse the hilly ancient *Necropolis* of the Imperial period (p. 11) to the suburb of *Gabbari*. To the left of the road are the gardens, the picturesque mosque, and the palace of Gabbari, the last now a *Quarantine* or lazzaretto. A number of interesting tomb-chambers, called *Baths of Cleopatra*, are cut out of the friable limestone of the coast-hills. Farther on we pass through the Arab village of *Wardiân;* to the right is the large *Slaughter House*, built in 1898; to the left is the starting-point of the Maryût railway (p. 24). Near Wardiân are some fine and characteristic tomb-chambers of the Ptolemaic period, including one with a large bier and traces of paintings. On the beach of **Meks** is a casino. To the S.W., close to the sea, is the *Bâb el-'Arab* ('Beduin Gate'), the extremity of a line of fortifications extending between the sea and Lake Mareotis (p. 24). The quarries of Meks (p. xlix) supplied the material for the new harbour-works.

Ramleh is connected with Alexandria by a road beginning at the Porte de Rosette (see above), by a little-used railway (Abukîr-Rosetta line, p. 26; most of the trains start from Sîdi Gâber, see p. 23), and by the Electric Tramway from the old Ramleh Station (Pl. G, 3; cars every 5 min. from 5.30 a.m. till midnight).

ENVIRONS of ALEXANDRIA (ISKANDERÎYEH).
1:150.000
Engl. Miles
Depth-line of 3 fathoms.
MEDITERRANEAN SEA
Old Lighthouse & Ft. Kait Bey
Ft. Ada
Palace & Ft. Râs et-Tin
Lighthouse
Râs et-Tîn
Large Breakwater
W. (Old) Harbour
E. (New) Harbour
Rail. Sta.
ALEXANDRIA
Hippodrome
Quarantine
Slaughter House
Meks
Quarries
Ed-Dukheh
Marabut I.
Tâbiet el-'Agmi
MARSHY LAKE OF MARIUT (MAREOTIS)
Mahmûdîyeh Canal
Site of the ancient ELEUSIS
Stat. Sidi Gâber
Ibrâhîmîyeh
Château of the Khedive (Camp Mustafa)
Ramleh
Château of the Khedive's Mother
Laurens
S. Stefano
Gabrial
Sûk
Kal'at el-Awrâk
Zahrieh
Hager en-Nawâtîyeh
Anc. Lake of Abukîr
Ancient Canopic Arm of the Nile
Road to Abukîr
Rosetta
Mellaha
Cairo
RAMLEH
1:70.000
Casino
S. Stefano
Ramleh
Gabrial
Anc. Lake of Abukîr
Camp Mustafa
Bulkeley
Zahrieh
Sîdi Gâber Sta.
Reservoir
Water Works
Anc. Stables
to Cairo
Mahmûdîyeh Canal
Drawn by H. Kiepert.

The track at first follows the coast. The Government hospital and the two adjoining columns (p. 18) soon appear on the right. Projecting into the sea, to the left, is the small *Fort Silsileh* (Pl. H, 1). We here obtain a retrospect of the sickle-shaped S.E. side of the town. The first stopping-place is *Shatbi;* to the right are the Christian and Arab cemeteries; to the left, on the shore, lies an ancient necropolis, the tombs of which belong mostly to the early-Ptolemaic period. The trolley-line then traverses the rubbish-heaps of the ancient *Nicopolis* (p. 11), the large E. suburb of Alexandria founded by Augustus on the site of his final victory over the adherents of Antony (station, *Camp de César*). Near the suburban station of *Ibrâhîmîyeh* are a Greek-Orthodox church, numerous villas, and, to the right, the finely situated British *Sporting Club*, with its racecourse. The next station is *Cléopâtre*, whence the broad expanse of Lake Mareotis is visible to the right. Beside the station of *Sîdi Gâber* are (l.) a mosque, built by the present Khedive over the tomb of the Mohammedan saint Sîdi Gâber, and an English barrack.

The track now runs parallel with the road from Alexandria to the station of *Moustapha Pacha.* On an eminence to the left is a ruined viceregal château, built by Ismâ'îl Pasha and now used by the British military authorities; adjacent is *Camp Moustapha*, occupied by the British garrison (parade service in the garrison church of St. George at 11 a.m.). Beyond the barracks, on the sea, stand the *New Victoria Hotel* and the *Bath House of the Jesuit School*, close by which is a *Greek Tomb*, with mural paintings. In the vicinity are the remains of the *Ḳaṣr el-Ḳayâṣereh* ('Castle of Cæsar'), a fortified Roman camp, which provided material for the château. About $^2/_3$ M. from the camp, close to the sea, are the exiguous ruins of a small Doric temple, perhaps the tomb of Stratonice, the mistress of Ptolemy Philadelphus. — The tramway now passes a series of villas and gardens full of luxuriant vegetation. At *Carlton* is the *Carlton Hotel.* The villas of Ramleh begin at *Bulkeley*, the next station, which contains the English church of All Saints (Rev. E. H. Blyth; services at 8.30, 11, & 6.30). It is named, like the following stations, after one of the promoters of the railway.

Ramleh (*i.e.* 'sand') is a modern place, consisting chiefly of numerous country-houses, with water-works of its own and excellent sea-bathing. It is a fashionable summer-resort for Alexandrians and Cairenes, and, as the 'Egyptian Riviera', is visited also in winter. — From Bulkeley a branch-line runs to the left via Stations 1 & 2 to *San Stefano* (see below) and viâ *Laurens* to the palace (station '*Palais*') of the Khedive's mother (see p. 24). The main line crosses the road from Alexandria and runs on to *Fleming* (*Hôt. Miramare, pens. 40 pias.), with its gardens and villas, *Bacos*, and *Seffer*, with a fine palm-grove. At *Schutz* (Hôt. de Plaisance, pens. 8-12 fr.) the train turns again seawards, crosses the road once more, and reaches its terminus at *San Stefano.* Bacos, the central part of Ramleh, has

a bazaar, a mosque, and a Roman Catholic church and school. Near the shore are the **Hôtel Casino San Stefano* (pens. from 70 pias.; open in summer only; with garden, theatre, concert-rooms, and card-rooms) and the *Hôtels Beaurivage* (pens. 50-70 pias.), *Victoria*, and *Bagdad*. — On the beach, 1½ M. to the N.E., is the new château of the Khedive's mother (no admission; tramway-station, see p. 23).

4. Mareotis District and Abuṣîr.

An excursion to the Mareotis district, interesting both for its scenery and history, is recommended, especially in Feb. and March, when the desert flora is seen at its best. With an early start, we may accomplish the whole excursion, including a visit to the ruins of Abuṣîr, in one day. We proceed by Electric Railway from the Place Méhémet Ali (p. 13) to *Wardiân*, whither the donkeys should be sent in advance to meet us. We then take the Maryût Railway (from Wardiân to Amide), a private line belonging to the Khedive, as far as (2 hrs.) *Behîg* (fares 22, 11 pias.). [This line is traversed by one train daily in each direction; two between Wardiân and Behîg.] The ride from Behîg to *Abuṣîr*, including a short stay, takes 4 hrs. The visitor must be furnished with provisions and also, if he intends to stay overnight, with a tent.

History. To the S. of the narrow strip of sand on which Alexandria stands there has lain from time immemorial a large sheet of inland water, named by the ancients *Lake Mareotis* or *Mareia* (Arab. *Beheiret Maryût*). The lake lies 8 ft. below the level of the sea and was connected with the Nile by navigable channels through which the products of Egypt were brought to Alexandria. In the lake lay eight islands, covered with luxurious country-houses; its banks were exuberantly fertile, and its wines are celebrated by Horace and Virgil. In the Middle Ages the lake dried up. During the siege of Alexandria in 1801 the English cut through the dunes at Abukîr. The sea at once rushed in, destroying 150 villages, and it still covers about 70,000 acres, although Mohammed Ali (p. 13) spared no cost to win back the land for cultivation. The present Khedive is also doing his utmost by a carefully planned system of agriculture to improve the arable coast-plain, which extends on the W. into the Libyan Desert. The district is mainly inhabited by Beduins, who raise cattle and live partly in small villages and partly in tents. Among the grain-crops, barley flourishes with especial success; vineyards and orchards have also been again planted.

Electric railway to *Wardiân*, see p. 22. — The line runs along the N. bank of Lake Mareotis, with the houses of *Meks* (p. 22) to the right. The first station is *Mex Jonction*, with the large factory of the Egyptian Salt & Soda Company. — The train now runs to the S. along an embankment through the lake, then turns to the W., and traverses cultivated land. — 4½ M. *Mergheb*, a small Beduin settlement; 8 M. *'Abd el-Ḳader;* 10½ M. *Amria*, with pretty gardens and a villa of the Khedive; 12½ M. *Second Mariout*, with vineyards. Farther on we pass alternately through cultivated land and desert. 18½ M. *Hawarieh*. — 25 **M. Behîg.**

We here leave the railway and ride from the station in a N. direction to the prettily situated village of *Behîg* and thence across deserts and fields to (1½ hr.) ***Abuṣîr,** the ruins of the ancient *Taposiris Magna*. The remains of the ancient town, which lay on the plain, are very scanty. The Egyptian Temple, however, situated

on a limestone ridge rising from the seashore, is in good preservation as far as its enclosing walls are concerned. To judge from the Greek name of the place, it was probably dedicated to Osiris. The sanctuary lay from E. to W. and was entered by a handsome pylon, which, like the rest of the walls, is built of blocks of limestone. In the interior of each of the two towers is an ancient stairway; from the top we enjoy a magnificent *View of the blue sea, the rocky heights on the shore, the desert, and the fertile land in the distance. The pylon is adjoined by the temple, which was surrounded by lofty walls and had a length of 295 ft. The rooms in the interior are destroyed. — A few minutes to the N. of the temple lie the ruins of a *Tower*, probably a lighthouse of the Roman period. The rocks in the neighbourhood contain many quarries and Roman tombs, as well as an ancient bath. A visit may be paid to the last, which has been recently excavated. Several houses and a place of burial with mummies of birds have also been cleared of rubbish by Dr. Breccia (key kept by the coast-guard).

About 2 hrs. to the S.E. of the station of Behîg, and midway between Alexandria and the Wâdi Natrûn in the Mareotis Desert, lie the extensive ruins of the **City of St. Menas**, generally known as *Karm Abûm* or *Bumna* (*i.e.* Karm Abu Mena). The spot may be reached by horse or camel. St. Menas, who was looked upon as a kind of patron-saint of the Libyan Desert, was buried here, and in Christian times his tomb was a favourite place of pilgrimage, whence the pilgrims carried away clay flasks filled with its wonder-working water. The site was re-discovered in 1905, and successful excavations are now being made here by Herr Carl Maria Kaufmann, of Frankfort.

The great *Basilica of Arcadius*, the building of which was begun by that emperor (395-408) and completed by the Patriarch Timothy, forms the central point of the ancient city, the streets and houses of which are ruined. The church, which is orientated with great exactitude, is built on the early-Christian cruciform plan. The transept, supported by 24 columns, is 163 ft. in length, and terminates in two apses; the nave and aisles were 186 ft. in length and were supported by 57 columns. To the E. of the transept is the main apse or chancel, 32 ft. in width. In the centre of the transept stand four columns, formerly bearing a canopy and probably marking the site of the altar. Access is obtained from the apse into some vaulted tomb-chambers. The chief entrance (Atrium), consisting of three portals, is in the S. aisle, and there are other two entrances at the beginning of the N aisle and in the N. transept. A number of other rooms, subterranean tomb-chambers, corridors, and cellars adjoin the aisles. — At the W. end of the basilica stands a tower-like building, the apse of the original *Burial Church of St. Menas*. This consists of a basilica, 124 ft. long and 73 ft. broad, with nave and aisles each terminating in an apse. The whole is built over an extensive crypt lying 26 ft. below and reached by two broad flights of marble steps. — Close by the Burial Church is an octagonal *Baptistery*. — On the outer circumference of the town stands another *Basilica*, with apse, prothesis, diaconicum (sacristy), and numerous other chambers, including an elegant baptistery with a font sunk in the floor. — In various quarters of the town are several potteries and kilns, in which the clay flasks for pilgrims (comp. p. 19) were made. Among the other profane buildings are some cisterns and an early-Christian hospice (with baths).

From Behîg the line runs on viâ *Gherbaneyat*, *Hammam*, and *Rouessâte* to (2 hrs.) *Amide*. From Amide it is to be prolonged along the coast to the seaport of *Mersa Matruh*.

5. Excursion to Abuḳîr and Rosetta.

Railway to (44½ M.) *Roseita* (fares 34 or 17 pias.). The direct train, starting in the morning, takes 2 hrs.; the afternoon train, starting from Sîdi Gâber (electric tramway to this point, see pp. 22, 23) takes 4 hrs. and involves a change of carriage at Mamûra. — Railway to (15 M.) *Abuḳîr* in 37 minutes (fares 4 or 3 pias.; there and back 6 or 4 pias.). There are seven trains daily, starting from Sîdi Gâber. — Those who wish to combine Abuḳîr and Rosetta in one excursion require two days and should spend the night at Rosetta.

As far as *Sîdi Gâber* (see p. 23) the train runs parallel with the railway to Cairo (p. 27), which then diverges to the right, while our line follows a N.E. direction. Stations: *Zahrîyeh*, *Sûk*, *Gabrial*, and *Ramleh* (see p. 23; the station lies ½ M. to the E. of the town). The line crosses the desert. 10 M. *El-Mandara*, the ancient *Taposiris Parva;* 10½ M. *Montaza*, with a viceregal château. The train now skirts the edge of the fertile region. — 12½ M. *Mamûra*, the junction for Abuḳîr and Rosetta (see below).

15 M. **Abuḳir** *(Santi's Admiral Nelson Hotel)*, an insignificant village with a shallow harbour, has lately become a fashionable summer-resort, and contains the villas of many rich Alexandrians. It is famous for the naval battle of Aug. 1st, 1798, in which the British fleet under Nelson signally defeated the French, destroying thirteen of their seventeen vessels. On July 25th, 1799, Bonaparte repulsed the Turkish army here; and on March 8th, 1801, Sir Ralph Abercromby defeated the remnants of the French army, and compelled the evacuation of Egypt.

Abuḳîr is probably the ancient *Bukiris*. — In the vicinity lay the ancient city of **Canopus**, a favourite resort of the Alexandrians, who there celebrated the wildest orgies. The resemblance of the name to that of Canobus, the helmsman of Menelaus, gave rise to the Greek tradition that that pilot was interred here. There are extensive ruins, with remains of sculptures. About 1 M. to the W. of Abuḳîr, halfway to Kharâba, on an estate belonging to Prince 'Omar Ṭusûn, there has recently been brought to light a large Roman *Temple of Serapis*, probably the famous sanctuary of this god at Canopus, which was visited by many pilgrims in search of health. The fine fluted granite columns are 25-30 ft. in length. The best mosaics found here are now in the Museum at Alexandria (p. 21).

On the shore of the semicircular bay of Abuḳîr are several small forts, and on the promontory rises a lighthouse. Beyond Mamûra (see above) the Rosetta train traverses the narrow neck of land between *Lake Edku* (area ca. 104 sq. M.) on the right and the Mediterranean on the left. — 18 M. *Et-Tarh;* 22 M. *El-Ma'adîyeh*, near the former Canopic mouth of the Nile; 29 M. *Edku*, a village situated on a sand-hill to the right; 36½ M. *Bussili*.

44½ M. **Rosetta** *(Hôtel Royal)*, Arabic *Rashîd* (a Coptic name), with 14,300 inhab., almost exclusively natives, lies at the mouth of the Rosetta arm of the Nile *(Far' el-Gharbi)*, the ancient Bolbitinic arm (p. xlix). During the Middle Ages and in more recent times its commercial prosperity was considerable, until the construction of the Maḥmûdîyeh Canal (p. 13) diverted its trade to Alexandria. The town is very dilapidated, but its tall old houses give it a very

picturesque air. Numerous columns from edifices of the heathen and Christian periods, some of them of granite and some of marble, are seen lying about, and a number of others are built into the houses. The spacious *Mosque of Sakhlûn* is also embellished with many ancient columns. — The hill of *Abu Mandûr*, to the S. of the town, which commands a fine view, is supposed by some topographers to have been the site of the ancient *Bolbitine*, but it is more likely that this lay to the N. of Rosetta. — The fortifications to the N. of the town are not shown except by permission of the commandant. The famous *Rosetta Stone* (pp. cii, 19) was discovered in Fort St. Julien.

From Rosetta to *Damietta* viâ the *Lake of Burlus*, see p. 172.

From Rosetta the train returns to Bussili (see p. 26) and then runs to the S.E. to (44 M.) *Edfina*, on the Rosetta arm of the Nile. Hence a light railway runs viâ 'Aṭfeh to Damanhûr (see p. 28).

3. From Alexandria to Cairo.

129 M. Railway (comp. p. xvi). Express train in 3¼, ordinary train in 6-7 hrs. (fares 87½, 44 pias.). — Travellers should engage the commissionnaire of the hotel or an agent of Cook, Clark, or the Hamburg American Line (comp. p. 7) to assist in booking their luggage. — The Alexandria and Cairo line, the first railway constructed in the East, was made under Sa'îd Pasha in 1855.

The railway, leaving the prison on the right, crosses the Farkha Canal (p. 18) and soon comes into sight of *Lake Mareotis (Beḥeiret Maryût)*, the water of which washes the railway-embankment (p. 24) at places during the period of the inundation. Beyond *Ḥadra* (p. 22) and *Sîdi Gâber* (first stop of the express; p. 23) our line diverges to the right from that to Rosetta (p. 26). We cross the *Maḥmûdîyeh Canal* (p. 9) by a drawbridge, and the triangular sails of the boats which appear above its banks enable the eye to follow it for quite a distance. The first cotton-fields now appear to the left. — 16 M. *Kafr ed-Dawâr*.

A light railway diverging here (three trains daily) serves a number of villages on the W. margin of the Delta, and rejoins the main line at Damanhûr (see below).

Cotton, clover, and sorghum fields are now seen on both sides. Several unimportant Arab villages are next seen, with the clay-built grey houses, crowned by cupolas, which are so characteristic a feature of the whole Delta landscape. — 28 M. *Abu Hommos*.

38½ M. **Damanhûr**, the second station at which the express stops (reached in 1 hr.), with 22,100 inhab., was the ancient Egyptian *Timē-en-Hōr* (city of Horus) and the Roman *Hermopolis Parva*. It is now the capital of the province of *Beḥeireh*, which extends from the Rosetta arm of the Nile to the Libyan desert. The town lies on an eminence, with the towers of a church rising from among its houses. Close by are seen several mills for the separation of the cotton from the seeds. The Arabian cemetery lies close to the railway.

FROM DAMANHÛR TO MEḤALLET RÛḤ, 46 M., railway in 2¼ hrs. (fares 36, 18 pias.). — Beyond *Sanhûr* and *Rahmâniyeh* the train crosses the Rosetta arm of the Nile. — 13 M. **Desûḳ**, a town with ca. 7000 inhab., on the right bank of the Rosetta arm. A large fair (mûlid) is held here in Aug. in honour of the local saint, Seiyid Ibrâhîm ed-Desûḳi, the founder of an order of dervishes. — Farther on we cross several canals. At *Kalîn (Kalline)* diverges the branch-line for Shirbîn (p. 170). — Several small stations. — 46 M. *Meḥallet Rûḥ* lies on the railway from Ṭanṭa to Manṣûra (p. 169).

Damanhûr is also the starting-point of several LIGHT RAILWAYS: 1. To *Teh el-Bârûd* (see below) viâ *Delingat* and *Tod* (which are also connected by another line). — 2. To *Teh el-Bârûd* viâ Shubrakhit or *Shibrikhît* (*Hôt. du Nil*, kept by a Greek; 2746 inhab.), on the Rosetta arm of the Nile (branch to *Miniet Salâmeh* and *Shandîd*, see below). — 3. To *Edfina* (see p. 27) viâ *Zarḳûn* and *'Aṭfeh*. At 'Aṭfeh the *Maḥmûdiyeh Canal* (pp. 9, 13) diverges from the Nile; and on it barges and small steamers maintain communication with Alexandria. The machines which here impel the waters of the Nile towards Alexandria are very striking. — 4. To *Kafr ed-Dawâr*, see p. 27.

From Shubrakhît (see above) we may visit the ruins of *Ṣâ el-Hagar* (Saïs, p. 29) by boat or on donkey-back in 1-1½ hr. In the latter case we cross the Rosetta arm and follow the E. bank.

48 M. *Ṣaft el-Melûk*. About 3 M. to the S.E., near the modern *Nebîreh (Nebeirah)*, on the ancient Canopic arm of the Nile, lie the ruins of *Naucratis*, a Greek commercial city, founded by Amasis. The ruins do not repay a visit.

53½ M. *Teh el-Bârûd* is a village with a large mound of ruins. None of the express-trains stop here.

FROM TEH EL-BÂRÛD TO CAIRO, 76 M., branch-railway along the W. margin of the Nile delta in 3¼ hrs. (three trains daily). — 9½ M. *Kôm el-Hamddah*; 15 M. *Wâḳed*. To the right extends the Libyan Desert. Beyond (20½ M.) *Teiriyeh* the train skirts the *Khaṭâṭbeh Canal*, which diverges from the Rosetta arm. 32 M. *Kafr Dâûd*, a large village with 3000 inhabitants. — From (40 M.) *Khaṭâṭbeh* a private railway of the Egyptian Salt & Soda Co. leads to (3 hrs.) *Bir Hooker*, on the E. edge of the *Wâdi Naṭrûn*, the best starting-point for a visit to the interesting Coptic convents of the Natron valley. — 47 M. *Wardân*, a large village with 5000 inhabitants. The next stations are *Kattâ*, *El-Manâshi* (p. 117), and *Usîm* (Oussime), the ancient *Letopolis*. — Beyond (74 M.) *Embâbeh* we cross the Nile to (76 M.) *Cairo* (see p. 75).

LIGHT RAILWAYS run from Teh el-Bârûd to *Damanhûr* viâ *Delingat* or *Shubrakhît* (see above) and to *Kafr 'Awâneh* viâ *Shandîd* (see above).

The line skirts an irrigation-canal of considerable size, an offshoot of the Khaṭâṭbeh Canal (see above), from which numerous streamlets radiate. The fellahin may be observed raising water from the canals by means of archimedean screws or by large wheels (sâḳyeh) hung with buckets or scoops (comp. p. liv). The cultivated land becomes richer, and we pass villages with wretched mud-hovels and groups of trees. Beyond (61 M.) *Taufîḳîyeh* the train crosses the Khaṭâṭbeh Canal and an iron bridge over the Rosetta arm of the Nile (fine view to the left), and reaches —

64 M. **Kafr ez-Zaiyât.** The town, which carries on a busy trade in grain, cotton, and other products, lies on the right bank of the river, and contains large cotton-warehouses and mills for the separation of the cotton from the seeds.

A LIGHT RAILWAY, to the N. of the main line, runs from Kafr ez-Zaiyât to Ṭanṭa viâ *Bermâ* (9000 inhab.; p. 29).

We cross several canals, enlivened by the passage of numerous ships. In 2 hrs. after leaving Alexandria the express reaches —

75 M. **Ṭanṭa.** — **Hotels.** Hôt. Khédivial; Hôt. d'Orient; Hôt. des Pyramides; Hôt. Royal (rooms alone at these three). The hotels send dragomans to meet the trains. — *Restaurants Khédivial*, *Abbas*, and *des Pyramides*.

Consular Agents. British, *Mr. Jos. Inglis;* German, *Mr. R. S. Dahan;* French, *Mr. Arcache;* Russian, *Mr. I. Awadallah.* — Agencies of the *Crédit Lyonnais*, *Anglo-Egyptian Bank*, *National Bank of Egypt*, and *Bank of Egypt*.

Ṭanṭa, on the Ḳaṣed Canal, the thriving capital of the province of *Gharbîyeh*, which lies between the Rosetta and Damietta arms of the Nile, with a population estimated at 60,000, possesses large public buildings, churches, bazaars, a prison, and an extensive palace of the Khedive.

The *Mosque of the Seiyid Aḥmed el-Bedawi*, the most popular saint in Egypt, who was born in the 12th cent. at Fez and settled at Ṭanṭa after a pilgrimage to Mecca (p. lxvii), is a handsome modern building with an unfinished dome. The court contains the basin for ablutions. Europeans are often denied access to the interior. The catafalque of the saint is covered with red velvet adorned with embroidery, and is enclosed by a handsome bronze railing. One large and two small schools (medreseh) are connected with the mosque. The sebîl, or tank, with the small school above it, in the space adjoining the mosque, is older.

The great annual Fair of Ṭanṭa in celebration of the nativity (mûlid) of the Seiyid Aḥmed (see above) is now held at the beginning of July and attracts crowds of visitors.

From Ṭanṭa to *Meḥallet Rûḥ*, *Manṣûra*, and *Damietta*, see p. 169.

A branch-line runs from Ṭanṭa to the S. viâ (26 M.) *Menûf*, the central point of the *Menûfîyeh*, one of the most fertile regions in the Delta, to (39½ M.) *Ashmûn*.

Ṭanṭa is also the starting-point of several Light Railways: — 1. Viâ *Bermâ* (p. 28) and *Basyûn Regulateur* to *Shîn (Chine)*, and thence to *Meḥalla-Kebir* (*Meḥalleh el-Kobra;* p. 169). [From Basyûn Regulateur a branch-line runs to *Basyûn* (9000 inhab.) and *Ṣâ el-Ḥagar* (see below).] — 2. Viâ *Ḳoṭûr* to *Meḥalla-Kebir* (p. 169). — 3. To *Kafr ez-Zaiyât* (see p. 28).

About 1½ M. to the N. of *Ṣâ el-Ḥagar* (see above; accommodation at the "Omdeh's") lie the ruins of *Saïs*, the residence of Psammetikh and the kings of the 26th Dynasty and the headquarters of the cult of Neith. A visit to them can hardly be recommended even for the specialist.

The run from Ṭanṭa to Cairo takes the express 1½ hr. The next station is *Defra*. The train now crosses the Ḳaṣed Canal. Beyond (87 M.) *Birket es-Sab'a* (branch-line to Zifteh, see p. 169) we cross the *Baḥr Shibîn*, the ancient Sebennytic arm of the Nile. A number of cotton-cleaning mills afford an indication of the wealth of the country. Beyond *Kuesna*, near Benha, on the Damietta arm of the Nile, is a large viceregal palace, where 'Abbâs I. died in 1854 (probably by violence). — The train crosses the Damietta branch of the Nile by a large iron bridge.

101 M. **Benha** (railway to Zaḳâzîḳ and the Suez Canal, see p. 176), or *Benha'l-'Asal*, *i.e.* 'Benha of the honey', on the Damietta

branch of the Nile, is the capital of the province of Ḳalyûbîyeh and contains (1897) 12.472 inhabitants. It is famous for its blood-oranges and mandarins, which are much esteemed at Cairo. Excellent grapes are also produced here. A considerable market is held here on Mon., on a space to the left of the railway.

To the N.E. of Benha, not far from the town and to the left of the railway, are the insignificant ruins of the ancient *Athribis*, now named *Kôm el-Atrîb* and *Atrîb* or *Etrîb*. — A short branch-line (trains daily) leads to (7½ M.) *Mit Berah*, on the left bank of the Damietta arm, and a light railway runs to *Manṣûra* and the *Barrage du Nil* (see p. 169).

Immediately after leaving Benha the train crosses the large Taufiḳîyeh Canal. Near (109 M.) *Ṭûkh* (light railway to Beltân and Shibîn, see p. 166) the mountains enclosing the Nile valley become visible in the distance. — 113 M. *Kaha.*

120½ M. **Kalyûb** *(Calioub)* is the junction of branch-lines to *Zaḳâzîḳ* (p. 166) and the (5½ M.) *Barrage du Nil* (p. 117). The outlines of the pyramids then begin to loom in the distance on the right. The track crosses the Sharḳâwîyeh Canal.

The Libyan chain becomes more distinctly visible, and we also observe the Moḳaṭṭam range with the citadel, and the mosque of Mohammed Ali with its slender minarets. The scenery now becomes more pleasing. Gardens and villas come in sight. To the left lie the site of the ruins of Heliopolis (the obelisk of which is not seen from the railway), Maṭarîyeh with its sycamores, Ḳubbeh, the residence of the Khedive, and the suburb of ʿAbbâsîyeh, while on the right we perceive the long avenue leading to Shubra (p. 115).

129 M. **Cairo** (principal station; see below).

4. Cairo.

Plan of Cairo. The European names of the streets used formerly to be written up in French only, so far as they were written up at all; but since the British occupation the Arabic names have been used, transliterated on a careless and inexact system (p. clx). Our plan follows this transliteration in general, correcting, however, the more obvious defects (*e.g.* the English '*ee*' is represented, as in the text, by '*î*'). Some of the French names have been retained.

a. Railway Stations. Hotels and Pensions. Restaurants and Cafés.

Railway Stations. 1. Principal Station (Pl. B, 1), to the N.W. of the town, beyond the Ismâʿîliyeh Canal, for *Alexandria*, *Ismâʿîliya*, *Port Saʿîd*, *Suez*, the whole of the *Delta*, and *Upper Egypt*. — 2. Pont Lîmûn Station (Pl. B, 1), for *ʿAbbâsîyeh*, *Kubbeh*, *Ez-Zeitûn*, *Maṭarîyeh (Heliopolis)*, and *El-Merg*. — 3. Bâb el-Lûḳ Station (Pl. B, 5), for Ḥelwân. — The hotel-commissionnaires, with their omnibuses, and representatives of the tourist-agents await the arrival of the fast trains and take charge of luggage. Small baggage may also be entrusted to the Arab porters with numbered metal tickets on their arms (fee for each article 5 mill.), who will conduct

LE CAIRE
(MAṢR EL-ḲÂHIRA)

1 : 12.300

100 50 0 100 200 300 Metres

100 50 0 100 200 300 Yards

Abréviations :
D. Derb, H. Hara, M. Mosquée
S. Souk, Sh. Sharia
Tramways

GÉZIRET BEDRAN
Station de Zabtiyeh
Gare centrale (Alexandrie, Suez, Haute Égypte)
Gare Pont-Limoun
Midân Bâbel Hadâd
College des Jésuites Église
Sharia Abbas Basha
Sharia Habib Schalab
Sharia el-Faggala
Route de Faggala
Bâb el-Faggala
Bâb esh-Sharîyeh
Midân Mosquée ez-Zâhir (Caserne)
Sharia ez-Zâhir
Sharia es-Sayâriq
Mosquée el-Ḥâkim
Bâb en-Naṣr
Cimetière mahométan
Tombeau de Burckhardt
Cheikh Galâl
Bourg ez-Zefer
Moulins à vent
Bâb el-Fotouh
Musée arabe
Maisons
Gellal
Midân Kantaret ed-Dikkeh
Sharia el-Kobeleh
Sharia el-Wagh el-Birket
Sharia el-Manâi
Sharia el-Ghaineh
Midân Bourse
Shepheards Hotel
Hôtel Continental
Hôtel d'Angleterre
Victoria Hospital
Etablt des Eaux
Kantaret Abou-Leilch
Boulevard Halim
Télégr. égypt.
Immeuble Halim
Théâtre
Crédit Lyonnais
Tribunaux mixtes
Poste
Pl de l'Opéra
Sharia l'Opéra
Banque Ottomane
Eastern Telegr.
Bank of Egypt
Banque anglo-égypt.
Nat. Bank of Egypt
Villa Victoria
Head Quarters
Cons. gén. de France
Cons. gén. d'Italie
Cons. gén. de Russie
Savoy Hotel
Institut archéol. français
Musée égyptien
Palais de la Reine Mère
Palais EL-ALI
Midân Souleimân Bâsha
Midân Mariette Bâsha
Midân Ismaïliyeh
Casernes
Palais Ismaïliyeh
Midân el-Hamu
Hôtel Semiramis
Ministères des Travaux publ. et de la Guerre
Palais Chérif Bâsha
Minist. d. l. Justice et d. Aff. Etrang.
Minist. des Finances et de l'Intérieur
Société khéd. de Géographie
Brit. Cons. General
Palais
Palais Abdîn (khédivial)
Caserne d'Abdîn
Midân Abdîn
Palais Chérif d'Ali Bâsha
Gouvernorat Police Pl. Bâb el-Khalk
Tribunal indigène et Prisons
Bibl. khéd. & Mus. arabe
Mosquée el-Mouayad
Bâb Zouwêleh
Hôsh Sharkawiyeh
Midân el-Hilmiyeh
EL-HILMIYEH
Palais Derb el-Gamâmiz (Minist. de l'Instruction)
Tekkiyeh es-Soultân Mahmoud
Mosquée Asoun (Keïsoûn)
Mosquée Ibrâhim Agha (Aksoûnkor)
Karâfet Bâb el-Wezîr
Tombeaux des Khalifes
Cheikh Mouftî (oul-Islâm)
Mosquée el-Bchât
Mosquée el-Azhar (Université)
Khân el-Khalîli
Place Souk el-Kanto
Place Roumeleh
Bâb el-Azab
CITADELLE
Bâb el-Wastâni
Bâb el-Gebel
Puits de Joseph
Bâb el-Ghoraïb
Bâb el-Mahrouk
Bâb el-Wezîr
Bâb el-Mâbeg
Defterkhâneh
Mosquée Souleimân Bâsha
Bâb el-Gedîd
Prisons
Bâb el-Arab el-Isâwi
Poudrière
Tombeaux des Mamelouks
Cimetière mahométan
Mosquée Rifaïyeh
Mosquée Soultân Hasan
Mosquée Emir Akhor
Mosquée Ibn Touloun
Bâb Ibn Touloun
Bâb es-Saadeh
Bâb el-Gabbâseh
Bâb el-Karâfeh
Birket el-Fil
Birket el-Ezbekiyeh
Bawâleh
Station de Seiyideh Zeinab
Mosquée & Place Seiyideh Zeinab
Bâb Seiyideh Zeinab
Ecole Moubtadian
Ecole
KASR EL-AINI
Hôpital et École de Médecine
Pl. Medresel et-Tebb
Medresel el-Tebb
Masr el-Atika (Vieux Caire)
Hélouân-les-Bains
Imâm Châfeï
QUARTIER EZBEKIYEH
QUARTIER ROSETTI
QUARTIER ISMAÏLIYEH
QUARTIER KASR EN-NÎL
QUARTIER DOUBARA
QUARTIER KASR ED-DOUBARA
QUARTIER KASR EL-AINI
ÎLE GÉZIRET RÔDA
Canal Ismaïliyeh
Petit bras du Nil
Débarcadères des Bateaux à vapeur
Abbâsiyeh
Choubrah
El-Matarîyeh, el-Merg
Bâb Houseiniyeh

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the traveller to the hotel-omnibus or procure a cab for him (tariff, see p. 34). Heavy luggage is sent on to the hotel in special vehicles.

Hotels. The leading hotels at Cairo are excellent, and even those of the second class are well fitted up, nearly all having electric light, baths, elevators, etc.; children and servants pay half-price (comp. p. xvii). As all the hotels are frequently full, especially in Jan., Feb., and March, it is a wise precaution to telegraph for rooms from Alexandria or Port Sa'îd.

In the Interior of the Town: *Shepheard's Hotel (Pl. B, 3; owned by a company; Swiss manager), Shâria' Kâmel, Ezbekîyeh, with a large terrace overlooking a busy street, with 350 rooms, separate suites for families, restaurant, lift, Anglo-American bar, post & telegraph office, steam-laundry, etc., pens. from 80 pias., patronized by American and English travellers. — *Savoy Hotel (Pl. B, 4; owned by the George Nungovich Co. Ltd.), in the Midân Suleimân Bâsha, a fashionable and luxurious house, with 200 rooms, baths, and a good restaurant, frequented by British officers and officials, pens. 90-120 pias. — *Hôtel Semiramis (Pl. A, 5), a large and luxurious new house (owned by the Swiss firm of Bucher-Durrer), on the Nile, near the great Nile bridge, Kasr ed-Dubara, with 300 rooms, separate suites for families, baths, lifts, roof-garden with a splendid view of Cairo and the Pyramids, large garden, lawn-tennis courts, bar, post-office, etc., pens. from 90 pias. — *Hôtel Continental (Pl. B, C, 3; owned by same company as the Savoy), in the Place de l'Opéra, opposite the Ezbekîyeh Garden, with terrace, 300 rooms (lately refitted), and restaurant, pens. 80 pias. — *Hôtel d'Angleterre (Pl. B, 3; same owner as the Savoy), Shâria' el-Maghrabi, with 100 rooms, terrace, garden, Anglo-American bar, etc.; pens. in Jan.-March 70-80, other seasons 60-70 pias. — *National Hotel (Pl. B, 3), at the corner of the Shâria' Suleimân Bâsha and Shâria' Deir el-Banât, with 350 rooms, elevator, and steam-heating, pens. ca. 50 pias. — Eden Palace Hotel (Pl. C, 3), Shâria' el-Genaineh, with 145 rooms, lift, and steam-heating, frequented by British and American travellers, pens. from ca. 50 pias. — *Private Hôtel Villa Victoria (Pl. B, 3), Shâria' Shawarbi Bâsha 13, a quiet house pleasantly situated near the Place de l'Opéra, with 50 rooms and garden. pens. Dec.-March 60-70, April-Nov. 50-60 pias. — Hôtel Impérial, Shâria' Suleimân Bâsha, near the Midân Ismâ'îlîych (Pl. A, 4), well spoken of, pens 50 pias. — Hôtel Métropole, Ḥâret Zogheb, nearly opposite the W. end of the Shâria' Manâkh (Pl. B, 3), with 70 rooms, well spoken of, pens. 50-60 pias. — Hôtel des Voyageurs, Shâria' Wagh el-Birket (Pl. B, C, 2), pens. 44 pias., patronized by French travellers; good cuisine. — Hôtel Royal (Pl. C, 2), Shâria' Wagh el-Birket, beside the Ezbekîyeh Garden, patronized by French travellers, pens. 60 pias. — New Khedivial Hotel (Pl. B, 2), Shâria' Nûbar Bâsha, pens. 50 pias. — Hôtel de Londres, opposite Shepheard's, pens. 40 pias. — There are numerous other hotels of inferior quality.

On the Gezireh Island in the Nile (p. 74). *Ghezireh Palace Hotel (same proprietors as Shepheard's), in the former viceregal palace (p. 75) to the W. of the town, a huge and sumptuously fitted up house, with accommodation for 350-400 guests, electric light, lifts, ball-room and theatre, large gardens, telegraph-office, lawn-tennis courts, and casino (daily concerts); open from Dec. to April, pens. from 80 pias. (electric omnibus from the railway-station in 8 min., motor-car to Shepheard's Hotel every ½ hr.).

Near the Pyramids of Gîzeh: *Mena House Hotel (Nungovich Co.; manager, Herr Klingler), an extensive establishment, with 180 rooms, swimming and other baths, stables, riding-track, carriages, sand-carts, dog-carts, and cycles for hire, lawn-tennis courts, library of 600 English books, etc., open from Nov. 1st to May 15th and recommended to invalids (p. xx; English physician in residence); pens. 50-100 pias. The restaurant (déj. 20-25 pias., D. at 7.30 p.m. 30-35 pias.) is also open to non-residents; for the baths, comp. p. 35. Adjoining the hotel is an English Church (chaplain, *Rev. Mr. Biddulph*).

Pensions. *English Pension*, Shâria' el-Genaineh 8, well spoken of; *Wesley House*, Shâria' el-Madahegh 33; *Rossmore House* (Miss Frizell), Shâria' el-Madabegh 11, pens. from 10 fr.; *Carlton House*, Midân Ismâ'îlîyeh; *Pens. Sima*, Shâria' el-Maghrabi 5 (Pl. B, 3); *Mme. König*, Shâria' 'Abdîn 46, pens. 8 fr.;

Pens. Tewfik (M. Tonti), Shâriaʿ el-Maghrabi 27; *Pens. Nationale*, Shâriaʿ Kaṣr en-Nîl 12, small. Ladies travelling alone may obtain accommodation from the (German) Sisters of San Carlo Borromeo, near the Bâb el-Lûḳ Station (Pl. B, 5).

Private Apartments (mostly unfurnished) are seldom to be obtained for a shorter period than six months. Information as to rooms may be obtained at the chief shops or from agents whose addresses may be best learned at the consulates. A sunny aspect should be chosen in winter, and a detailed written contract invariably drawn up. A bargain as to food may be made with some neighbouring restaurant; for only those conversant with the language should attempt to keep house for themselves with native servants.

Restaurants. *Flasch*, in the garden of the Ezbekîyeh; *New Bar*, *Mahroussa Bar*, *Café Khédivial*, all in the Place de l'Opéra; *Splendid Bar*, Shâriaʿ Kâmel; *Continental Bar*, at the Hôtel Continental (p. 31); *Sphinx Bar*, Shâriaʿ Bûlâḳ, in the Halim Building; *St. James's Bar*, Shâriaʿ el-Maghrabi 26; *Café Kovats*, Shâriaʿ Wagh el-Birket 42, good Austrian cuisine.

Beer (Munich and Austrian beer). *Teutonia (Flasch)*, Shâriaʿ Bâb el-Bahri; *Kemmler*, Shâriaʿ ʿAtabeh el-Kbadra, behind the Crédit Lyonnais; *Bavaria (Schüller)*, Mîdân Kantaret ed-Dikkeh, near Shepheard's Hotel (also a good restaurant; déj. 12, D. 15 pias.); *Eberl-Bräu*, Shâriaʿ el-Mahdi.

Cafés in the European style abound in and near the Ezbekîyeh. Beer and other beverages are obtained at these establishments. None of them are suitable for ladies. — Cafés Concerts (for gentlemen only): *Café Egyptien*, opposite Shepheard's Hotel, with female orchestra; *Eldorado*, in the E. part of the Shâriaʿ Wagh el-Birket, under the colonnades. — The multitudinous Arabian Cafés (p. xxv) are small and dirty, and hardly worth visiting. Coffee in the Arabian style is easily obtained elsewhere. — Bodegas. In the *Hôtel Royal* (p. 31); *New Bodega*, opposite Cook's Agency, with good cuisine; *Opera Bar*, Place de l'Opéra; *Le Petit Maxim* (American bar), Shâriaʿ el-Manâkh. — Confectioners. *Gyss*, Place de l'Opéra; *Lehrenkrauss*, Shâriaʿ Kaṣr en-Nîl; *Sault (Mathieu)*, Shâriaʿ el-Manâkh. — Bakers. *Kienzle & Simonds*, in the Taufikîyeh; *Lehrenkrauss*, Shâriaʿ ʿAbdîn.

b. Consuls. Police. Banks. Post & Telegraph Offices. Tourist Agents.

Consulates (comp. p. xix). British, *Sir Eldon Gorst*, consul-general and plenipotentiary, Shâriaʿ el-Walda 3, Kaṣr ed-Dubara (Pl. A, 5); *Mr. A. D. Alban*, consul, Shâriaʿ Suleimân Bâsha. The new consular building in the Shâriaʿ Gâmiaʿ esh-Sherkes (Pl. B, 4) is to be ready in 1908. — United States, *Mr. Iddings*, consul-general, Shâriaʿ Shawarbi Bâsha 5; *Mr. Morrison*, vice-consul, Shâriaʿ Gâmiaʿ esh-Sherkes. — Austrian, *Count Kožiebrodzky*, consul-general and envoy extraordinary, Shâriaʿ Gâmiaʿ esh-Sherkes 5; *Herr Hann von Hannenheim*, consul, Shâriaʿ Wahûr el-Maiyeh. — Belgian, *Baron de Gaiffier d'Hestroy*, consul-general, Shâriaʿ el-Keniseh el-Gedîdeh 6 (Pl. B, 4); *M. Eid*, consul, Shâriaʿ Gâmiaʿ esh-Sherkes. — Danish, *Count Zogheb*, consul-general, Shâriaʿ Kaṣr en-Nîl (Pl. B, 4). — Dutch, *Hr. Van der Does de Willebois*, consul-general, Kaṣr ed-Dubara (Pl. A, 5); *Hr. A. Preyer*, consul, Shâriaʿ Gamiaʿ esh-Sherkes. — French, *M. A. Klobukowsky*, consul-general, Shâriaʿ el-Madabegh 26 (Pl. B, 3, 4); *M. de Reffye*, consul, Midân Ismâʿîlîyeh (Pl. A, 4, 5). — German, *Count Bernstorff*, consul-general and envoy extraordinary, Shâriaʿ el-Hawiyati 18 (Pl. B, 4, 5); *Herr Gumprecht*, consul, Shâriaʿ el-Maghrabi 17. — Greek, *M. E. Philon*, diplomatic agent, Shâriaʿ Kantaret ed-Dikkeh 2. — Italian, *M. Malmusi*, consul-general, Shâriaʿ el-Manâkh 3; *Count Siciliani di Morreale*, consul, Shâriaʿ el-Manâkh 4. — Russian, *M. Smirnow*, consul-general and diplomatic agent, Shâriaʿ Suleimân Bâsha 28 (Pl. B, 3, 4); *M. E. Laroche*, vice-consul, Shâriaʿ Suleimân Bâsha 1. — Spanish, *M. de Ory*, consul-general; *Mr. A. A. Mortimer*, consul, Shâriaʿ el-Maghrabi 16. — Swedish, *Herr Ostberg*, consul-general, Ghezireh Palace Hotel.

The **Police** (*Zabtîyeh*, Pl. D, 4; p. 58), an admirably organized force, consists of about 300 officials, who are very efficient and obliging to strangers.

Complaiuts against the police should be lodged with the complainant's consul.

Bankers (comp. p. xiv). *Crédit Lyonnais* (Pl. C, 3), Shâria' el-Bosṭa (office-hours 9-12 & 3-5); *Bank of Egypt*, Shâria' Kaṣr en-Nîl 17; *Banque Impériale Ottomane* (Pl. B, 3), Shâria' el-Manâkh 19; *Anglo-Egyptian Bank*, Shâria' Kaṣr en-Nîl 29; *Thos. Cook & Son*, Shâria' Kâmel 6; *National Bank*, Shâria' el-Madabegh 24; *Deutsche Orientbank*, Midân Suarez 4; *Banque de Salonique*, Shâria' el-Manâkh 13. — MONEY CHANGERS (comp. p. xv). The necessary small change can always be obtained from the money-changers in the streets or the hotel-portier, or in making purchases in the shops or at the post-office. The coins received should always be carefully scrutinized.

Post Office (Pl. C, 3; p. 47), at the corner of the Shâria' Ṭâhir and the Shâria' el-Baidak, open daily from 7.30 a.m. to 9.30 p.m. The inner office is open from 7.45 a.m. till 9.30 p.m. (with interruptions about 2 p.m. on the days of the arrival of the French special mail, from 2 to 5 p.m. on the days of the English and Austrian mails from Brindisi, and from 6.30 to 9 p.m.; closing-time on Sun., 3 p.m.); for *Registered Letters*, etc., from 8.10 a.m. to 6 p.m. (Sun. from 10 a.m. till noon). Lists of the mails by steamer to Europe, etc., are exhibited daily in the vestibule. The arrival of Registered Letters, etc., is intimated to the addressee by a notice, which must be produced, bearing the stamp of the hotel or the endorsement of a well known resident, when the letters are applied for. There are branch post offices at Shepheard's, the Continental, the Semiramis, and the Ghezireh Palace Hotels. Letter-boxes at all the hotels.

Telegraph Offices. *Eastern Telegraph Co.* (Pl. B, 3; British), corner of the Shâria' 'Imâd ed-Dîn and the Shâria' el-Manâkh. — *Egyptian Telegraph* (Pl. B, 3), Shâria' Bûlâḳ, at the corner of the Shâria' 'Imâd ed-Dîn. — Branch-offices at Shepheard's Hotel, the Crédit Lyonnais, and the Ghezireh Palace Hotel.

Tourist Agents. *Thos. Cook & Son* (Pl. B, 3), Shâria' Kâmel 6, to the N. of Shepheard's Hotel. — *Hamburg-American Line* (formerly Carl Stangen), in the Hôtel Continental *(D. E. Munari)*. — *Frank C. Clark*, near Shepheard's. — *Blattner & Co.*, Shâria' Kaṣr en-Nîl, near the Savoy Hotel. — *Hamburg and Anglo-American Nile Co.*, Shâria' Bûlâḳ 2. — *Express Nile Steamer Co.*, Shâria' el-Maghrabi 19. — *Agence Lubin*, Shâria' Kâmel, in the Ḥalim Building. — *North German Lloyd*, represented by *Otto Sterzing*, Place de l'Opéra 3. — *Austrian Lloyd*, Shâria' el-Maghrabi 24 *(L. Heller)*. — *Navigazione Generale Italiana*, in a side-street off the Place de l'Opéra, adjoining the New Bar. — *Messageries Maritimes*, at Shepheard's Hotel. — *Khedivial Mail Steamship Co.*, Shâria' Zabṭîyeh, near the station. — *Lloyd's Agent*, D. Recs. — Further information, especially as to the departure of steamers, in the notice-frames at Cook's office and in the hotels.

c. Steamers. Tramways. Cabs. Donkeys. Dragomans.

Steamboats of the *Compagnie des Bateaux Omnibus du Ismailia Canal*, starting at the Museum near the Bûlâḳ bridge (Pl. A, 5), ply upstream from Cairo to *Old Cairo* and *Gîzeh* (stopping en route at *Markaz* and *Mudiriyeh*) and downstream to *Bûlâḳ*, *Embâbeh*, and *Rod el-Farag*. Excursions are also made to the *Barrage* (p. 117) and *Sakkâra* (p. 138). — A steamer belonging to the *Tramway Co.* also makes trips on Sun. and Frid. from Rod el-Farag to the *Barrage* (fares 30 or 15 mill.). A special car takes passengers from the Place 'Atabeh el-Khaḍra to the wharf at Rod el-Farag, which is the same as that of the Bateaux Omnibus (electric tramway, No. 5, p. 34). The steamer starts from Rod el-Farag on Frid. at 3 p.m. (on Sun. also at 9 a.m.); from the Barrage on Frid. at 5 p.m. (on Sun. also at 11 a.m.). Refreshments may be had on board. — Steamers to *Upper Egypt*, see p. 197.

Electric Tramways (uniform fare, 1st class 10 mill., 2nd class 5 mill.). The principal point of intersection (Lines 1-5 & 7) is the *Place 'Atabeh el-Khaḍra* (Pl. C, 3), to the S.E. of the Ezbekîyeh. Another important point of intersection (Lines 1, 2, 5, & 8) is the *General Railway Station* (Pl. B, 1; *Bâb el-Ḥadid*). — 1. From the *'Atabeh el-Khaḍra* through the Shâria'

Clot Bey to the *Bâb el-Hadîd*, then through the Shâria' el-Faggâla and Shâria' ed-Dâhir to the *'Abbâsîyeh* (comp. Pl. F, 1; red signs, etc.). — 2. From the *General Railway Station* to the *'Atabeh el-Khadra*, then to the *Rond Point Bâb el-Lûk* (Pl. B, 4) and through the Shâria' ed-Dawâwîn to the *Nasrîyeh* (Pl. B, 5; red and white). — 3. From *Bûlâk* (Khedivial Technical School) along the Nile to the steam-ferry to the Gezîreh Island (see p. 74) and through the Shâria' Abu'l Eileh (Pl. A, 3) and Shâria' Bûlâk to the *Ezbekîyeh* (Pl. C, 3) and *'Atabeh el-Khadra*, then through the Shâria' Mohammed 'Ali (intermediate station *Bâb el-Khalk*. Pl. D, 4; Arabian Museum) to the *Citadel* (Pl. E, F. 6; Midân el-Menshîyeh; green and white). — 4. From the *'Atabeh el-Khadra* through the Shâria' 'Abdul 'Aziz and Shâria' el-Kuhri to the *Kasr en-Nil* (Pl. A, 4; Great Nile Bridge, Museum), then to the left through the Shâria' Kasr el-'Aini to the *Fumm el-Khalig* and Old Cairo (comp. Pl A, 7; steam-ferry to Gîzeh, see p. 100; white). — 5. From the *'Atabeh el-Khadra* to the *General Railway Station*, then through the Shubra Avenue (Pl. B, 1) to *Shubra* (Karakôl; blue), whence a branch-line (blue and white) diverges to the left for *Rod el-Farag*. — 6. From the *Midân ed-Dâhir* (*ez-Zâhir*; Pl. E, 1) towards the S., viâ *Bâb el-Sha'rîyeh*, to the *Bâb el-Khalk* (Pl. D, 4; intermediate station *Muski*), then on through the Shâria' Khelwan to the mosque and square of *Seiyideh Zeinab* (Pl. C, 6) and to *Mawardi* (beyond Pl. B, 7; white). — 7. From the *'Atabeh el-Khadra*, viâ the Bâb el-Kbalk and Seiyideh Zeinab to *Mawardi* (yellow). — 8. From the *Kasr en-Nil* (Pl. A, 4; Museum) along the Ismâ'îlîyeh Canal (intermediate station at the bridge of *Abu'l Eileh*; yellow) to the *General Railway Station*. — To *Gîzeh* and the *Pyramids* (Mena House Hotel), see p. 119.

Omnibuses (5 mill.), see p. xvi.

Cabs (comp. p. xvi), generally good victorias, with two horses, are always abundant in the European quarters and others frequented by strangers. Closed cabs (landaus) are usually to be obtained only on special order and at higher fares. The hirer should make a special bargain for drives of any length or to points not adequately provided for in the tariff. Fares should never be paid until the end of the drive, and the passengers should give no attention to the complaints of the cabman.

Cab Tariff for 1-3 pers. (each pers extra 1 pias.; each piece of luggage beside the driver 1 pias.; night and day rate the same).

1. Per Drive, within a radius of 2 kilomètres (1¼ M.) from the Government Buildings (Pl. D, 4; p. 58); 1 kil. 3 pias., 2 kil. 5 pias. If the cab is dismissed beyond the radius 1 pias. more is charged for each kilomètre or fraction of a kilomètre. A stoppage of 5 min. is allowed free, but longer halts are charged for at the rate of 1 pias. per ¼ hr.
2. By Time (Arab. *Bis-sâ'a*), within the town: *a*. On ordinary days, per hr. or less 8 pias.; each additional ¼ hr. 2 pias. — *b*. On Frid. and Sun.: from 4 to 8 p.m., 10 pias. per hr. — *c*. Per day (8-8) 60 pias.
3. Longer Drives. *Ghezireh Palace Hotel* 5 pias., there and back (including halt of 1 hr) 15 pias.; *Citadel*, *'Abbâsîyeh* (barracks), or *Fumm el-Khalig* (Rôda) 8 & 15 pias. (including halt of 1 hr.); *Old Cairo* 8 & 16 pias. (including halt of 1 hr.); *Tombs of the Caliphs* 10 & 30 pias. (including halt of 3 hrs.); *Matariyeh* (Heliopolis) 20 & 40 pias. (including halt of 2 hrs.); *Pyramids of Gizeh* 50 & 80 pias. (including halt of 3 hrs.).

Bakshish, 5-10 per cent of the fare. — *Complaints*, with the number of the cab and the time, should be lodged at the police-office (p. 32). During the season the demands of the cabmen are often exorbitant, but as a general rule the mere mention of the dreaded police ('karakôl') is sufficient to reduce the drivers to reason.

Donkeys (comp. p. xvii), per short ride in the city 1-2, per hr. 3-4 pias., half-a-day 8-12, for a day's excursion 15-25 pias. They may be found at all the most frequented points. As at Alexandria, donkeys are becoming less and less fashionable in Cairo; but they are still indispensable for those who wish to study Oriental life in the narrow streets of the Arabian quarters, with their bazaars and mosques. For visits to the Tombs of the Caliphs and the Mamelukes, to the view-points on the Mokattam Hills, and similar excursions, donkeys offer this advantage over cabs, that

they can go everywhere, while the bridle-paths are much less dusty than the carriage-roads. The bakshish should be proportionate to the quality of the donkey and the behaviour of the donkey-boy.

Dragomans (comp. p. xxiv). Only travellers who are pressed for time require a cicerone. The best (5-8 fr. per day) are to be had at the hotels, where also a list of the guides licensed by the police may be seen.

Cycles may be hired from *Moring & Co.*, Shâria' Kasr en-Nîl (Mîdân Suarez); *Colosi*, Shâria' ez-Zabtîyeh 11; *Loukaitis & Co.*, Shâria' Bûlâk.

d. Physicians. Chemists. Hospitals. Baths. Hairdressers.

Physicians. English: *Dr. Keatinge* (see below); *Dr. Milton; Dr. Murison* (see below); *Dr. Sandwith; Dr. Phillips; Dr. Tribe; Dr. Madden; Dr. Richards; Dr. Keichline* (Amer.). German: *Dr. Engel-Bey; Dr. Wildt* (see below); *Dr. Kautsky-Bey; Dr. Wermer. Dr. Comanos-Pasha*, a Greek, who has studied in Germany; *Dr. Brossard* (see below; French); *Dr. Heyman* (Hungarian); *Dr. Hess-Bey; Dr. Hegi* (see below; both Swiss); *Dr. Eïd* (Belgian). — Oculists: *Dr. Fischer*; *Dr. Meyerhof* (German); *Dr. von Schütz* (German). — Aurists: *Dr. Beddoe* (English); *Dr von Hebentanz* (Hungarian). — Skin Diseases: *Dr. Adam Scheuber.* — Orthopædist: *Dr. Conrath* (see below; Austrian). — Diseases of Women, *Dr. Hildebrandt* (German). — Dentists: *Dr. Waller* (English); *Dr. Steen; Dr. Arbeely* (Amer.); *Dr. Elsner, Dr. Bauer, Dr. Freund* (all German). The addresses of the above may be obtained at the hotels, from the chemists, and at Diemer's (see below).

Chemists (high charges). *German & English Dispensary*, Shâria' el-Bawaki 11; *Pharmacie Anglo-Américaine, New Englisb Dispensary*, both in the Place de l'Opéra; *Pharmacie Nardi* (German), in the Muski; *Pharmacie Française*, Shâria' 'Atabeh el-Khadra; *Pharmacie Centrale*, Shâria' Clot Bey; *London Pharmacy*, in the Halim Building, near Shepheard's Hotel; *Savoy Pharmacy (Norton & Co.)*, Shâria' Kasr en-Nil; *Stephenson & Co.*, Place de l'Opéra; *Del Mar*, Muski.

Hospitals. *Victoria Hospital* (Pl. A, 3; Prot.), Shâria' Deir el-Banât, well fitted up, and managed by German Deaconesses, under the superintendence of *Dr. Murison. Dr. Wildt*, and *Dr. Hegi.* — The *French Hospital* (physician, *Dr. Brossard*), in the 'Abbâsîyeh (p. 74), is served by Sisters of Charity. The charges are 6-12 fr. per day, poor patients at lower rates. — The *Austro-Hungarian Rudolf Hospital*, in the 'Abbâsîyeh, is managed by *Dr. von Becker Bey* and *Dr. Conrath.* — *Anglo-American Hospital* at Gezîreh (p. 75). — *Italian Hospital* in the 'Abbâsîyeh. — The large *Kasr el-'Aini* (Pl. A. 7), a good institution with a school of medicine (p. 49), is under the superintendence of *Dr. Keatinge.* — In the Shâria' Kasr en-Nîl, adjoining the Place de l'Opéra, is a medical and surgical station *(Garde médicale permanente)*, open day and night and served by various Italian and Greek physicians and surgeons.

Baths (comp. p. xxvi). *European Baths* at the hotels. The swimming bath at the Mena House Hotel (p. 31) is only occasionally available for the public. — The *Arab Baths* are scarcely suitable for Europeans.

Hairdressers in the European style abound in the frequented quarters of the town. Their charges are usually high. The following may be mentioned: *K. Weinrich*, Shâria' Kasr en-Nîl 24, and opposite the Savoy Hotel; *Hoffmann*, in Shepheard's Hotel, and in the Shâria' el-Manâkh. — *Arabian Barbers* (not for Europeans), see p. 44.

e. Shops.

Booksellers and Stationers. *F. Diemer's Successors (Finck & Baylaender)*, at Shepheard's Hotel (also photographs and Ulbrich's etchings of Egyptian monuments; Arabic literature); *G. G. Zacharia*, opposite Shepheard's Hotel; *B. Livadas & Kutsikos* ('The Tourist'), opposite Shepheard's Hotel; *Savoy Booksellers (D. Vegnios & N. Zachos)*, Shâria' Kasr en-Nîl, opposite the Savoy Hotel; *Librairie Centrale (Delburgo)*, Shâria' el-Manâkh 21. — *British & Foreign Bible Society*, Shâria' Mohammed 'Ali. — Stationery, visiting-cards, etc.

Boehme & Anderer, Shâria' el-Maghrabi; *Diemer* (see p. 35); *Papeterie Suisse (Baader & Gross)*, Shâria' Kaṣr en-Nil. — *Arabian Booksellers*, see p. 50.

Photographs. *Heyman & Co. (Dittrich)*, Photographers to the Khedive, beside Shepheard's Hotel (dépôt for Sébah's photographs of Egyptian scenery and monuments; negatives developed); studio in the Arab building, Square Ḥalim. *Lekegian*, Shâria' Kâmel, opposite Shepheard's Hotel; *Diemer* (see p. 35): *Reiser & Binder*, Shâria' el-Manâkh 26. — Photographs of the objects in the Egyptian Museum, see p. 76.

Photographic Materials. *Heyman & Co.*, *Reiser & Binder* (see above); *G. G. Zacharia* (p. 35); *Diradour*, Place de l'Opéra; *Del Mar* (see p. 35).

European Wares. All the ordinary wants of the traveller may now be supplied at Cairo. Clothing, shoes, etc., chiefly for the use of travellers, are sold by *Davies, Bryan, & Co.*, Shâria' el-Maghrabi; *Caffari's Coöperative Markets*, Shâria' Kaṣr en-Nil; *A. Mayer & Co.*, Muski; *S. Stein*, 'Atabeh el-Khadra; the *Cordonnerie Française*, in the Ezbekîyeh; *Karmann*, in the Muski and the Ḥalim Building (Pl. B, 3); and *Calligópoulos*, next door to Shepheard's. Ladies' requirements are sold by *Cécile* and *Francès*. Household requirements may be obtained from *E. J. Fleurent*, Square Ḥalim; *Walker & Meimarachi* (The Egyptian Supply Stores), Shâria' el-Bawaki; *Paschal & Co.*, in the Ezbekîyeh. Boots and shoes: *Roberts, Hughes, & Co.*, Shâria' el-Manâkh. Watchmakers and goldsmiths: *Buys-Badollet*, opposite Shepheard's; *Süssmann*, in the Muski and next door to Shepheard's; *Kramer*, Muski; *J. Lattès*, Shâria' el-Manâkh 30; *Alexakis*, Shâria' Kâmel; *Stobbe*, Place de l'Opéra. Sporting Goods: *Bajocchi*, in the Ezbekîyeh; *Roberts, Hughes, & Co.*, Shâria' Kaṣr en-Nil. Opticians: *Beinisch*, Muski; *Davidson & Regenstreif*, in the Hôtel Continental; *Süssmann*, *Kramer*, see above. Flowers at *Stamm's* and *Eggert's*, both in Shepheard's. These shops are not mentioned to the exclusion of many others equally good, but merely to give the traveller an idea of where to look for shops to suit him. As a rule the shops to the E. of the Ezbekîyeh and in the Muski are cheaper than those farther to the W., in the Shâria' Kâmel; but the goods in the latter (fixed prices) are usually more modern and tasteful.

Wine, Preserved Meats, etc. *Walker & Meimarachi*, see above; *Caffari*, see above; *Nicolas Zigadas*, near Shepheard's Hotel; *E. J. Fleurent*, see above; *Spathis*, in the Ezbekîyeh.

Tobacco (comp. p. xv) and cigarettes are sold by *Nestor Gianaclis*, Ḥalim Building, beside Shepheard's Hotel; *Mantzaris & Co.*, opposite Shepheard's; *Leop. Engelhardt*, Place de l'Opéra; *Dimitrino, Cortesi*, in the Shâria' Kâmel, opposite Shepheard's; *Melachrino*, Shâria' Kâmel, in the Ḥalim Building; *G. Matossian*, Shâria' el-Ezbek. — Cigars at *Flick's* (Havana House), in the Hôtel Continental, at *Engelhardt's* (see above), and at *Mantzaris's* (see above).

Arabian Bazaars, see pp. 45, 49. The most important for purchases is the *Khân el-Khalili* (p. 49). But strangers are to be dissuaded from making purchases in these bazaars. Many so-called Oriental articles are manufactured in Europe and are to be obtained at home equally genuine and much cheaper. The prices demanded by the dealers for 'antiques' are absurd, though unfortunately many travellers are foolish enough to pay them, in spite of the notorious fact that most of the articles are forgeries (p. 248). Genuine articles may be obtained at somewhat high prices from *Kytikas* and *P. Philip*, both in the Shâria' Kâmel, and from *Cassira*, near Shepheard's Hotel. Those sold at the Museum are cheaper. A special permit from the Museum authorities is required by law for the export of large specimens. Comp. p. 76.

Arabian Woodwork is sold by *Parvis*, an Italian, on the left side of a court near the entrance to the Muski (p. 49) and in a shop adjoining Shepheard's Hotel. Strangers should not fail to visit his interesting workshop, which they may do without making any purchase. Also, *Hatoun*, in the Muski; *Furino*, Shâria' Suleimân Bâsha, behind the Savoy Hotel; *Jacovelli*, Shâria' el-Maghrabi 33; *Malluk*, in the Muski, cheaper.

Oriental Embroidery, Carpets, and other Articles. *D. Madjar*, near Shepheard's; *Spartali*, opposite the Savoy Hotel; *Pohoomull Brothers*, opposite Shepheard's; *Joseph Cohen*, Khân el-Khalîli; also at various other dealers.

Goods Agents. *John B. Caffari*, in the Shâria' Kâmel; *Congdon & Co.*, *Blattner & Co.*, both in the Shâria' Kaṣr en-Nîl; *John Ross & Co*, Shâria el-Maghrabi 31; *Cook & Son; Alexandria Bonded Warehouse Co.*, Ḥâret es-Ṣûfi. Those who make purchases in Egypt to any considerable extent are recommended to send them home through the medium of a goods-agent, in order to avoid custom-house examinations, porterage, and various other items of expense and annoyance. The consigner should satisfy himself that the packing is properly done, as subsequent complaints are generally futile. The post-office forwards parcels not exceeding 5 kilogrammes (11 lbs.) in weight for 9 pias., with export duty of 1 per cent.

f. Theatres. Clubs. Churches. Schools. Teachers of Arabic.

Theatres. *Khedivial Opera House* (Pl. C, 3; p. 47; chiefly grand opera); in the winter season a French or Italian opera company usually performs at this theatre, the arrangement and prices of which resemble those of Italian theatres. Box office open 8-12 and 2-5; boxes dear (evening-dress compulsory; closed boxes for Moslem ladies). — *Théâtre Verdi*, Shâria' Bâb el-Baḥri 5 (performances in Arabic and Greek). — *Théâtre des Nouveautés* (variety theatre), Shâria' Nûḥar Bâsha 9. — *Théâtre Abbas*, Shâria' Kanṭaret ed-Dikkeh. — *Summer Theatres* (actors generally Italian), in the Ezbekîyeh Garden and adjoining the Kaṣr en-Nil Terrace at the Nile Bridge. — For the *Arab Theatres*, see the porters.

Scientific Societies. The *Khedivial Geographical Society* (Shâria' Sheikh Yûsuf, Pl. A, 5; p. 49), founded on the instigation of Dr. Schweinfurth, the celebrated African traveller, possesses an extensive library, a reading room, and a small ethnographical and geographical museum (open on Thurs.; curator, Dr. Bonola-Bey; president, Dr. Ahbate-Pasha) — *Institut Égyptien* (Pl. A 5; p. 49); president, Jacoub Artin-Pasha. — *Institut Français d'Archéologie Orientale* (Pl. A 4; p. 48), with a fine library; director, M. E. Chassinat. — *Société Khédiviale de Médecine du Caire;* president, Dr. Comanos Pasha. — *Société d'Ophthalmologie d'Égypte.*

Clubs. The *Club Khédivial*, Shâria' el-Manâkh 22, is fitted up in the English style. Strangers must be introduced by a member. — *Turf Club*, Shâria' el-Maghrabi 12 (Pl. B, 3). — *Khedivial Sporting Club*, Gezîreh (comp. p. 75). — *Deutscher Verein* (German Club), in the Taufikîyeh quarter; *Deutscher Sportverein* (German Sporting Club), also in the Taufikîyeh.

Churches. *English Church* (*All Saints'*; Pl. B, 3), Shâria' Bûlâḳ (chief services at 10.30 a.m. and 6 p.m.). — *American Service* in the American Mission (Pl. B, C, 3), opposite Shepheard's Hotel (service at 6 p.m.). — *German Protestant Church* (Pl. B, 3), Shâria' el-Maghrabi 19; German service at 9.30 or 10 a.m., followed by a French service. — *Roman Catholic Church* (*L'Assomption;* Pl. D, 3), Shâria' el-Banadkia 2, in the Muski, with branch-churches in the Ismâ'îlîyeh quarter (*St. Joseph's*) and at Bûlâḳ. *Jesuit Church*, Shâria' 'Abbâs, in the Collège de Faggâla. *Church of the Mission of Central Africa* (*Eglise du Sacré Coeur*), Shâria' et-Terah el-Ismâ'îliyeh. — *Orthodox Greek Church of St. Nicholas* (Pl. D, 2, 3), in the Ḥamzâwi (p. 54). — *Coptic Catholic Church* (Pl. D, 3) and *Coptic Orthodox Church* (Pl. C, 2); service on Sun. at 10 a.m., on Christmas Day and the Sat. of Holy Week at 10 p.m. — *New Synagogue*, Shâria' el-Maghrabi, opposite the German School. The *Jews* here are of two sects, the Talmudists and the Karaïtes, the former being by far the more numerous. Most of the synagogues are situated in the Jewish quarter (Derb el-Yehûd; Pl. D, 3).

Schools. *St. Mary's English Schools*, in the Shâria' Kaṣr ed-Dubara, Shâria' Kaṣr el-'Aini. — The *German School* (adjoining the Protestant church, see above) is largely patronized by all nationalities and sects. There is another German school, adjoining the Bâb el-Lûḳ Station, kept by the Sisters of San Carlo Borromeo. — The *Six Schools of the American Mission* (Pl. C, B, 3) have their sphere of operations among all classes and creeds. — Besides these, there are an *École des Soeurs du Sacré Coeur* (school for girls), an *Institution des Dames du Bon Pasteur* (comp. p. 115), near the Roman Catholic church in the Muski, a *Collège de la Ste. Famille*

(school of the Jesuits), in the Shâria' 'Abbâs, and an *English Institution for the Blind* (near the Zeitûn station; open to visitors on Thurs., 2-4). — For the Egyptian schools, see p. 45.

Teachers of Arabic. *'Abderrahmân Saghlûl* (formerly a tutor in the Oriental Seminary of Berlin), at the Finance Minister's; *Mûsâ Effendi Rubi; Berlitz School of Languages*, Shâria' Kâmel 1; *German School*, see p. 37.

g. Sights and Disposition of Time.

Tickets (2 pias. each) for a visit to the Arabian mosques and other monuments, the restoration of which has been taken in hand by a *Comité de Conservation des Monuments de l'Art Arabe*, and for the Arabian Museum of Art are obtained at the *Wakf* (office for the management of secularized mosque-property; Pl. B, 4; closed on Frid.), at the hotels, at Diemer's bookshop (p. 35), and at the mosques themselves. A fee of 1/2-1 pias. is also expected by the attendants at the entrances to the mosques, for supplying slippers.

1ST DAY. Forenoon; Tour of inspection in the immediate neighbourhood of the *Ezbekiyeh* (p. 47) and in the *Ezbekiyeh Garden;* then to the *Muski* and the *Bazaars* (pp. 49-57). — Afternoon (by cab): to the **Tombs of the Caliphs* (p. 106) and the **Citadel*, with the mosque of *Mohammed Ali* (*Evening view of Cairo; pp. 64, 65), returning viâ the Shâria' Mohammed 'Ali (p. 57).

2ND DAY. Forenoon: *Egyptian Museum* (p. 75; closed on Frid.). — Afternoon: Mosques of **Sultan Ḥasan* (p. 62), *Ibn Ṭulûn* (p. 66), and *Ḳâit Bey* (p. 68).

3RD DAY. **Pyramids at Gîzeh* (p. 119), which may be seen in the course of a forenoon if necessary.

4TH DAY. Forenoon: Mosques of **El-Azhar* (p. 51), *Ghûri* (p. 55), and **Muaiyad* (p. 55), the *Bâb Zuweîleh* (p. 56), and the **Bookbinders' House* (p. 55); spare time may be spent in the Bazaars (pp. 49-57). — Afternoon: by railway, or by carriage along the 'Abbâsîyeh road viâ Ḳubbeh, to *Maṭariyeh* (*Heliopolis, ostrich-farm; p. 115).

5TH DAY. Forenoon: Second visit to the *Egyptian Museum* or the Bazaars. — Afternoon: Ascent of the **Moḳaṭṭam* (p. 111; view at sunset), and visit to the monastery of the *Bektashi Dervishes* (p. 66). Those who take the less common excursion to the *Spring of Moses* and the *Smaller Petrified Forest* (p. 113), returning by the Moḳaṭṭam, must start early.

6TH DAY. Forenoon: **Arabian Museum* (p. 53; closed on Frid.) and *Khedivial Library* (p. 60). — Afternoon: Across the *Nile Bridge* (closed for 1 1/2 hr. daily; see p. 74) to *Gezîreh* (p. 74) and the *Zoological Garden* (p. 119).

7TH DAY (by railway and on donkey-back; luncheon should be provided): *Memphis* and **Sakkâra* (p. 138). It is well worth while to ride viâ *Abusîr* (p. 137) to the Mena House Hotel and return thence to the town by electric tramway; but this must be arranged beforehand with the donkey-boys at Bedrashein.

8TH DAY. Forenoon: **Murustân Kalâûn* (p. 70), mosques of **En-Nâṣir* (p. 71) and *Ḥâkim* (p. 72), **Bâb en-Naṣr* (p. 72). — Afternoon (carriage, electric tramway, or railway): *Rôḍa* and *Old Cairo*, with the Coptic church of *Abu Sergeh* (pp. 100, 101) and the mosque of *Amr* (p. 105); also, if time permit, the *Imam Shâfe'i*, *Ḥôsh el-Bâsha*, and the *Tombs of the Mamelukes* (p. 110), after which we return by the Place Mohammed Ali (p. 63).

9TH DAY. *Barrage du Nil* (p. 117), either by railway (from the Principal Station; luncheon should be taken), or (preferable) by steamer (see p. 33).

10TH DAY. To *Abu Roâsh* (p. 136) or to *Abusîr* (p. 137), if the latter has not already been visited on the way back from Sakkâra (see above, Day 7).

The following places deserve repeated visits: — the *Egyptian Museum* (p. 75), the *Citadel*, and the *Bazaars* (and street-traffic; on a Thursday).

For the *Mohammedan Festivals*, see p. lxxiii. On account of the crowd ladies should not attend these except in a carriage. During the festivals special permission is necessary for admission to many of the mosques.

Cairo, *El-Ḳâhira*, or *Maṣr el-Ḳâhira*, or simply *Maṣr* or *Miṣr*, is situated in 30° 6′ N. latitude, and 31° 26′ E. longitude, on the right bank of the *Nile*, about 12 M. to the S. of the so-called 'cow's belly', the point where the stream divides into the Rosetta and Damietta arms. It has not inaptly been styled 'the diamond stud on the handle of the fan of the Delta'. On the E. side of the city, which covers an area of about 11 square miles, rise the barren, reddish cliffs of the Moḳaṭṭam Hills (p. 111), about 650 ft. in height, which form the commencement of the eastern desert. The city has extended so much towards the W. of late years that it now reaches the bank of the river and the Island of Gezireh, and has entirely absorbed Bûlâḳ (p. 74), which was formerly a separate town.

Cairo is the largest city in Africa, as well as in the Arabian regions. It is the residence of the Khedive, and of the ministers and principal authorities. On July 1st, 1905, the population was returned as 615,152, including the suburb of Ḥelwân. This was exclusive of about 50,000 foreigners, the majority of whom were Greeks and Italians. The mass of the population consists of Egypto-Arabian townspeople (p. xl), Fellah settlers (p. xxxii), Nubians (p. xli), Copts (p. xxxv), Turks (p. xlii), Armenians (p. xliii), and Jews (p. xliii), the last of whom number 5800 souls. Besides the natives and the European residents, the traveller will frequently encounter negroes of various races, Northern Africans, Beduins, Syrians, Persians, Indians, and other Oriental settlers.

History of Cairo. At a very remote period a city lay on the E. bank of the Nile, opposite the great pyramids, and was called by the Egyptians *Kherē-ohē*, or 'place of combat', because Horus and Seth were said to have contended here (p. cxix). This formed a kind of suburb of Heliopolis. The Greeks named it *Babylon*, probably in imitation of the Egyptian name of the island of Rôḍa, viz. *Per-hapi-n-On* or the 'Nile City of On' (Heliopolis). The citadel of this town (p. 101) was fortified by the Romans, and under Augustus became the headquarters of one of the three legions stationed in Egypt. In 641 A.D. Babylon was captured by *'Amr ibn el-'Âṣ*, the general of Caliph Omar, who subsequently established the new capital of the country in the plain to the N. of the fortress, in opposition to Alexandria (p. 13), which was not so free from the disturbing Christian element. A mosque was built on the site of the conqueror's tent, and the Arabic word for tent *(Fosṭâṭ)* became the name of the new city. The latter gradually expanded towards the N., and was extended to the N.E. as far as the base of the citadel by *Aḥmed ibn Ṭulûn*, who erected the new quarter of *El-Ḳaṭâ'i'*. Aḥmed's splendour-loving son *Khumâraweih* embellished the town with lavish magnificence. The modern city of Cairo was founded by *Gôhar*, the general of the Fatimite *Caliph Mu'izz*, after the conquest of Egypt in 969 A.D. He erected a residence for the Caliph and barracks for the soldiers

commanded by him to the N. of El-Ḳaṭâ'i'. At the hour when the foundation of the walls was laid, the planet Mars, which the Arabs call Ḳâhir, or 'the victorious', crossed the meridian of the new city; and Mu'izz accordingly named the place *Maṣr el-Ḳâhira*, or *El-Ḳâhira*. Maṣr, the ancient Semitic name of Egypt, was also applied to Fosṭâṭ, the form *Maṣr el-'Atîḳa* (Old Cairo) being introduced only at a later date for the sake of clearness. The new town extended rapidly. Bricks were easily made of the Nile mud, the Moḳaṭṭam hills afforded excellent stone, while the gigantic ruins of the ancient Memphis on the opposite bank of the river were also used as a quarry. In 973 Mu'izz took up his permanent residence in the new city of Cairo. In 1176 *Ṣalâḥ ed-Dîn Yûsuf ibn Aiyûb (Saladin)* built the citadel in a commanding position on the slope of the Moḳaṭṭam hills and extended the town-wall so as to embrace this fortification also. Under his luxurious and extravagant successors Cairo was greatly extended and magnificently embellished. At that period, however, Cairo was fearfully devastated by the plague, as it had been on former occasions (*e.g.* in 1067) and was also several times subsequently (especially in 1492, when about 12,000 people are said to have been carried off by it in one day). The town suffered severely in other ways also, and indeed its whole history, so far as recorded, like that of the sultans and the Mamelukes themselves, seems to have presented an almost continuous succession of revolutions, rapine, and bloodshed. As most of the Mameluke sultans who resided in the citadel died a violent death, so the reign of almost every new potentate began with bitter and sanguinary contests among the emirs for the office of vizier, while but few reigns were undisturbed by insurrections in the capital. During the third régime of *En-Nâṣir* (1293-1340), who had been twice deposed and as often recovered his throne, a persecution of the Christians took place at Cairo. The Christians, of whom great numbers resided in Cairo and throughout the whole of Egypt, were accused by the people of incendiarism. Their churches were closed or demolished, while they themselves were so ill-treated and oppressed, especially in the reign of *Sultan Ṣâliḥ* (1351-54), that many of them are said to have embraced Islamism. In 1366 and 1367, in the reign of *Sultan Sha'bân*, sanguinary conflicts took place in the streets of Cairo between hostile parties of Mamelukes, and in 1377 Sha'bân himself was tortured and strangled in the citadel. Even greater disorders attended the dethronement of *Sultan Barḳûḳ* (1389), when the wildest anarchy prevailed at Cairo, the convicts escaped from their prisons, and in concert with the populace plundered the houses of the emirs and the public magazines. The following year another rebellion among the Mamelukes restored Barḳûḳ to the throne. Scarcely, however, had he closed his eyes and been succeeded by *Farag* (1399), when the Mamelukes again revolted, and renewed conflicts took place for possession of the citadel, during which the city was partly plundered.

Similar scenes were repeated on almost every change of government. The turbulence of the Mamelukes, who were always treated with too much consideration by the sultans, became more and more unbearable; they robbed the people in the markets, assaulted citizens in the public streets, and grossly insulted respectable women.

On Jan. 26th, 1517, the Osman sultan *Selîm I.*, after having gained a victory in the neighbourhood of Heliopolis (p. 115), entered the city. *Ṭûmân Bey*, the last Mameluke sultan, was taken prisoner and executed (p. 57). Selîm caused the finest marble columns which adorned the palace in the citadel to be removed to Constantinople. Thenceforward Cairo became a mere provincial capital, and its history is almost an entire blank down to the period of the French expedition. — On July 22nd, 1798, after the Battle of the Pyramids, Cairo was occupied by *Bonaparte*, who established his headquarters here for several months, and quelled with sanguinary severity an insurrection which broke out among the populace on September 13-25th. At the beginning of tho year 1799 Bonaparte started from Cairo on his Syrian expedition, and on his return to France, Kléber was left as commander-in-chief of the French troops at Cairo, where he was assassinated on June 14th, 1800. In 1801 the French garrison under Belliard, being hard pressed by the grand-vizier, was compelled to capitulate. On August 3rd, 1805, *Mohammed Ali*, as the recognized pasha of Egypt, took possession of the citadel, which for the last time witnessed a bloody scene on March 1st, 1811, when the Mameluke Beys were massacred by Mohammed's order (p. 64). The insurrection of Arabi in 1882 (p. c) scarcely affected Cairo.

A convenient short history of Cairo is 'The Story of Cairo', by *Stanley Lane-Poole*, in the 'Mediæval Towns Series' (London, 1902). Comp. also 'The City of the Caliphs', by *E. A. Reynolds-Ball* (Boston and London, 1897).

The ****Street Scenes** presented by the city of the Caliphs afford an inexhaustible fund of amusement and delight, admirably illustrating the whole world of Oriental fiction, and producing an indelible impression on the uninitiated denizen of the West. This Oriental life seems to feel the atmosphere of the newer quarters uncongenial, and it must therefore be sought for in the old Arabian quarters, where the streets are so narrow that there is hardly room for two carriages to pass, and the projecting balconies of the harems with their gratings often nearly meet. Many of the streets in the old part of the town are still unpaved, and they are too often excessively dirty. The busy traffic in these streets presents an 'interminable, ravelled, and twisted string of men, women, and animals, of walkers, riders, and carts of every description. Add to this the cracking of the drivers' whips, the jingling of money at the table of the changers established at every corner of the street, the rattling of the brazen vessels of the water-carriers, the moaning of the camels, braying of donkeys, and barking of dogs, and you have a perfect

pandemonium'. It is not, however, until the traveller has learned to distinguish the various individuals who throng the streets, and knows their different pursuits, that he can thoroughly appreciate his walks or rides. We may therefore give a brief description of some of the leading characteristics of the different members of the community.

From a very early period it has been customary for the Arabs to distinguish their different sects, families, and dynasties by the colour of their *Turbans*. And the custom still prevails to a certain extent. The 'Sherîfs', or descendants of the prophet, now wear white turbans, though originally they wore green, the colour of the prophet. Green turbans are now worn by the Mecca pilgrims of a year's standing. The Ulamas, or clergy and scholars, usually wear a very wide, evenly folded turban of light colour. The orthodox length of a believer's turban is seven times that of his head, being equivalent to the whole length of his body, in order that the turban may afterwards be used as the wearer's winding sheet, and that this circumstance may familiarize him with the thought of death. Little difference is now observable between the costume of the Copts and that of the Moslem Egyptians, except that the Coptic priests usually wear a black or blue turban.

The *Women* of the poorer and rustic classes wear nothing but a blue gown and a veil. Their ornaments consist of silver, copper, or bead bracelets, earrings, and ankle rings, while their chins, arms, and chests are often tatooed with blue marks. Similar tatooing is also common among the men. In Upper Egypt nose-rings are also frequently seen. The women of the upper classes are never so handsomely dressed in the streets as at home. When equipped for riding or walking, they wear a silk cloak, with very wide sleeves *(tôb* or *sableh)*, over their home attire. They also don the *barḳa'*, or veil, which consists of a long strip of muslin, covering the whole of the face except the eyes, and reaching nearly to the feet. Lastly they put on the *ḥabara*, a kind of mantle, which in the case of married women consists of two breadths of glossy black silk. Thus disguised, they look unnaturally broad and unwieldy, and not unlike bats. The Coptic, Jewish, and Syrian women

wear the same costume, but are generally unveiled. Young girls usually wear a white mantle. The wealthier ladies, who drive in their carriages attended by eunuchs, usually veil their faces up to their eyes with thin white gauze in accordance with the fashion of Constantinople. The figures of Egyptian women, in early life, are generally upright and graceful. They colour their eyelashes and eyelids dark, and their finger and toe-nails with henna, which gives them a brownish-yellow tint. Among other customs we may also mention the peculiar mode in which a woman carries her child, either astride her shoulder, or resting on her hip. With regard to circumcision, weddings, and funerals, see pp. lxx et seq.

Amid this busy throng of men and animals resound the warning shouts of coachmen, donkey-attendants, and camel-drivers. The words most commonly heard are — '*riglak*, *riglak*', '*shemâlak*', '*yemînak*', '*â'â*, *â'â*'. As a rule, these warnings are accompanied by some particularizing title. Thus, '*riglak yâ mûsyu*' (monsieur), or '*riglak yâ khawâgeh*' ('your foot, sir', *i.e.* 'take care of your foot'; *khawâgeh* is the usual title given to Europeans by the Arabs, and is said to have originally meant 'merchant' only); '*wishshak yâ gada*' ('your face, young man'); '*shemâlak yâ sheikh*' ('to your left, O chief'); '*yemînik yâ bint*' ('to your right, girl'); '*ḍahrik yâ sitt*' ('your back, lady'); '*yâ 'arûseh*' (bride); '*yâ sherîf*' (descendant of the prophet); '*yâ efendi*' (gentleman). — Beggars are very numerous at Cairo, most of them being blind. They endeavour to excite compassion by invoking the aid of Allah: '*yâ Moḥannin yâ Rabb*' ('O awakener of pity, O Master'); '*ṭâlib*

min Allâh ḥakk lukmet 'eish' ('I seek from my Lord the price of a morsel of bread'); '*ana ḍeif Allâh wa'n-nebi*' ('I am the guest of

God and of the Prophet'). The usual answer of the passer-by is '*'al Allâh*', or '*Allâh yeḥannin 'aleik*' ('God will have mercy on you'), or '*Allâh ya'ṭîk*' ('God give thee'; comp. p. xxiii).

One of the most popular characters to be met with in the streets of Cairo is the Saḳḳa, or Water Carrier, with his goatskin of water, carried either by himself or by a donkey, who still plies his trade, although the water-works (p. 73) supply every house in the city, as well as the public sebîls (p. clv), with water, and though on many of the houses there are brass tubes through which passers-by may take a draught from the main pipes.

The *Hemali*, who belong to one of the orders of dervishes (p. lxix), are also engaged in selling water, which they flavour with orange-blossom *(zahr)*, while others use liquorice *('erḳsûs)* or raisins *(zebîb)*.

There are also numerous itinerant vendors of different kinds of fruit, vegetables, and sweetmeats, which to Europeans usually look very uninviting. The *Rammâl* or soothsayer, squatting by the side of the road, offers to tell the fortune of the passer-by by consulting the sand. Lastly, there are itinerant cooks, with portable kitchens, who sell small meat puddings, fish, and other comestibles, and whose customers eat their dinners sitting cross-legged by the side of the street.

Most of the Arabian *Barbers* have their shops open to the street. Their principal occupation consists in shav-

ing the heads of their customers in Oriental fashion, an art in which they are very expert.

Several times during the day and also at night the solemn and sonorous cry of the muezzin, summoning the faithful to prayer (see p. lxv), reverberates from the tops of the minarets *(mâdneh)*. When the shops are shut the watchmen *(bauwâb)* place their beds *(serîr)* of palm-twigs in the streets outside the entrances, and prepare to spend the night there; sometimes they have only mats or rugs to sleep on. The street-traffic ceases in the Arab quarters comparatively early, while in the European districts it goes on till nearly midnight. But during the month of Ramaḍân it continues throughout the whole night even in the Arab quarters.

The traveller will frequently have occasion to observe the *Schools (kuttâb)*, of which there are about 300 in Cairo, with 8-9000 scholars, and one of which is attached to almost every public fountain. He will find it very amusing to watch the efforts of the *fikî*, or schoolmaster, in teaching his pupils with the aid of admonitions and blows, while the boys themselves recite verses of the Koran with a swaying motion of their bodies, bending over their wooden or metal writing tablets, and yet finding time for the same tricks as European school-boys. It is not advisable to watch the fikî too closely, as he is easily disconcerted and is then apt to be uncivil.

These schools are maintained by the private enterprise of the schoolmasters themselves, who exact 1-2 piastres per week from each pupil. The mere reading and recitation of verses from the Koran being in itself considered a meritorious act, the great object of these schools is to teach the pupils to recite the Koran by heart. After learning the alphabet, the pronunciation and the values of numbers, the pupil is taught the ninety-nine 'beautiful' names of Allah, a knowledge of which is necessary to enable him to repeat the ninety-nine prayers of the Mohammedan rosary (sebha). The boy is then made to learn the *Fâtiha*, or first chapter (sûreh) of the Koran, which he hears often enough to impress it perfectly on his memory, swaying his body to and fro the while, whereby, as he imagines, his memory is rendered more pliant. After learning the first chapter, he next proceeds to learn the last, the last but one, and the others in the same inverted order, until he reaches the second, the reason being that the chapters gradually diminish in length from the second to the last. Although the language is often difficult and obscure, no explanations are given, so that the boy who knows the whole book by heart usually understands but little of it. As soon as the boy has learned the whole of the Koran in this way, the completion of his studies is commemorated by the celebration of the *Khatmeh*, a family festival, to which the schoolmaster is invited.

The **Bazaars**† of Cairo, though inferior to those of Damascus and Constantinople, present to the European traveller many novel features and many interesting traits of Oriental character. As is the universal custom in the East, shops of the same kind, with

† *Bâzâr* is properly speaking a Persian word, the Arabic equivalent for which is *sûḳ*. The magazines of the wholesale merchants, with their large courts, are called *wakkâleh* or *wakkala*, which the Franks have corrupted to *Occaleh* or *Okella*.

their workshops, are congregated together in the same quarter, named sometimes after a mosque, but more usually after the wares there sold, e.g. *Sûḳ en-Naḥḥâsîn*, bazaar of the coppersmiths, *Sûḳ el-Khordagîyeh*, bazaar of the ironmongers. Most of the bazaars consist of narrow, and often dirty, lanes, generally covered over with an awning to shade them from the sun, and flanked with shops about 6 ft. wide. These shops *(dukkân)* are open towards the street, and in front of each is a *maṣṭaba* or seat on which the customer takes his place and on which the shopkeeper offers his prayers at the appointed hours. These lanes usually enclose a massive storehouse of considerable size *(khân)*, consisting of two stories. Several of these khâns form a quarter of the city *(ḥâreh)*. These were formerly closed at night by massive, iron-mounted gates, still in some cases preserved, though no longer used.

The principal market-days are Monday and Thursday, when the traffic in the narrow streets is so great that it becomes difficult or impossible to traverse them. Pedlars are seen forcing their way through the crowd, shouting at the top of their voices, sometimes carrying a small table with them, and frequently selling their wares by auction. So, too, we observe coffee-sellers, water-bearers, sweetmeat-vendors, and others, elbowing their way.

In walking through bazaars and other streets the traveller will be interested in observing how industriously and skilfully the Artisans work, with tools of the most primitive description. The turners *(Kharrâṭ)*, for example, are equally adroit with hand and foot.

European travellers who purpose making large purchases in the bazaars, must arm themselves beforehand with the most inexhaustible patience. Time has no value for an Oriental, and that fact must be taken into the calculation. Everything must be haggled for, sometimes in the most obstinate fashion. When the customer knows the proper price and offers it, the dealer will remark '*shuwaiyeh*' (it is little), but will close the bargain. Sometimes the shopkeeper sends for coffee or tea from a neighbouring coffee-house in the course of the bargaining. If no satisfactory agreement can be reached, the customer should calmly proceed on his way. Every step he takes will lower the demands of the obdurate dealer. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay, in order that the offer may be raised. A common phrase in the ceremonious East is '*khuduh balâsh*' (take it for nothing), which, of course, is never seriously meant. Foreigners, however, must be prepared to pay more than natives. Dragomans and commissionnaires usually have a private understanding with the dealer, so that to make purchases in their company is to add 10-20 per cent to the price. The street-hawkers often ask as much as 5, 10, 15, or even 20 times the value of their wares. Skill in getting the better of a purchaser is in the eyes of an Oriental merely a desirable business accomplishment.

1. The Ezbekiyeh and the Ismâʿîliyeh and Taufiḳiyeh Quarters.

The central point of the foreign quarter, between the old Arabian Cairo and the new town, built in the European style within the last 40 years, is the —

***Ezbekiyeh Garden** (Pl. C, 3), or simply the *Ezbekîyeh*, which is named after the heroic Emir Ezbek, the general of Sultan Ḳâït Bey (1468-96; p. 68), who brought the general and son-in-law of Bayazid I. as a captive to Cairo. A mosque was erected here in 1495 in honour of his victory; and, though the building no longer exists, its name still attaches to the site. The fine gardens, which have several entrances (adm. 5 mill.), were laid out in 1870 by M. Barillet, formerly chief gardener to the city of Paris. They cover an area of $20^1/_2$ acres, and contain a variety of rare and beautiful trees and shrubs. The open spaces, as in all Egyptian gardens, are planted with the *Lippia nodiflora*, to supply the place of grass, which does not thrive in this dry climate. An artificial hill with a belvedere and a pretty grotto, to the right of the entrance giving on the Shâriaʿ Bûlâḳ, commands the best view. Among the other attractions of the place are several cafés, a summer-theatre (p. 37), a restaurant, etc. An Egyptian band, which generally performs European music, plays here daily from 3 to about 5 p.m.; and a British military band plays on two evenings a week in summer. The gardens afford a delightful promenade at all periods of the day, and they present a very attractive appearance by gas-light; but invalids should be careful to leave them before sundown, after which the air here is very damp.

To the S. of the Ezbekîyeh lies the *Opera House* (p. 37), between which and the Hôtel Continental stretches the large Place de l'Opéra (*Mîdân et-Teatro;* Pl. B, C, 3), with an equestrian statue of *Ibrâhîm Pasha* (Arab. *El-Ḥusân*). Thence the Shâria ʿAbdîn leads to the S. to the *Mîdân ʿAbdîn*, on the left side of which lies the *Khedivial Palace* (Pl. C, 4, 5), and on the right the *Barracks*.

To the W. of the Place de l'Opéra, between the Ezbekîyeh and the Opera House, the Shâriaʿ et-Teatro leads to the small Mîdân Ezbek, with the building of the *International Tribunal* (*Tribunaux Mixtes;* Pl. C, 3), while to the left is the *Crédit Lyonnais*. Parallel with this street runs the Shâriaʿ Ṭâhir, on the right side of which are the building of the *Caisse de la Dette Publique*, the *General Post Office* (Pl. C, 3; p. 33), and the *Headquarters of the Fire Department*. The Shâriaʿ Ṭâhir ends at the ʿAtabeh el-Khadra, the chief point of intersection of the electric tramways (p. 33), whence the Muski (p. 49) leads to the E.

Adjoining the Ezbekîyeh on the N.E. is the small *Mîdân el-Khaznedâr* (Pl. C, 3; Shâriaʿ Clot Bey, see p. 73). The narrow lanes to the N.E. lead to the so-called *Fish Market (El-Wasʿa)*, one of the most disreputable quarters of Cairo.

Westwards from the Ezbekîyeh and the Shâria' 'Abdîn, as far as the Nile and the Ismâ'îlîyeh Canal, extend the new quarters of **Ismâ'îliyeh** and **Taufîḳiyeh,** the latter named after the late Khedive Taufîḳ. The *Ismâ'îlîyeh* was begun by the Khedive Ismâ'îl (p. xcviii), who desired to rival the modern quarters of Paris, and presented sites here gratuitously to anyone who would undertake to erect on each a house worth at least 30,000 fr. within eighteen months. Most of the houses are architecturally uninteresting, but there is a fair sprinkling of handsome buildings. Several of the principal hotels are situated in this quarter, also the English and German churches, the ministerial offices, most of the consulates, and many palaces of European, Levantine, and Egyptian grandees. Ismâ'îlîyeh and Taufîḳîyeh are separated from each other by the wide and busy Shâria' Bûlâḳ, which, beginning on the W. at the Ezbekîyeh, leads to the bridge of Abu'l-Eileh (Pl. A, 3) and the quarter of Bûlâḳ (p. 74). To the left stands the English *Church of All Saints* (Pl. B, 3; p. 37). The Shâria' Bûlâḳ intersects the broad Shâria' el-Madabegh, in which, to the right, are a number of Nubian taverns, where *bûza*, a drink of the ancient Egyptians, is brewed and consumed. To the S. of the Shâria' Bûlâḳ, and parallel with it part of the way, run the Shâria' el-Maghrabi (containing the German Church and the German School; p. 37) and the fashionable Shâria' el-Manâkh. Farther to the S. is the Shâria' Ḳaṣr en-Nîl, leading from the Shâria' 'Abdîn (p. 47) to the Mîdân Suleimân Bâsha (Pl. A, B, 4), which is adorned with the monument of *Suleimân Pasha*, while at the N.E. corner stands the *Savoy Hotel* (p. 31). Beyond this point the street leads past the handsome *Palace of Count Zogheb*, built by Herz-Bey in the Arabic style, to the barracks of *Ḳaṣr en-Nîl* (Pl. A, 4) and the new *Museum of Egyptian Antiquities* (p. 75). To the N.E. of the Museum, in the Shâria' el-Antikkhâneh el-Maṣrîyeh, is the *French Archaeological Institute* (p. 37).

The Shâria' Suleimân Bâsha leads from the Mîdân Suleimân Bâsha to the *Mîdân Ismâ'îlîyeh*, where it joins the Shâria' el-Kubri, leading to the Great Nile Bridge. Farther on the street takes the name of *Shâria' Ḳaṣr el-'Aini*. On its right side are the viceregal *Ismâ'îlîyeh Palace*, and a handsome new quarter erected on the site of the *Palace Ḳaṣr ed-Dubara*, including the *British Consulate General* (Pl. A, 5). On the E. side of the street are the **Ministries of Public Works** and **of War** (entr. in the Shâria' Sheikh Rîhân) and the building of the *Sudan Agency*. In the grounds surrounding the ministerial building, to the right of the entrance, is the **Museum of Geology** (open from Oct. to April 8-4, at other seasons 8-2.30, on Sun. 8-12.30; closed on Frid. and holidays). Director *Dr. W. F. Hume.*

The lower story contains petrified trees, flint implements, and a collection of different kinds of Egyptian stones and soil. On the upper floor is an extensive collection of Egyptian fossils (upper eocene), found during the last few years by Mr. Beadnell in the Libyan desert. In the centre

room are three skulls (preserved entire) of the Arsinoitherium Zittellii (a species of monster rhinoceros), exhibited in separate glass-cases; bones of the Palæomastodon and Mœritherium, the oldest known representatives of the order of pachydermata; and two complete specimens of a monster tortoise (Testudo Ammonis). In the side-rooms are mineralogical and geognostic specimens (fine auriferous quartz) and a complete collection of the fossils characteristic of the various geological formations of Egypt.

Adjoining the Museum is the *Institut Egyptien* (p. 37); in the S.W. corner of the grounds is the *Geographical Society* (p. 37); and in the N.E. angle, the *Viceregal Chemical Laboratory* and the *Bacteriological Institute*. On the E. side of the ministry is the *Office of the Department of Public Health (Services Sanitaires)*.

Farther on, to the right, on the Nile, is the large *Hospital of Ḳaṣr el-ʿAini* (Pl. A, 7; p. 35), with the *Mosque of Ḳaṣr el-ʿAini*. — Thence to the *Fumm el-Khalîg* and to *Old Cairo*, see pp. 100, 101.

2. The Muski and its Side Streets.

A visit to the chief *Bazaars* (comp. p. 45), to which this section is devoted, is so full of novelty and interest, that the traveller will scarcely have time to combine with the first visit the inspection of the *Mosques* passed on the way. — Both ladies and gentlemen, aided by the following description and the plan of the town (p. 31), may plunge fearlessly into the thickest of the crowd, especially if they do not mind taking an occasional wrong turning.

The chief thoroughfare of the Arabian part of Cairo is the ***Muski** (Pl. C, D, 3), which begins at the square of ʿAtabeh el-Khaḍra (p. 47), and, with its continuations the Sikket el-Gedîdeh (see below) and the Shâriaʿ esh-Sharawâni (Pl. E, F, 3), traverses the entire breadth of the old town (nearly 1 M.). This street has now to a great extent lost its external Oriental characteristics. The numerous tobacco and cigar stores and emporiums of clothing present quite a European exterior; but the stalls of the ṭarbûsh-dealers still remind us that we are in the East. [The price of a ṭarbûsh, or, as Europeans call it, fez, varies from 2 fr. to 5 fr., according to the material with which it is lined.] But the Oriental features of the traffic (p. 41) that surges up and down the street from morning till night are still unchanged. — We ascend the Muski to the small square of *Sûḳ el-Kanto* (Pl. D, 3), where there are a number of little auction-rooms, and thence follow the Sikket el-Gedîdeh (Rue Neuve) to the insignificant *Gâmiaʿ* (mosque) *el-Ashraf*, built by Sultan Bars Bey in 1422. Here we turn to the left into the long line of thoroughfare beginning with the Shâriaʿ el-Khordagiyeh, and at the first cross-street on the right we enter a large covered bazaar, known as the Khân el-Khalili.

The **Khân el-Khalîli** (Pl. E, 3), which was once the centre of the commercial traffic of Cairo, was founded in 1400 by Garkas el-Khalîli, the Master of the Horse of Sultan Barḳûḳ, on the site of the tombs of the Fatimites. It forms a distinct quarter of the city, and is intersected by a main street and numerous cross-lanes, formed by long rows of stalls of tradesmen and artisans, all covered

over. Here are the headquarters of the silk and carpet merchants and the vendors of trinkets. We follow the main avenue, the SIKKET EL-BÂDISTÂN, which contains two graceful Arab gateways. In the first lane on the left is the *Bazaar of the Shoemakers*, in which the pretty red shoes of the Arabs may be purchased. Farther on, to the right of the main street, are some large *Carpet Bazaars* (Asadolla Irani, Hagg Ali Khabestari).

The prices of *Carpets*, like those of other Oriental goods, are liable to great fluctuation. As soon as a purchaser appears the dealers spread their wares over the whole court for his inspection. If the traveller is pressed for time he had better not attempt to make a purchase, as several hours must not unfrequently be spent in negotiation before a satisfactory bargain is concluded. The black or white tulle shawls from Assiût, embroidered with gold and silver thread, cost from 1*l.* to 2*l.* each. Many of the so-called Damascene silks, and particularly the lighter kuffiyehs in pleasing colours, are manufactured at Lyons and Crefeld.

Taking the second cross-lane on the right and passing through an interesting *Arab Gateway*, with stalactite vaulting, inscriptions, serpentine ornamentation, and a few mosaics, we enter the *Brass Bazaar* (Shâria' Khân el-Khalîli), in which many travellers are tempted to purchase. From this bazaar we enter the Shâria' esh-Sharawâni (p. 49) or go on through the Sikket el-Bâdistân. Opposite the end of the latter is the entrance to the mosque of Seiyidna Ḥosein, which, however, is inaccessible to strangers.

The ***Gâmia' Seiyidna Ḥosein** (Pl. E, 3) is the mosque of the youthful Ḥosein, who fell at Kerbela in 680 A.D. in battle against the enemies of his father Ali, son-in-law of the prophet, who was slain in 661. Ḥosein is still highly venerated by Shiite Mohammedans (p. lxx), particularly in Persia. The mosque is of no architectural importance, while it has been almost completely modernized, even to the introduction of gas-lighting. The chief attraction is the mausoleum which is supposed to contain the head of Ḥosein. The head is said to have been brought to Cairo in a green silk bag. This tomb-mosque is chiefly frequented by men on Thursdays, and by women on Saturdays.

On leaving the mosque we turn into the Mashhad el-Ḥeseini (Pl. E, 3), cross the Shâria' esh-Sharawâni obliquely, and enter the SHÂRIA' EL-ḤALWAGÎ (Pl. E, 3), which is mainly occupied by the stalls of the **Booksellers.**

Most of the booksellers are also scholars, and their shops are the resort of the learned world of Cairo. As the prices of books vary greatly in accordance with the demand and other circumstances and as there is no such thing as a fixed publishing price, purchasers should always endeavour to ascertain beforehand the true value of any work they wish to buy. As in the case of many other wares, the line between new and second-hand books is not so strictly drawn in the East as in Europe. The booksellers generally keep catalogues, several feet in length, to refresh their memories regarding the state of their stock. The Koran, which is shown very reluctantly to non-Moslems, is kept separate from the other books. The books are not arranged side by side as in European shops, but piled up in a very inconvenient fashion. Many of them are sold in loose sheets, in which case the purchaser should see that

the work is complete, as gaps are of frequent occurrence. The bindings usually consist of leather or pasteboard. Valuable books are often kept in cases of red sheepskin, out of which they are drawn by means of a loop. — The workmanship of the bookbinders, who, like other Oriental artisans, work in the open street, is far inferior to that of European productions. Red is their favourite colour.

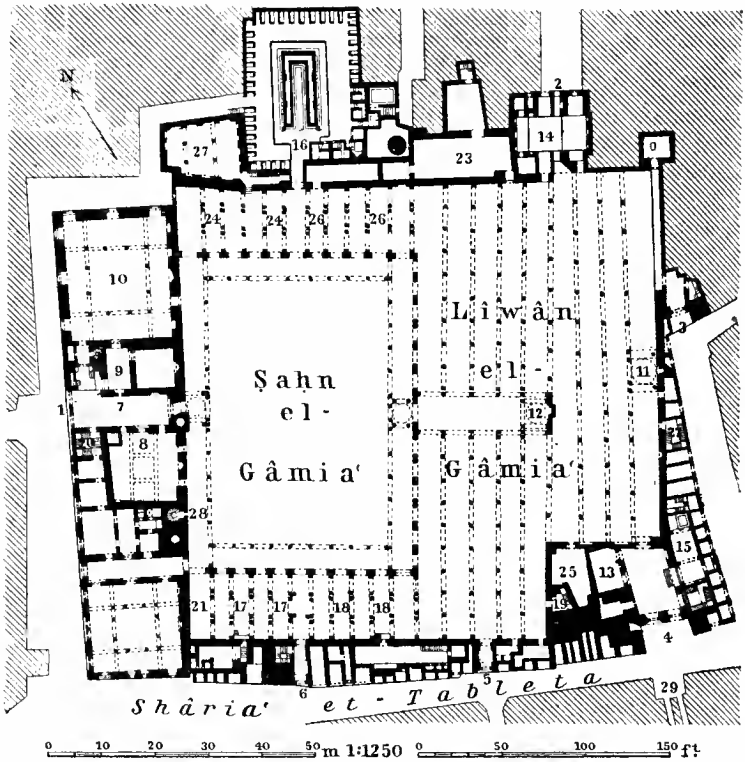
We now follow the Shâria' el-Azhar, which leads to the left to the main entrance of the Mosque of Azhar.

The ***Gâmia' el-Azhar** (Pl. E, 3, 4), the 'blooming', the most important monument of the Fatimite period, was completed in 973 A.D. by *Gôhar*, the vizier of the Fatimite Sultan Mu'izz, and was converted into a **University** in 988 by *Caliph El-'Azîz* (p. xcii). The rectangular ground-plan of the original building is easily recognizable, but it has been so frequently restored that no part of it can be said to date actually from the Fatimite period except the central part of the sanctuary, with its cupolas. Everything outside this rectangle is known positively to be of later date. The characteristic old ornamentation of the arcades and cupolas in the sanctuary deserves special attention; that of the walls has been for the most part renewed after vanished patterns. The arcades of the court *(ṣaḥn)* were rebuilt under the Khedive Taufîḳ with scrupulous reproduction of the old style and the retention of the old columns. — The successive rulers of Egypt have emulated each other in maintaining and enlarging this venerable building. In the 18th cent. the wealthy 'Abd er-Raḥmân added four aisles to the sanctuary, and in more recent days Sa'îd Pasha and the Khedives Taufîḳ and 'Abbâs II. have been notable benefactors of the mosque. 'Abbâs II. erected a new building in place of the dilapidated N.W. side of the mosque, and his neo-Arab façade is practically the only one the mosque boasts, the other sides being all quite unpretentious and concealed in narrow lanes. The mosque is inaccessible on Frid. and at the time of noon-day prayer. No lectures are delivered on Thurs. or during the fasting month of Ramaḍân.

The principal entrance (Pl. 1), where strangers receive a guide, is on the N.W. side, and is called *Bâb el-Mizaiyinîn*, or 'Gate of the Barbers', because the students used to have their heads shaved here. To the right of the archway (Pl. 7) is the *Mesgid Ṭaibarsîyeh* (Pl. 8), with a magnificent miḥrâb, or prayer-recess, of 1309, and to the left are the office of the steward (Pl. 9), in a restored mausoleum, and the *Zâwyet el-Ibtighâwîyeh* (Pl. 10), now used as a library and containing some rare MSS.

The long archway, ending in a portal added by Ḳâït Bey (by whom the adjacent minaret was also built), leads directly into the large *Ṣaḥn el-Gâmia'*, or mosque-court, enclosed by an arcade (restored), with Persian keel-arches, niches, medallions, and open-work pinnacles.

The *Sanctuary*, with its nine aisles, now forming the principal hall of instruction, has 140 marble columns (100 antique) and covers



After Herz-Bey.

GATES: 1. *Bâb el-Mizaiyinîn* ('gate of the barbers'), on the W.; 2. *Bâb el-Gôhargîyeh* ('gate of the jewellers'), on the N.; 3. *Bâb esh-Shôrbeh* ('soup gate'), on the E.; 4. *Bâb eṣ-Ṣaâîdeh* ('gate of the Upper Egyptians'); 5. *Bâb esh-Shauwâm* ('gate of the Syrians'); 6. *Bâb el-Maghârbeh* ('gate of the North West Africans'), these three on the S.

7. ARCHWAY. 8. *Mesgid* (mosque) *Taibarsîyeh*. 9. Steward's office. 10. *Zâwyet el-Ibtighâwîyeh* (library). — LÎWÂN EL-GÂMIAʿ, now the principal hall for instruction. — 11. Prayer-recess of ʿAbd er-Raḥmân. 12. Dome in front of the old prayer-niche. 13. Tomb of ʿAbd er-Raḥmân Kikhya. 14. *Zâwyet Gôhargîyeh*. 15. Sebîl. 16. Court of Ablutions, with Meiḍa in the centre, and latrines all round. — 17-27. RIWÂḲS (or rooms for study). 17. *Riwâḳ el-Atrâk* (Turks from N. provinces of the empire); 18. *Riwâḳ el-Maghârbeh* (N.W. Africans); 19. Staircase to the *Riwâḳ esh-Shauwâm* (Syrians); 20. Staircase to the *Riwâḳ el-Baghdâdiyîn* (natives of Bagdad) and to the *Riwâḳ el-Hunûd* (natives of India). 21. *Riwâḳ el-Gabart* (E. Africans from the Somali coast, Zeilaʿ, Berbera, and Tajurra); 22. Staircase to the *Riwâḳ el-Mekkiyîn* (natives of Mecca); 23. *Riwâḳ esh-Sharâḳweh* (natives of the province of Sharkîyeh); 24. *Riwâḳ el-Fashnîyîn* (Upper Egyptians from Feshn); 25. *Riwâḳ es-Sûdâniyîn* (natives of the Sudân); 26. *Riwâḳ el-Balâbiseh* (natives of Lower Egypt); 27. *Riwâḳ el-Ḥanafîyeh* (Ḥanefites; see p. lxviii). — 28. Steps to the Terrace and to the Minaret of Ghûri.

29. Gate of the Okella Kâʾit Bey (ruinous but interesting façade).

an area of about 3600 sq. yds. The front and older part is low in the ceiling. The part at the back, to which we ascend by a few steps, has considerably higher arcades, restored a few years ago. The hall is imperfectly lighted. A staircase (Pl. 22) to the right of 'Abd er-Raḥmân's pulpit *(minbar)* ascends to an upper story, which is assigned to students from Mecca and Yemen. On the S. side is the Tomb of 'Abd er-Raḥmân (Pl. 13). The N. side is bounded by the very elegant little mosque of *Zâwyet Gôhargîyeh* (Pl. 14), recently restored.

The ceilings of the *Northern* and of the *Southern Lîwân* are supported by double colonnades. The N. Lîwân is adjoined by the Court of Ablutions (Pl. 16), with a square basin in the centre.

The *Lateral Lîwâns* and many of the subsidiary buildings of the mosque are set apart as sleeping or working apartments (Riwâḳs, literally 'galleries') for the use of students of particular countries, or of particular provinces of Egypt (comp. the Plan and its reference numbers 17-27, p. 52). The university is considered the most important in the territory of El-Islâm. Most of the students are natives of Egypt, so that the Egyptian riwâḳs (Upper Egypt, Lower Egypt, Eastern Egypt) are the largest, each having several hundred students. About twenty years ago the total number of students was 7600-7700, taught by 230 professors; but after the British occupation the numbers sensibly diminished, especially as no students came from the former equatorial provinces of Egypt during the domination of the Mahdi. In 1905, however, the numbers had again risen to 9986 students and 319 teachers. — The nationality of the various groups of students may be learned from the guide. This being one of the fountain-heads of Mohammedan fanaticism, the traveller should, of course, throughout his visit, be careful not to indulge openly in any gestures of amusement or contempt.

The Students *(Mugâwirîn)* usually remain three, and sometimes from four to six, years in the mosque. They pay no fees, but each riwâḳ is supported by an annual subsidy from the endowments of the mosque, with which bread and spending money are provided for the members. — When teaching, the professor *(sheikh)* sits cross-legged on a straw-mat or chair and reads from a book placed on a desk *(raḥleh)* before him, explaining each sentence as he proceeds; or he directs one of the more advanced students to read aloud, adding his own explanations from time to time. The students sit in a circle around the teacher, listening, or attentively taking notes. As soon as a student knows by heart and can explain the whole of the book which is being studied by the class, the sheikh makes an entry in his copy of the work, called the *Igâzeh*, whereby authority to lecture on the book is conferred on the student himself. The president of the university, who is usually the most distinguished of the sheikhs, is called *Sheikh el-Gâmiaʿ* or *Sheikh el-Islâm*.

Most of the students, particularly those whose native tongue is not Arabic, begin their university education by learning the Arabic grammar *('ilm en-naḥu)*. The next branch of study is religious science *('ilm el-kelâm)*, the introduction to which consists of a series of preparatory lectures on the attributes of God and the prophet *('ilm et-tauḥîd)*.

After having completed his course of religious instruction, the student proceeds to study law *('ilm el-fikh)*. 'Jurisprudence', says Ibn Khaldûn, one of the greatest of Arabian thinkers, 'is a knowledge of the precepts

of God in relation to the actions of men, some of which it is our duty to perform, while others are forbidden, or recommended, or permitted; and this knowledge is derived from the book of God, *i.e.* the Koran, from the Sunna (*i.e.* tradition), and from the inferences drawn by the lawgiver (Mohammed) from sufficient materials afforded by the Koran'.

Besides these leading branches of instruction, logic, rhetoric, the art of poetry, the proper mode of reciting the Koran, and the correct pronunciation of the letters are also taught, while geography has recently been added to the curriculum.

The above list of the subjects taught at the most important of Mohammedan schools will serve to convey an idea of the intellectual condition of Orientals at the present day. The most conspicuous defect of their culture consists in the entire absence of independent thought, in consequence of which they are the mere recipients of the knowledge of the past. Their minds are thus exclusively occupied with the lowest grade of intellectual work, their principal task consisting in the systematic arrangement or encyclopædic compilation of the knowledge handed down to them.

From the W. angle of the Great Court we now proceed to the *Small Mosque*, recently rebuilt by 'Abbâs II., the reigning Khedive. One of its doors brings us back to the Shâria' el-Azhar.

Leaving the insignificant *Mosque of Mohammed Bey Abu Dahab* on the left, we next go on in a straight direction to the Shâria' es-Ṣanâdikîyeh (Pl. E, 3), also called *Sûḳ es-Sudân* or bazaar for wares from the Sudân, consisting of gum, dûm-palm nuts, ill-tanned tiger-skins, etc. Farther on, in a straight direction, we reach the street of Ashrafîyeh, opposite the Mosque of Ashraf (p. 49).

From the Ashrafîyeh, opposite the exit from the Sudân Bazaar, the Shâria' el-Ḥamzâwi es-Seghîr (Pl. E, 3), in which is the bazaar of the same name, leads to the W. The **Sûḳ el-Ḥamzâwi** is the bazaar of the Christian merchants (Syrians and Copts), who vie with their Mohammedan fellow-tradesmen in the exorbitance of their demands, and whose chief wares are European calico, porcelain, and drugs (which last are sold in nearly all the bazaars). This narrow winding street is prolonged by the Shâria' el-Ḥamzâwi el-Kebîr, to the left of which (approached by a side-lane) is the *Orthodox Greek Church of St. Nicholas.* — Just at the beginning of the Shâria' el-Ḥamzâwi es-Seghîr we observe on the left the covered *Shâria' et-Tarbîyeh* (Pl. E, 3), with the **Sûḳ el-'Aṭṭârin**, or spice-market, which is easily distinguished by its aromatic odours. The perfumes of Arabia, genuine and adulterated, wax-candles, and drugs are the chief commodities here. Attar of roses is sold by weight at high prices. The small bottles into which it is usually put contain only one drop. Then follow the weavers and tailors. A small lane to the left (named 'Aṭfet esh-Sbarm) leads to the Ghûri Mosque (see p. 55).

The Shâria' et-Tarbîyeh is continued to the S. by the *Shâria' el-Faḥḥâmîn* (Pl. E, 3, 4), in which is the bazaar for wares from Tunis and Algiers. We first observe drug-stalls, and then magazines for light-coloured woollen and other stuffs, Arabian rugs, etc.

We now proceed to the left direct to the Shâria' el-Ghûri (see below), or turn sharp to the right, then sharp to the left, and pursue the same direction, parallel with the El-'Akkâdîn street (see below) and passing a number of shoemakers' stalls *(bawâbîshi)*, till we come to a broader covered passage, which we follow to the right for a few paces, and then take the first lane to the left. This lane is continued under the name of *Shâria' el-Menaggidîn*, and is inhabited chiefly by tailors, cloth-merchants, and dealers in undressed wool. A short abrupt curve of this lane, to the left, then brings us to the *Shâria' el-'Akkâdîn.*

The Shâria' el-Ashrafîyeh forms the first part of a long line of streets leading to the S. and farther on taking successively the names of Shâria' el-Ghûri, Shâria' el-'Akkâdîn, and Sukkarîyeh.

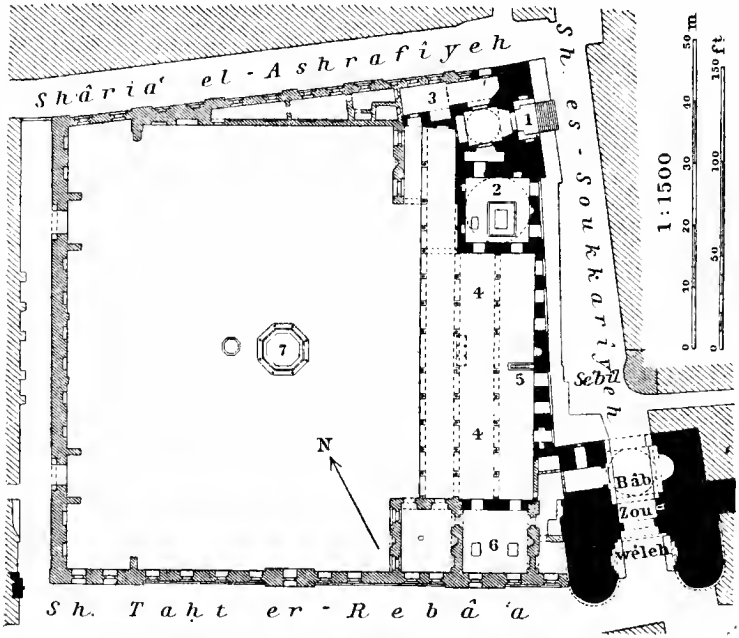
In the Shâria' el-Ghûri the first things to catch our eye are the beautiful façades of the medreseh and mausoleum of **Sultan El-Ghûri** (Pl. E, 3, 4), which have so often been depicted by the brushes of famous artists. The MEDRESEH, to the W. (r.), was finished in 1503 and has a minaret, inappropriately crowned with five modern dwarf cupolas. The most notable features of the interior are the beautiful pulpit and the tasteful marble panelling of the lower part of the walls. Opposite the medreseh, on the E. side of the street, is the MAUSOLEUM, dating from 1504. The Sultan, who fell in Syria (p. xcvi), is not, however, buried here. From the rectangular vestibule we pass to the right into the oratory, covered by a poorly restored dome. From this a door leads into the Maḳ'ad (recently restored), or hall in which the Sultan was wont to await the hour of prayer. To the left of the vestibule lies a second chapel, now used as a school office. Adjacent is a charming sebîl with a school, projecting into the street (p. clv).

To the E. of the Shâria' el-'Aḳḳâdîn lies the quarter of *Khoshḳadam (Hôsh Kadam)*. In its main street stands the **'House of Gamâl ed-Din ez-Zâhâbi'** (Pl. E, 4), president of the merchants, one of the best preserved of the earlier Arabic private houses in Cairo. The building, generally known as the 'House of the Bookbinders', dates from 1637 (adm. by ticket as in the mosques, 2 pias.). Through a crooked passage *(dirkeh)* we reach the court of the Salâmlik, or living-rooms of the owner, with two well-preserved façades. In the S.W. corner is a flight of steps, leading to the Maḳ'ad, an open colonnade with two arches. The inscription on the cornice gives information about the building. Adjoining the Maḳ'ad is a bay-window with mashrabîyehs (p. clvii), whence the ladies of the harem could overlook the court. Proceeding in a straight direction, we enter the beautiful Kâ'a, or banquet-room of the harem (p. clviii), adorned with fine mosaics. The middle and lower-lying part of the room is covered with a wooden dome, and the flat wooden ceiling of the other parts of the chamber is also very beautiful.

The Sukkarîyeh (Pl. E, 4) forms the bazaar for sugar, dried fruits *(nuḳl)*, fish, candles, and similar wares. On the left is the modern marble *Sebîl of Mohammed Ali*, and on the right the —

****Gâmia' el-Muaiyad** (Pl. D, E, 4), also known as *Gâmia' el-Aḥmar* ('the red'). It was erected by *Sultan Sheikh el-Muaiyad* (p. xcv), of the dynasty of the Circassian Mamelukes, who had been defeated in a rebellion against Sultan Farag, and vowed that he would build a mosque on this site if he were released from prison. The mosque was not finished till a year after the sultan's death (1422). The three massive walls, intended to enclose three new lîwâns, were erected during a thorough restoration in the second half of the 19th century (modern portions shown shaded on the ground-plan, p. 56). The bronze gate at the entrance (Pl. 1), the handsomest in Cairo, originally belonged to the mosque of Sultan Ḥasan (p. 62), but was bought for the new mosque for 500 dinars. — To the left of the vestibule is a bronze-mounted wooden door, leading to the mausoleum of the sultan (Pl. 2), which is covered with a beautiful dome. To the right is a corridor (Pl. 3) leading to the old but restored sanctuary (Pl. 4), a magnificent

apartment with lofty stilted arches. The decoration is very rich and effective. The lower part of the wall with its niches is adorned with panels of coloured marbles, while the middle part displays a rich mosaic of coloured marble and other stones, surmounted by charming dwarf arcades with colonnettes of blue glass, and a rich mosaic of coloured marbles. Above the niches are stucco windows, and inscriptions in finely carved and gilded letters, interspersed with gilded arabesques and rosettes. The coloured wooden ceiling and the inlaid



ornamentation of the pulpit (Pl. 5) and doors also deserve notice. On the left is the mausoleum of the sultan (p. 55), and on the right that of his family (Pl. 6). The Lîwân is separated by a modern iron railing from the court, which is planted with trees and furnished with a modern Ḥanefîyeh, or fountain for ablution (Pl. 7).

Immediately adjoining the mosque is the town-gate **Bâb Zuweileh** (Pl. E, 4), at the end of the street. This is built of solid blocks of stone and resembles the two other gates of the Fatimite period, the Bâb el-Futûḥ and the Bâb en-Naṣr (p. 72). It was erected at the end of the 11th cent. by Greek builders from Edessa. The S. side consists of two huge towers, surmounted by the elegant minarets of the Muaiyad Mosque. On the tower to the W. are a number of stone and wooden balls, probably dating from the Mame-

luke period. Ṭûmân Bey, the last of the Circassian sultans of Egypt, was hanged outside this gate by Sultan Selîm I., on April 15th, 1517 (p. 41). This gate is also called *Bâb el-Metwalli*, from the old tradition that the most highly revered saint Ḳuṭb el-Metwalli has his abode behind the W. half of the gate, where he sometimes makes his presence known by a gleam of light. On the E. wing of the gate hang shreds of clothing and other votive offerings, placed here by sick persons who hope thereby to be cured of their diseases. Opposite the outside of the gate is the sebîl of Sultan Farag, by the large grated window of which executions by strangulation took place down to the middle of the 19th century.

From the Zuweileh Gate the Derb el-Aḥmar (Pl. E, 4) leads towards the E. About 200 yds. from the gate is the recently restored ***Mosque of the Emir Kijmas el-Isḥâḳi,** a small but handsome building, erected in 1481 in the style of Ḳâït Bey. The mausoleum, which is large in proportion to the mosque, long remained empty, as Emir Kijmas el-Isḥâḳi, Master of the Horse to Ḳâït Bey, died and was buried in Syria. In 1851, however, the pious Sheikh Abu Hariba was interred here.

In the same street, farther on named Shâria' et-Tabbâneh (Pl. E, 4, 5), lies the ***Mosque El-Mârdâni,** one of the largest in Cairo, built in 1338-40 by Emir Alṭun Bogha el-Mârdâni, cupbearer of Sultan En-Nâṣir. The building was in a thoroughly ruinous condition in the 19th cent., but has quite recently been restored by Herz-Bey. — The nearly square court is surrounded by colonnades. The prayer-niche and the walls on each side of it are covered with costly mosaics. The new concrete dome in front of the prayer-niche is borne by superb ancient Egyptian granite columns. The side-colonnades also contain some ancient columns, probably from a temple of the period of the Ptolemies. The sanctuary, or main hall, is separated from the court by an ancient wooden railing, much of which has had to be renewed. The Ḥanefîyeh in the court formerly stood in the mosque of Sultan Ḥasan and here occupies the site of the original fountain.

To the S., immediately adjoining the Zuweileh Gate, is the *Bazaar of the Shoemakers.* This is continued by the *Shâria' el-Khiyamîyeh*, the bazaar of the tent-makers, where bright-coloured tent-covers may be purchased; and this, in turn, ends at the Shâria' Moḥammed 'Ali.

3. The South-Eastern Quarters.

The route described in this section leads viâ the Shâria' Moḥammed 'Ali to the *Citadel*, and thence by a wide curve to the S. back to the same street. *Electric Tramway* to the Place Rumeileh, see p. 34 (Nos. 3 & 6).

Starting from the Place 'Atabeh el-Khaḍra (see p. 47), the Shâria' Moḥammed 'Ali (Pl. C-E, 3-6), 1860 yds. in length, leads to the S.E. straight to the foot of the citadel (electric tramway

No. 3, p. 34). A little more than one-third of the way down the street we cross the filled-in bed of the *El-Khalîg* canal; to the left lies the *Place Bâb el-Khalk*, with the *Administration Building* (*Gouvernorat;* Pl. D, 4), containing the *Police Headquarters* (p. 32), and the new building of the *Arabian Museum* and the *Viceregal Library* (p. 60).

The ***Arabian Museum**, consisting of objects of artistic or antiquarian interest from ruined mosques and other Egyptian buildings, especially those of Cairo, is due to the zeal of *Franz-Pasha*, formerly technical director of the Waḳf ministry. The constantly increasing collections were formerly exhibited in the mosque of El-Ḥâkim, but were transferred in the year 1903 to the groundfloor of the handsome new building in the Arabic style, which had been prepared for them. The museum is open daily from Nov. to April, except on Frid. and festivals, 9-4.30 (adm. 5 pias.); from May to Oct., 8-1 (adm. 1 pias.). An illustrated catalogue compiled by the director, *Max Herz-Bey* (2nd ed., 1907), is on sale at the entrance.

The walls of the Vestibule are occupied by a chronological survey of the Mohammedan dynasties of Egypt. — We pass to the right into —

Room I. *Tombstones.* No. 38, with a handsome Cufic inscription; 64. Marble slab with inscription mentioning an endowment of Saladin; 100. Inscription with the name of Sultan Ghûri, from the water-works of Old Cairo; Tombstones in the form of columns; 172. Hanging lamp, with the name of Sultan Ḥasan (14th cent.).

Room II. *Marble and other Stone Carvings.* No. 26. Fragment of a cornice with an eagle (period of the Fatimites); 39. Marble slab with fine ornamentation from the mosque of Sarghitmish (14th cent; p. 69); 89-114. Marble fragments, with inlays of stucco or marble; 116-120. Weapons; 127, 128. Two reliefs with lions, made from the bases of Roman columns; 132 et seq. Stone jars with their stands; 156-172. Capitals of columns, including an ancient Egyptian one from the mosque of Mârdâni (p. 57); 177-185. Shafts of Arabian columns, with sculptures from prayer-niches; 186, 187. Two columns from the mosque of Ḳâït Bey in Medinet el-Fayûm; 192. Fragment of the Nilometer at Rôḍa; 193. Hanging lamp from the mosque of Sultan Ḥasan.

Room III. *Stone Sculptures, Works in Plaster, and Mosaics.* Mosaic flooring from the Maḥmûdîyeh mosque (p. 63); 2. Slab of a fountain from the sebîl of Sultan Farag; 8-10. Capitals of ancient columns which have been used for well-curbs; 28-30. Mosaics from the walls of a house; 35. Fragment of a three-quarter column of the Ṭulûn mosque (p. 66; the column-base is a cast); 37. Plaster window-grating from the mosque of Ṣâliḥ Talâyeh (12th cent.); 39-46. Plaster ornaments from the mosque of El-Kâmil; 51, 52. Plaster windows from the mosque of Mârdâni; 63, 64. Hanging lamps from the mosque of Sultan Ḥasan.

Room IV. *Wood Carvings.* Pulpits, Koran reading-desks. No. 1. Coptic door from the Ḳalâûn mosque; 95-97. Prayer-niches in carved wood; 101-103. Cenotaphs (101, from a tomb near the tomb-mosque of the Imam Shâfe'i).

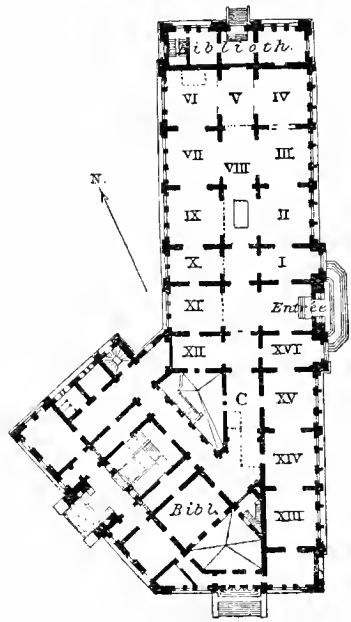
Room V. *Wood Carvings, Fret Work, and Turned Work.* Mashrabîyehs. No. 1. Door from the tomb-mosque of Sultan Eṣ-Ṣâliḥ Aiyûb (13th cent.); 21-23. Balconies; 24-34. Perforated wood-carvings (27, from the mosque of the Imam Shâfe'i, of especially delicate execution); 35. Bronze lamp from the mosque of 'Abd el-Bâsiṭ.

Room VI. *Wood Carvings.* Pieces in carved wood illustrating the development of Arabic ornamentation; ceilings; painted fragments of wood; wooden doors with fine inlays of ivory: 184. Carving from the mosque of Sultan Ḥasan; 198. Carving from the mosque of El-Ashraf Bars Bey. —

From the Turkish period: 205, 206. Carvings from the mosque of Suleîmân Pasha (p. 16); 214. Carving from Damietta.

Room VII. *Wood Carvings.* Old wooden ceilings. — Wood-carvings from doors: to the right of the entrance, 3. from the mosque of Sitteh Nefiseh; *4, 5. from a cenotaph of the Aiyubide period; 10. Wing of a door from the Kalâûn mosque. — The two show-cases contain smaller wood-carvings (28, inlaid with ivory). — Nos. 142-145. Door-bolts; 146, 147, 149. Wooden tables (Kursi); 148. Wooden table with fine mosaic from the mosque of Sultan Sha'bân. — *156. Koran-case with mosaic and elegant hinges, from the same mosque. Small chest inlaid with ivory.

Room VIII (to the left of R. VII). *Chairs, Benches, Cupboard Doors, Mashrabiyehs.* — Minbars or pulpits. — Mosaic pavement and fountain from an Arab house in the Ililmîyeh, Cairo.



Room IX. *Works in Metal.* Bronze-mounted doors: 1. from the mosque of Sâlih Talâyeh (12th cent.); 2. from the tomb-mosque of Imam Shâfe'i (13th cent.); 3. from the convent-mosque of Bars Bey (15th cent.); 6. from the mosque of Princess Tatar el-Hegazîyeh (14th cent.). — *Table Case A:* 9-13: Candlesticks (No. 9, inlaid with silver). — *Table Case B:* 15. Koran-case, with elaborate brass cover and silver ornamentation (these boxes have always 30 compartments, arranged in three rows, for the 30 books of the Koran); 19. Fine brazen dish; 22. Brazen vessel with ornaments and arms. — 105, 106. Small brass tables richly inlaid with silver (105, with the name of Sultan En-Nâṣir, 14th cent.); 107. Bronze grating with silver ornamentation. — *Glass Case:* 100, 100a. Elaborate swords; 101 Box inlaid with silver and gold; 103. Silver rosette for wearing in the hair. — 110-123. Fine metal lustres (110 belonging to Sultan Ahmed, 14th cent.; 115, 115a. from the mosque of Kâit Bey, in the Fayûm; 123. from the Ghûri mosque); gold coins.

Room X. *Works in Metal.* — Door-mounts, bands bearing inscriptions, knockers, doors with bronze mounts. — 91. Door studded with iron nails; 92, 93. Doors from the mosque of Seiyideh Zeinab; 130, 130a. Scales inlaid with silver; 136. Bronze chandelier from the mosque of El-Ghûri; 94-102. Crescents from domes and minarets.

Room XI. *Fayence* (that on the E. wall native, that on the W. wall imported from other Oriental countries). Fayence tiles, including several with carnations and one with a representation of the Kaaba at Mecca (made at Damascus in 1726). — The show-cases contain glazed vessels, pottery, dishes of various kinds, lamps, fragments of fayence; Magnificent cornelian dish, from the mosque of Sultan Kalâûn, a beautiful specimen, 17¾ inches in diameter and 4 inches high, with 19 cut facets on the edge. Dish with fine yellow glaze and inscription, perhaps of the 15th century.

Room XII. *Fayence.* Fayence tiles of European manufacture, such as were used to line the walls of Arab houses in the 18-19th centuries. — On the wall to the right, Stucco decorations of an Arab room from a house in Old Cairo. Below, carved doors from Mehalla-Kebir. — The cases

contain vessels from Rhodes, Moorish dish (52), Persian and Syrian tiles, and Celadon vases (65-68).

Corridor. *Plaster Casts.* — Small Arab room from Rosetta (restored).

Room XIII. *Textiles.* First glass-case to the right: 1. Piece of silk with the name of the son and successor of Hârûn er-Rashîd; 5. Piece of silk with the design of two birds seated facing each other (12th cent.); 6. Fabric with the name of Sultan En-Nâṣir (14th cent.); 7. Fabric with a double-headed eagle; 8. Vest; 10. Fabric with finely worked inscriptions; 11. Fabric with printed patterns and inscriptions. Two show-tables and frames contain Oriental book-covers. — Two Koran-cases covered with leather, with embossed ornamentation and inscriptions, the smaller from the mosque of Sultan Ḥasan, the other bearing the name of the donor, Sultan El-Ghûri.

Room XIV. **Enamelled Hanging Lamps from Mosques*, most of them made of common green glass, with enamelled flowers, foliage, inscriptions, medallions, and coats-of-arms. The oldest of these date from the 13th century. The place of manufacture is unknown. Only about a hundred of these lamps are now extant, and most of them (over 60) are in this museum. The majority are from the mosque of Sultan Ḥasan (p. 62). The finest specimens are No. 1, with the titles of Sultan Ashraf Khalîl; 4, with the arms of a *Gûkândâr* or 'mallet-bearer' (*i.e.* the Mamelnke in charge of the game of polo); 7, with the arms of the cup-bearer Sheikhû.

Room XV. *Hanging Lamps* (see above). Adjoining the exit, pictures of the sacred cities Medina (r.) and Mecca (l.).

On the first floor of the Arabian Museum is the ***Viceregal Library** (*Kutubkhâneh;* special entrance from the Shâria' Moḥammed 'Ali). The collection was founded in 1870 by the Khedive Ismâ'îl and consists of a number of books formerly preserved in various other institutions, and of others purchased or presented by the Khedive, and is dedicated to the use of the public. The chief credit of arranging this fine collection of books belongs to three Germans, Dr. Stern, Dr. Spitta-Bey (d. 1883), and Dr. Vollers; and the present director, *Dr. Moritz*, is also a German. The whole library consists of over 56,000 vols., of which 32,000 are in Oriental languages (Arabic, Persian, Turkish, Amharic, and Syrian). The Koran alone accounts for no fewer than 2677 volumes. The illuminated Persian MSS. are extremely valuable. The library also contains a collection of coins by the Mohammedan rulers of Egypt (upwards of 3500). — The library is open daily, except on Frid. and official festivals, from 8 to 5 (in July, Aug., and Sept. 8-1). Visitors to the reading-room require a special permit from the director, while those who wish to borrow books must get a guarantee from their consuls general.

The **Show Room** (open to the public) contains coins and specimens of Oriental MSS. and printed works. On the walls are portraits of Mohammed Ali and his successors. We begin with the table-cases to the right. — Case I. *Shelves 1-3.* Arabic papyri (7-10th cent.); *Shelves 4, 5.* Arabic documents on paper, parchment, and potsherds (8-15th cent.); *Shelf 6.* Arabic MSS. (11-14th cent.); *Shelf 7.* Autographs of famous Oriental authors; *Shelf 8.* Arabic MSS. from North Africa. — Cases II & III. Fine examples of the Koran. These are remarkable for their large size, superb execution, and great age, and constitute the finest existing specimens of Arabian art. The Mohammedans have always exercised the greatest care in preparing the MSS. of the Koran, and have always regarded the sacred book which was sent to them from heaven with the most profound reverence. The oldest specimens of the Koran (Case II),

dating from the 3rd-5th cent. of the Hegira (10-12th cent. of our era), are in the *Cufic*, or early-Arabian, character and are written on parchment. — Among the fine large copies of the Koran on paper which were executed for the sultans of the Bahrite Mamelukes (1250-1380) and their Emirs, the most notable are those made for the Sultans Ḥasan and Shaʿbân (14th cent.) and their Emirs Sheikhû and Sarghitmish. — CASE IV. Korans of the 14-15th cent. made for the Circassian Mameluke Sultans Barkûk (*Shelves 1-3*), Farag (*Shelf 4*), Muaiyad (*Shelves 5, 6*), and Bars Bey (*Shelves 7, 8*). — CASE V. Korans and other books of the 15th cent., prepared for the Sultans Bars Bey, Khoshḳadam, the Emir Kâit Bey, and El-Ghûri. The largest Koran in the collection, measuring 44¾ by 35 inches, belonged to Kâit Bey (*Shelf 6*). *Shelf 3.* *Korans of the Emirs Arghûn and Kijmas (15th cent.). — CASE VI. *Shelf 1.* Coins of the Omaiyades, Abassides, Tulunides, Fatimites, and Mamelukes; *Shelf 2.* Coins of the Ottoman Sultans, of the Mahdi and Caliph of Khartûm, and of other Oriental dynasties. — CASE VII. Korans of the 14-15th cent. (Mameluke period).

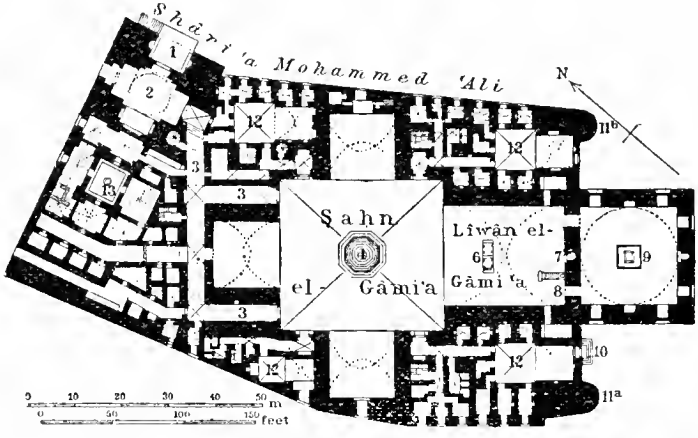
CASE VIII. *Persian MSS. with miniatures. The origin and development of this branch of art have not yet been adequately investigated. The specimens here exhibited are all the work of Mohammedan artists, though the influence of E. Asiatic taste is noticeable in those of later date. These book-illustrations are distinguished from the purely ornamental art of the Korans by a greater freedom of conception and variety of motive, particularly by the frequent employment of living forms. Nearly all are illustrations of poetical or historical works. The chronological arrangement shows that this art was at its best in the 14-16th cent., and that thereafter a rapid decline set in. *Shelf 1.* *Divân of the poems of Farid il din Attar, written in 1454; Poems of Jâmi, written in the N.E. Provinces of India, perhaps in the 17th cent.; Anthology of Persian poetry, written for the library of Sultan Bayazid (15th cent.). *Shelf 2.* *Persian MSS. of the 16th cent.: Bustân of Saʿdi. *Shelf 3.* Korans written by Persians. *Shelf 4.* Korans and other books written by Indians; album with 15 Indian miniatures, and autographs of celebrated Persian and Turkish calligraphers (1670-1703); another album with 34 miniatures; the poem of Yûsuf and Zuleika, by Jâmi, written in 1604. *Shelf 5.* Persian miniatures of the 15-16th cent.; a second specimen of Jâmi's poem of Yûsuf and Zuleika, written in 1533, with full-page illustrations; the Cosmography of Kazwini (1567), translated into Persian, with diagrams in the E. Asiatic style; two MSS. of Mehr and Mushtari, a poem by Assâr (1493); several MSS. of the Shâhnâmeh or Royal Book of Firdausi. *Shelf 6.* Persian miniatures of the 16-17th cent.; three copies of the Divân of Hâfiz of Shirâz (1556, 1565, and one of later date); Gulistân of the poet Saʿdi, written by Sultan Mohammed Nûr (16th cent.). *Shelf 7.* Korans written by Turks. *Shelf 8.* Turkish MSS. with miniatures; a copy of the Kudatku Bilik, the first work of Turkish literature in Arabic characters, composed about 1110 and written in Cairo about 1350; Cosmography of Kazwini (oct., 1553). — CASE IX. *Shelf 1.* Turkish albums; *Shelf 2.* Autographs of Turkish sultans; *Shelf 3.* Arabic books, printed in Africa (Zanzibar, Sudân, Egypt, Tunis, Algiers, Fez); *Shelf 4.* Arabic books printed in Asia (China, East Indies, Persia, etc.), and also the earliest European specimens; *Shelves 5-8.* Arabic, Persian, and Turkish book-bindings. On the walls: Koran written for the Sultan Oedyaitu of Persia (1311), and later (1326) acquired by the Mameluke Sultan En-Nâṣir, with wonderful ornamentation.

From the Bâb el-Khalḳ Square we continue to follow the Shâriaʿ Moḥammed ʿAli. About ¼ M. farther on a side-street (Ḥaret el-Melikeh Safîya) leads to the left to the *Gâmiaʿ el-Melikeh Safîya* (Pl. D, 5; entrance by the S. portal), a Turkish-Arabian mosque of 1611, with a dome supported by six great monolithic, antique columns, and ornamented in the Byzantine-Arabian style. The pulpit is of marble. Not far off, in the Shâriaʿ ed-Daûdîyeh, lies the small **Mosque of El-Burdeini* (Pl. D, 5), built in 1630 and

restored in 1885, lavishly adorned with mosaics, and adjoined by a large and elegant minaret. The beautiful wooden ceilings and the elaborate pulpit are also notable.

Farther on the Shâria' Mohammed 'Ali passes the much altered mosque of *El-Ḳeisûn* (*'Asûn'*; Pl. D, 5), and ends near two large mosques. That on the left is the unfinished **Gâmia' Rifâ'iyeh,** named after an order of dervishes (p. lxviii), and containing the family burial-vault of the Khedive Ismâ'îl (d. 1895). — On the right rises the —

****Gâmia' Sulṭân Ḥasan** (Pl. E, 6), the 'superb mosque', and the finest existing monument of Egypto-Arabian architecture. It was built in 1356-59 by Sultan Ḥasan (p. xciv; tickets of admission necessary, see p. 38; 1 pias. for the use of shoes). Extensive restorations are now in progress. The huge proportions of the building,



1. Chief Entrance (from the Shâria' Mohammed 'Ali). 2. Vestibule. 3. Corridor. 4. Meida. 5. Dikkeh. 7. Prayer-recess (ḳibla). 8. Pulpit (minbar). 9. Mausoleum of Sultan Ḥasan. 10. S. Entrance. 11a and b. Minarets. 12. Medresehs (lecture-rooms) for the four sects of El-Islâm. — 13. Old court of ablutions in the sunk floor (ruinous).

which occupies a shelving rock below the citadel, taken in conjunction with the masterly execution of its artistic details, produce an effect of great majesty.

The exterior recalls the broad surfaces of the early-Egyptian temples. All the façades of the mosque are crowned by a unique and boldly projecting cornice, of 'stalactite' formation and furnished with pinnacles (lately restored). The outside of the mausoleum is decorated in the Byzantine-Seljuk style. The massive ***Gateway* (Pl. 1), 85 ft. high, though its scheme of ornamentation was never

fully carried out, has been more or less closely imitated in the entrances to many other Egyptian mosques. — The *S. Minaret* (Pl. 11a) is the highest minaret in Cairo, measuring 270 ft. from the pavement (that of *El-Ghûri* 213 ft., *Ḳalâûn* 193 ft., *El-Muaiyad* 167 ft., *El-Azhar* 167 ft., *Ḳâït Bey* and *Barḳûḳ* 164 ft., *Ṭulûn* 132 ft., *Amr* 105 ft.). The corresponding minaret (Pl. 11b) on the N. façade was overthrown by an earthquake, but was afterwards rebuilt on a smaller scale. The dome also fell in the 17th cent. and was restored in the Arab-Ottoman style.

The building is in the form of an irregular pentagon, 85,000 sq. ft. in area, in which the cruciform shape of the original *Medreseh* (p. cliii) has been skilfully incorporated. — From the main entrance (Pl. 1) we enter first a domed vestibule (Pl. 2) and then a smaller anteroom, whence steps descend to the corridor (Pl. 3), adjoining the large mosque-court (115 ft. long and 105 ft. broad). In the centre of the court is the Meiḍa (Pl. 4), or fountain for ablutions. The four arms of the cross are occupied by four large halls (lîwân), with lofty barrel-vaulting. These serve as praying rooms. The lecture-rooms for the four orthodox sects of El-Islâm (p. lxviii) were fitted up in the four small medresehs (Pl. 12). The sanctuary or chief lîwân, containing the few ceremonial adjuncts of El-Islâm, is embellished with an elaborate inscribed frieze. On drawing a curtain (on the left) a fine wooden door is exposed, inlaid with gold and silver and mounted with bronze. This is the entrance to the *Mausoleum of Sultan Ḥasan* (Pl. 9), which is covered by a dome 180 ft. in height. In the centre rests the simple sarcophagus of the sultan. Various dark stains on the pavement of the mosque are pointed out as caused by the blood of slain Mamelukes.

On leaving this mosque, we proceed to the S.E. (right) to the circular Place Rumeileh (Pl. E, 6), from which the Mecca pilgrimage starts (p. lxvii), and to the **Place Mohammed Ali** *(Mîdân Moḥammed ʿAli)*, about 650 yds. in length. The latter is the scene of a busy afternoon market, the Sûḳ el-Ḳaṣr. From the middle of the 'Place', opposite the goods-station of the railway to Helwân, we enjoy a splendid *View of the Mosque of Mohammed Ali (see p. 64). At the S. end of the 'Place' is the *Prison*. A little farther on is the gate named *Bâb el-Karâfeh* (Pl. E, 7). The Place Mohammed Ali is bounded on the E. by the *Mîdân el-Menshîyeh*.

From the E. side of the Rumeileh diverges a broad carriage-road, the Shâriaʿ el-Mahgar, passing two mosques on the left (the *Gâmiaʿ el-Maḥmûdîyeh*, and beyond it the *Gâmiaʿ Emîr Akhôr*, with a decaying minaret). We then continue along the winding Shâriaʿ Bâb el-Gedîd (or, shorter, by the Shâriaʿ ed-Defterkhâneh, to the right) and past the *Government Archives* (Defterkhâneh, built by Mohammed Ali in 1828), obtaining a view of the Tombs of the Caliphs to the left, to the Citadel. [A shorter footpath, at present impractic-

able, diverges to the right near the beginning of the carriage-road, passing through the *Bâb el-'Azab*, flanked with its huge towers. It was in this narrow and crooked lane, enclosed by lofty walls, and formerly the chief approach to the citadel, that the massacre of the Mamelukes took place on March 1st, 1811, by order of Mohammed Ali (p. xcvii). Amîn Bey, the only one who survived, is said to have effected his escape by making his horse leap into the moat, through a gap in the wall.]

The **Citadel** (*El-Ḳal'a;* Pl. E, F, 6) was begun in 1176 by Saladin (p. 40), with stones taken, according to the very credible statements of Arabian historians, from the small pyramids at Gîzeh. Of the original structure, however, nothing now remains except the outer E. wall and a few towers in the interior. Although the fortress commands the city, its site is unfavourable in respect that it is itself completely commanded by the heights of the Moḳaṭṭam, rising above it immediately to the S.; thus in 1805 Mohammed Ali was enabled, by means of a battery planted on the Gebel Giyûshi (p. 111), to compel Khurshîd Pasha to surrender the Citadel. — We enter the outer court of the Citadel by the *Bâb el-Gedîd* (Pl. F, 6; 'New Gate'), and then pass through the *Bâb el-Wastâni* ('Middle Gate') into the main court, where the Alabaster Mosque rises in front of us, with the En-Nâṣir Mosque to the left.

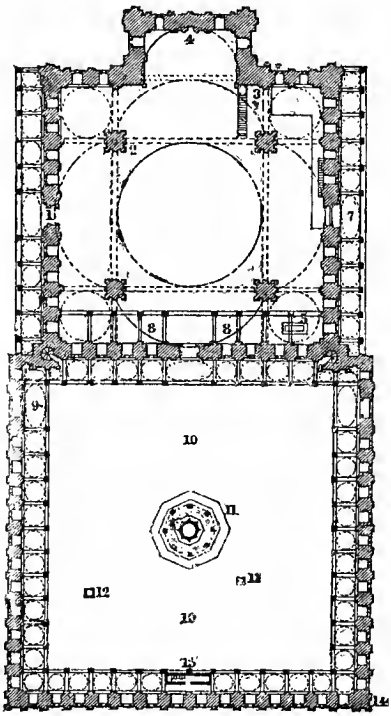
The ***Gâmia' Moḥammed 'Ali** (Pl. E, F, 6; tickets, see p. 38; slippers 1 pias.), or 'Alabaster Mosque', the lofty and graceful minarets of which are so conspicuous from a distance as to form one of the landmarks of Cairo, was begun by Mohammed Ali, the founder of the present Egyptian dynasty, on the site of a palace which was blown up in 1824; and in 1857 it was completed in its present form by Sa'îd Pasha (p. xcviii). The architect was the Greek *Yûsuf Boshna* of Constantinople, who, aided by Greek foremen, built it on the model of the Nuri Osmaniyeh mosque at Constantinople. The columns are built, and the walls incrusted, with poor yellow alabaster obtained from the quarries near Benisueif. Wood painted to resemble alabaster is also used.

The *Entrance* (Pl. 9), near the centre of the N. side, leads directly into the *Ṣaḥn el-Gâmia'* (Pl. 10), or *Court*, enclosed by vaulted galleries, in the upper parts of which plain limestone has been used instead of alabaster. In the centre is the *Hanefîyeh* (Pl. 11), or basin for ablution, designed in the debased Turkish style. On the W. side is the approach to a tower (Pl. 13), terminating in a pavilion adorned with Moorish arabesques, and containing a clock which was presented to Mohammed Ali by Louis Philippe.

The Interior is entered through the centre of the E. gallery of the court. It consists of a large quadrangle, with Byzantine domes resting on 4 huge square pillars. The size of the place and the manner in which it is lighted produce a very striking impression. The Turkish decoration is unimportant, and the reading

desk, pulpit, and prayer-recess (Pl. 2, 3, 4) possess no particular attraction. To the right of the entrance is the *Tomb of Mohammed Ali* (d. 1849), enclosed by a handsome railing (Pl. 5).

A magnificent **View is obtained from the parapet at the S.W. end of the mosque (Pl. 14), which is reached by walking round outside the building. From this point (opposite the *Khedivial Palace*) we survey the yellowish-grey city, with its countless minarets, domes, and gardens. At our feet stands the mosque of Sultan Ḥasan. To the N. and N.W. are the Windmill Hills and the green plain traversed by the Nile. To the W., in the distance, are the Pyramids, towering above the desert. On the flat roofs of the houses we observe innumerable ventilators, called malḳaf, known also by the Persian name of bâdgîr, by means of which the cool north-wind is introduced into the houses.



1. Sultan's Entrance. 2. Kursi. 3. Pulpit. 4. Prayer-recess. 5. Tomb of Mohammed Ali. 7. Entrance. 8. Great Gallery. 9. Usual Entrance. 10. Ṣaḥn el-Gâmiaʿ. 11. Ḥanefîyeh. 12. Openings to the great cistern under the court. 13. Ascent to the clock-tower. 14. Point of view.

The **Gâmiaʿ en-Nâṣir** (Pl. F, 6), situated to the N.E. of the Mosque of Mohammed Ali, was erected in 1317 by Sultan En-Nâṣir. Long used as a military magazine and storehouse, it has recently been cleared out, and is willingly shown by the British military authorities. It exhibits traces of the Romanesque taste on the exterior, particularly on the portals. The two minarets are adorned with bright-coloured fayence tiles and surmounted by bulbous cupolas. The most beautiful of the ancient columns in the interior date from the Byzantine period.

Immediately to the S.E. of the Mosque of En-Nâṣir is the so-called **Well of Joseph** (*Bîr Yûsuf*; Pl. F, 6), a square shaft, with a winding passage around it, sunk in the limestone rock to a depth of 290 ft. Within the shaft, at a depth of about 155 ft., is a platform on which the oxen stood that brought the water to the surface by means of a sâḳyeh. The well

formerly provided the citadel with water, but has lost its importance since the completion of the new water-works (p. 73). The original construction of the well dates from ancient times, but it is supposed that, when the citadel was constructed here in the 12th cent., the builders discovered an ancient shaft filled with sand, which *Ṣalâḥ ed-Dîn Yûsuf* (p. 40) caused to be re-opened and named after himself Yûsuf's, or Joseph's, Well. According to others, this was the well into which the Joseph of Scripture was put by his brethren.

The **Gâmiaʿ Suleimân Bâsha** (Pl. F, 6), also called *Sâryat* or *Sisariyeh*, on the N.E. side of the citadel, was erected in 1528 by Suleimân, one of the Mamelukes of Sultan Selîm. The architecture is a mixture of Arabian and Turkish. The mosque is small, but carefully executed. It contains Cufic inscriptions, marble mosaics, a decorated prayer-recess, and a pulpit in marble. In the N.E. corner of the forecourt is the tomb of the saint Sâryat.

From the *Bâb el-Gebel* (Pl. F, 6; 'mountain-gate'), to the E. of the citadel, a road leads straight to the Mokaṭṭam (p. 111). A road diverging to the right a little farther on leads to the **Monastery of the Bektashi**, a Turkish order of Dervishes, situated among green palms on a bare mountain-slope (visitors admitted). [The monastery may also be reached from the Place Mohammed Ali viâ the narrow lanes between the Tombs of the Mamelukes and the citadel.] An easy staircase ascends to an attractive court, in which are situated the residences of the monks. The garden in front commands an admirable view of the city, the valley of the Nile, and the desert. From the court a dark cave (probably an old quarry) enters the mountain-side, with the graves of deceased dervishes, who have been interred here since 1453. At the end is a chamber containing the tomb of the founder of the order of dervishes, where worshippers are frequently observed. The remains of a wife of ʿAbbâs I. also rest here under an elaborate gilt tomb.

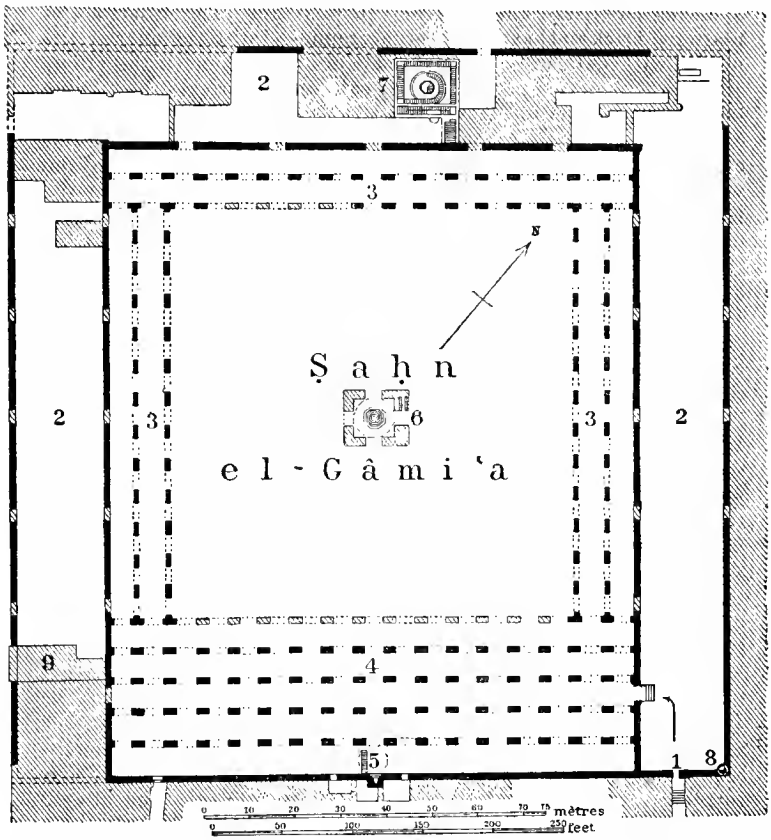
From the Bâb el-Gebel a road leads to the S. to the *Tombs of the Mamelukes* (p. 110). — To the *Tombs of the Caliphs*, see p. 106.

We return to the Place Rumeileh (p. 63) and follow the Shâriaʿ Moḥammed ʿAli (p. 57) to its intersection with the *Shâriaʿ el-Ḥilmîyeh* (Pl. D, 5, 6). The latter street, along with its continuations, the *Shâriaʿ es-Siyûfîyeh* and the *Shâriaʿ er-Rukbîyeh* (Pl. D, 6, 7), forms the main thoroughfare traversing E. Cairo from N. to S. (p. 54), to the S. of the Shâriaʿ Moḥammed ʿAli. To the right is the small Mîdân el-Ḥilmîyeh. At the intersection of the Shâriaʿ Siyûfîyeh and the Shâriaʿ es-Salîbeh is the rich and effective marble *Sebîl of the Mother of ʿAbbâs I.* (Pl. D, 6). To the left, in the Shâriaʿ Sheikhû (leading to the Place Rumeileh), is the *Gâmiaʿ Sheikhû*, built by the emir of that name (1350-55), and opposite, on the S. side of the street, is the *Khânḳâh* or *Convent of Sheikhû*, occupied by dervishes of the Ḳâdirîyeh Order (p. lxviii). — We continue to follow the Shâriaʿ er-Rukbîyeh and turn down the *Shâriaʿ Ibn Ṭulûn* to the right, in which, after about 70 yds. more, we observe on the right a lane leading to the E. entrance of the —

***Gâmiaʿ Ibn Ṭulûn** (Pl. D, 7; also pronounced Ṭalûn). This mosque, the oldest in Cairo, was erected by *Aḥmed ibn Ṭulûn*, the founder of the dynasty of the Tulunides (p. xcii), in 876-878. It lies in the quarter *Ḳalʿat el-Ḳebsh*, on a hill named *Gebel Yeshkûr*, and occupies an area of 30,720 sq. yds., 20,320 of which are

taken up by the mosque itself. The edifice is said to have been designed in imitation of the Kaaba at Mecca, but without columns, by a Christian prisoner, who, in return for his release, constructed the whole of the building of entirely new materials. The walls consist of brick, coated with stucco. The older part of the ornamentation, which is in carved stucco (not moulded) and wood, exhibits none of the intricate forms of the Byzantine-Arabian style, which appear in the later restorations.

From the E. outer court we enter the chief Lîwân (see below) or sanctuary, and thence proceed to the inner quadrangle or *Ṣaḥn*



1. Main entrance. 2. Forecourts. 3. Lîwâns. 4. Chief Lîwân or Sanctuary. 5. Prayer-recess and pulpit. 6. Dome and water-basin. 7. Large minaret. 8. Small minaret. 9. Sebîl of later date.

el-Gâmiaʿ, 99 yds. square. With the exception of the ceilings, which had to be restored in order to protect the interior, the building has been preserved almost intact, though its fitting up has been frequently altered. The most important renovations were carried out by Lâgîn, afterwards Sultan El-Manṣûr. It was he who erected the mausoleum-like *Dome* (Pl. 6) in the centre of the court, covering an octagonal basin on the site of an older hall which was destroyed by fire. The court is surrounded by a double arcade, except on the sanctuary side, where the arcade is quadruple, while a fifth row of arches collapsed in 1875. Pointed openings above the pillars serve to lighten the weight of the masonry, and the façades are crowned by a medallion-frieze and open-work balustrades. The pillars are of plastered brick and have their corners rounded into three-quarter columns, with delicately ornamented capitals. On one of the pillars of the sanctuary is a marble tablet bearing the charter of the mosque in ancient Arabic (Cufic) characters. The original roof of the arcades, of which remains are extant above the dikkeh, was made of beams of date-palm, overlaid with sycamore wood. Along the top of the walls runs a frieze of sycamore wood, inscribed with texts from the Koran. According to the testimony of Maḳrîzi this wood belonged to Noah's Ark, which was found by Ibn Ṭulûn on Mt. Ararat.

The *Prayer Recess* (Pl. 5) has fine Byzantine capitals and remains of gilded mosaic. The wooden cupola over it has lately been restored. The *Pulpit* erected by Sultan El-Manṣûr in 1298 still deserves close attention, though it has been robbed of its characteristic panels carved in ebony and ivory. These were sold in Europe, and some of them are now in the South Kensington Museum.

The *Minaret* (Pl. 7), in the N.W. outer court, is built of stone, instead of brick, and also shows peculiarities in its square lower section and elsewhere. The ascent is easy, and the top commands an admirable *View. To the S. are the pyramids of Dahshûr, and to the W. the huge pyramids of Gîzeh; the valley of the Nile as far as the Delta lies before us; to the E. rise the picturesque slopes of the Moḳaṭṭam and the Citadel; and in the foreground all round lies Cairo, with its houses, mosques, palaces, and gardens. From the minaret access is gained to the concrete roofs of the lîwâns, protected by elegant balustrades; a walk round these is recommended for a full appreciation of the view.

Outside the entrance to the mosque we turn to the right, and after about 150 paces, to the right again. Passing along the picturesque Shâriaʿ ez-Ziyadeh, on the S.W. side of the mosque, and turning a little to the left, we traverse several lanes and alleys, all in the quarter of Kalʿat el-Ḳebsh (p. 66), and reach the —

***Medreseh Ḳâît Bey** (Pl. C, 7), which was erected in 1475 and has been recently restored by Herz-Bey. It is cruciform in ground-plan, and its rich and elegant forms afford a good example of the

style current under the second Mameluke dynasty (p. clii). The minaret is one of the most graceful in Cairo. The pulpit is richly embellished with wood-carving. The mosaics on the pavement and the fine ornamentation of the walls are also worthy of notice. The dome is modern.

From either the Ṭulûn Mosque or the Medreseh Ḳâït Bey we proceed through narrow lanes to the *Shâriʿ el-Khedeiri* (Pl. D, 7), the W. prolongation of the Shâriʿ es-Salîbeh (p. 66). Here, just to the N. of the Ṭulûn Mosque, stands the small **Medreseh Ṣarghitmish,** built by one of Sultan Ḥasan's Mamelukes in 1357 in the style of the mosque of Sultan Ḥasan. The four lîwâns form a cross round the court. On the walls to the right and left of the prayer-niche are the arms of the builder. A door in the S.W. corner of the W. lîwân leads to the mausoleum, covered by a stately dome. — In the Shâriʿ Ezbek, a side-street to the N. of the Shâriʿ el-Khedeiri, lies the beautiful *Mosque of Ezbek el-Yûsefi*, built in 1495 in the same style as the Mosques of Ḳâït Bey, and recently restored.

The W. continuation of the Shâriʿ el-Khedeiri expands into the *Shâriʿ el-Marâsîn* (Pl. C, 7), which leads almost straight to the small square and mosque of Es-Seiyideh Zeinab.

The **Gâmiʿ es-Seiyideh Zeinab** (Pl. C, 6, 7) was begun at the close of the 18th century, completed in 1803, and enlarged and restored in 1884. The interior (not open to foreigners) contains the tomb (recently restored) of Zeinab, daughter of Imam Ali, and granddaughter of the Prophet; the bronze railing enclosing the cenotaph bears the date 1210 (of the Hegira). In front of this mausoleum are the cenotaphs of three Mohammedan saints, beneath a stone canopy.

From this point the electric tramway (No. 6, p. 34) leads to the N., viâ the old Khalîg Canal, to the Bâb el-Khalḳ and the Muski. Roughly parallel with it goes a series of tortuous streets, called successively Shâriʿ Seiyideh Zeinab, Shâriʿ el-Lobûdîyeh, Derb el-Gamâmîz, Shâriʿ el-Habbanîyeh, and Shâriʿ Bâb el-Khalḳ, leading to the ($1^1/_4$ M.) Shâriʿ Moḥammed ʿAli and the Place Bâb el-Khalḳ. In the *Derb el-Gamâmîz* ('sycamore street'), to the right, is the *Ministry of Education.* — Farther on, in the *Shâriʿ el-Habbanîyeh*, is the former Dervish monastery of *Tekkîyeh es-Sulṭân Maḥmûd* or *Tekkîyeh Habbanîyeh* (Pl. D, 5). The monastery was erected in the Turkish-Arabian style about the middle of the 18th cent. by Muṣṭafa Agha, vizier of Sultan Selîm, and is now occupied by students of the Mosque of Azhar (p. 51). The building possesses a large court, raised considerably above the street, and laid out as a garden. Around the court are the cells of the students, and adjoining it is a small mosque. Built on to the monastery is the highly interesting *Sebîl of Sultan Maḥmûd*, with its projecting rotunda and elaborate façade, its projecting blinds, and the coloured marble and porcelain embellishment in the interior.

4. The Northern Quarters.

The following section deals principally with the interesting edifices in the N.E. part of Cairo, to the N. of the Sikket el-Gedîdeh, the continuation of the Muski (p. 49), and with the N.E. suburb of *'Abbâsîyeh*. The route here described is thus a direct continuation of that described in Section 2. — The N.W. portion of Cairo (pp. 47, 48) contains little of interest.

From the Sikket el-Gedîdeh (p. 49), opposite the Gâmia' el-Ashraf (Pl. E, 3; p. 49), we enter the *Shâria' el-Khordagîyeh* (Pl. E, 3), which begins at the *Sebîl of Sheikh Motahhar*, dating from 1700. This street is the continuation of the great line of thoroughfares which runs from the Bâb Zuweileh on the S. to the Bâb el-Futûḥ (p. 72) on the N.

To the right lies the entrance to the Khân el-Khalîli (p. 49), nearly opposite which is the **Sûḳ eṣ-Ṣâigh** (pl. *Ṣiyâgh*), or bazaar of the goldsmiths and silversmiths, which consists of several crooked lanes, barely a yard in width. Their stalls present a very poor appearance, but their filigree-work is sometimes very good. The articles are usually sold by weight, and an official guarantee of its correctness may be obtained in the bazaar.

From this labyrinth of lanes we return to the Shâria' el-Khordagîyeh, which is prolonged by the *Shâria' el-Gôhargîyeh*. On the left side of this street are the imposing red and white façades of the mosques of *Murustân Ḳalâûn*, *En-Nâṣir*, and *Barḳûḳîyeh* (p. 71), which occupy what was once the site of a small palace of the Fatimite sultan Mu'izz.

Opposite is the broad *Shâria' Beit el-Ḳâḍî*, leading to the **Beit el-Ḳâḍî** (Pl. E, 3), or 'House of the Judge', originally a palace of Emir Mâmây, a general of Ḳâït Bey. The open veranda, with its five lofty pointed arches, dates from this period. This court was formerly the supreme tribunal of the country, and the appointment of cadi was made by the government at Constantinople, and was frequently bestowed upon favourites, as it is a very lucrative post. Now, however, the cadi is always an Egyptian, and his jurisdiction is limited to cases in which the law laid down by the Koran is to be administered, and particularly to actions between husband and wife. — We now return to the main street.

The mosque of **Murustân Ḳalâûn** (Pl. E, 3) was once a vast hospital, the greater part of which is now in a ruinous condition, and used as a workshop by coppersmiths and other mechanics. The tomb of the founder, however, and the small mosque opposite (recently restored) are tolerably preserved. The building, begun by *Sultan El-Manṣûr Ḳalâûn* (p. xciv) in 1285 and finished by his son En-Nâṣir in 1293, is the largest monument of its period and is of considerable architectural interest. It belongs to the period during which the Crusaders were introducing the European style of architecture into Syria, whence its influence spread also to the

Arabian architecture of Egypt. Originally there was a separate ward for every known disease, besides lecture-rooms for students and an orphanage. Now, however, decay and alteration have so changed the building that the uses to which most of the rooms were put can no longer be identified.

The portal is constructed of black and white marble, and is of imposing height. The doors still show traces of their former covering of bronze. The adjoining corridor, with a richly carved wooden ceiling, corresponds in height with the portal. [The other corridors are vaulted in the Gothic style.] To the left of the corridor lies the mosque. To the right is the *Mausoleum of Ḳalâûn*, one of the most beautiful Arab buildings in Cairo. It has recently been restored by Herz-Bey. The forecourt, the elegant façade of which is adorned with carved stucco ornamentation, is adjoined by the mausoleum proper, covered by a handsome dome. The last is supported by eight massive granite columns and pillars. The prayer-recess, with its red porphyry columns and its beautiful dwarf-arcades, is also worthy of notice. The marble and mother-of-pearl mosaic ornamentation of the walls and pillars is the finest of the kind in Cairo. In the centre stands the sultan's catafalque.

Adjacent to the Murustân is the ***Medreseh and Tomb of En-Nâṣir**, dating from about 1303, but now almost a total ruin.

We enter it from the street by a marble portal in the Gothic style, brought by a brother of En-Nâṣir from the church of Acre, which was destroyed in 1291. The door leads into a corridor, on the right side of which is the tomb of En-Nâṣir (dome lately restored), while to the left is the sanctuary of the medreseh. In front are the ruins of the main building, now containing coppersmiths' workshops and huts of the poor. The remnants of plaster decorations on the back-walls, like those in the medreseh and on the interesting minarets, recall in some respects those of the Alhambra.

The third large building is the ***Barḳûḳiyeh**, the medreseh of *Sultan Barḳûḳ* (1382-99; p. xcv), built in 1384. It possesses an interesting marble portal and a bronze-mounted door. The greater part of it was thoroughly restored a few years ago, and the colouring and gilding applied to the sanctuary and mausoleum (in which a daughter of Barḳûḳ rests) are, unfortunately, much too loud. — Opposite is a modern sebîl.

The N. continuation of the Gôhargîyeh is the busy *Shâriʿ en-Naḥḥâsîn*, with the market of the coppersmiths. To the right is the huge façade of the palace of *Dâr Beshtâk* (Pl. E, 3), erected in 1330 by the Emir Beshtâk on the foundations of a palace of the Fatimite caliphs (entr. from the Derb Kirmez). The interior still retains traces of its elaborate decorations, while the main room of the harem (Ḳâʿa, p. clvi) is well preserved. — At the intersection of the street with the Shâriʿ et-Tombakshîyeh (p. 73) stands the *Sebîl ʿAbd er-Raḥmân*, one of the prettiest structures of its sort in Cairo (18th cent.). On the groundfloor is the chamber for the distribution of the water, tastefully decorated with fayence. Upstairs is the hall

of an elementary school, commanding a striking retrospect of the busy street.

The street now assumes the name of *Shâria' el-Margush el-Barrâni*, and about 200 yds. farther on, to the left, between the Turkish sebîl of the Gâmia' es-Selaḥdâr and the lofty walls of a harem, is a narrow zigzag street leading to the **Mosque of Abu Bekr Maẓhar el-Anṣâri** (Pl. E, 2).

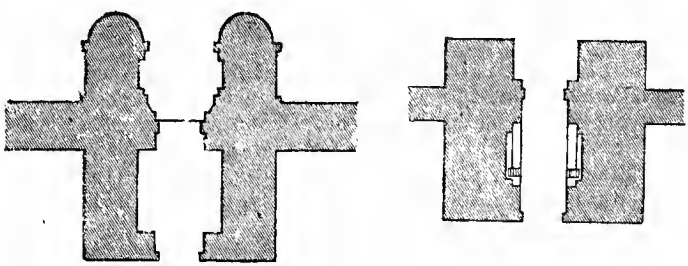
This mosque was built in 1480 by Abu Bekr, director of the chancery of Sultan Kâît Bey, in the style of the small mosques of the later Mameluke period, and has of late been thoroughly restored. It is full of the characteristic decoration of its date. Especially noteworthy is the treatment of the E. wall of the interior, where red and black plaster has been pressed into the white marble background as a substitute for the more costly marble mosaic.

Farther on the Shâria' en-Naḥḥâsîn assumes the name *Shâria' Bâb el-Futûḥ*. On the right, about 50 paces farther on, we reach the entrance of the ruinous —

Gâmia' el-Ḥâkim (Pl. E, 2), begun in 990, on the plan of the Mosque of Ibn Ṭulûn (p. 66), by Caliph El-'Azîz, of the Fatimite dynasty, and completed by his son El-Hâkim in 1012. It was seriously damaged by the earthquake of 1302, but was restored in 1359. It now lies again in ruins, with the exception of the sanctuary, which has been provided with a modern ceiling. The two minarets are not unlike that of Ibn Ṭulûn.

On quitting the Mosque el-Ḥâkim we turn to the right and soon find ourselves in front of the —

Bâb el-Futûḥ (Pl. E, 2), or 'Gate of Conquests', which is connected by the ancient city-wall with the similar **Bâb en-Naṣr** (Pl. E,



Bâb el-Futûḥ *Bâb en-Naṣr*

(From the side next the town.)

2), or 'Gate of Victory', 165 yds. to the E. These two gates form the strong N.E. extremity of the old city-fortifications. Together with the mosque of Caliph Ḥâkim situated between them (see above), they formed a strong position for the troops of Napoleon in 1799. These solidly built gates are, along with the Bâb Zuweileh (p. 56), the only survivors of the sixty in the Fatimite walls of Cairo

and were erected by the vizier Bedr el-Gamâli in the 11th century. Their plan resembles that of ancient Roman gateways. Both have an outer and an inner gate, flanked by square or round towers, and united by means of a vaulted inner court. The names of the French regiments are carved in the chambers on the wall.

In the Mohammedan cemetery outside the Bâb en-Naṣr is buried *Johann Ludwig Burckhardt* (d. 1817), known to the Arabs as 'Sheikh Ibrâhîm', the distinguished Oriental traveller, whose works are still of high authority. — The two towers with iron basins, which we observe on the left, belong to the *City Water Works*, constructed in 1865-66 and several times enlarged. The water is pumped up from the Nile by steam. — From the Bâb en-Naṣr to the Tombs of the Caliphs, see p. 107.

We return from the Bâb en-Naṣr by the *Shâriaʿ Bâb en-Naṣr*, passing (right) the *Okella of Ḳâït Bey*, one of the most interesting secular structures in Cairo. Farther on, in the *Shâriaʿ el-Gamâlîyeh* (Pl. E, 2, 3), to the left, is the *Conventual Mosque of Sultan Beybars II.* (1306-09), with the tomb of the founder. We next follow the Shâriaʿ et-Tombakshîyeh (p. 71) to the right to the Shâriaʿ en-Naḥḥâsîn, the Shâriaʿ el-Khordagîyeh, the Sikket el-Gedîdeh, and the Muski (p. 49).

The principal thoroughfare of the N.W. quarter is the *Shâriaʿ* or *Boulevard Clot Bey* (Pl. C, B, 2), which runs to the N.W. from the N.E. angle of the Ezbekîyeh (p. 47). — In the Derb el-Wassa, to the W. of the Shâriaʿ Clot Bey, lies the **Chief Coptic Church** (Pl. C, 2), recently built and dedicated to St. Mark. The interior is architecturally uninteresting, but it is well worth while to attend a Coptic service here (p. 102). Adjacent are schools and the house of the Coptic Patriarch. — The open 'place' at the end of the Shâriaʿ Clot Bey is known as the *Rond Point de Faggâla* or *Mîdân Bâb el-Ḥadîd* (Pl. B, 2), close to which are the railway-stations. At the end of the Shâriaʿ Nûbar Bâsha, which also leads hither from the W. side of the Ezbekîyeh, is the handsome *Sebîl of the Mother of Ismâʿîl Pasha* (Pl. B, 2).

The third street debouching at the Rond Point is the *Shâriaʿ el-Faggâla*, from which, a little farther on, to the left, diverges the *Shâriaʿ eḍ-Ḍâhir* (*eẓ-Ẓâhir*; Pl. C, D, 1), pleasantly shaded by lebbakh-trees. In its prolongation is the *Mîdân eḍ-Ḍâhir* (Pl. E, 1), with the large mosque of that name, erected by the Mameluke sultan Eẓ-Ẓâhir Beybars I. (p. xciv) in 1267-69. Its exterior walls only have been preserved.

From the Mîdân eḍ-Ḍâhir the *Shâriaʿ el-ʿAbbâsîyeh* (Pl. E, 1) leads past the *Bâb Ḥoseinîyeh* to the quarter of **ʿAbbâsiyeh,** which lies in a healthy situation on the edge of the desert (electric tramway from the Ezbekîyeh, No. 1, see p. 33; railway-station of Demirdâsh, see p. 116). It was founded by ʿAbbâs Pasha in 1849 and contains numerous villa-residences (comp. the Map, p. 100). On the right side of the principal street, the Shâriaʿ Kubri el-Ḳubbeh,

are the *French* and *Italian Hospitals* (p. 35), and the viceregal *Military School* and *Barracks*, equipped in the European style; on the left side are the Austro-Hungarian *Rudolf Hospital* (p. 35), more *Barracks*, and the conspicuous *Fadawîyeh Mausoleum* (from the time of Ḳâït Bey). — To Ḳubbeh and Maṭarîyeh, see pp. 115, 116.

5. Bûlâḳ and Gezîreh.

Comp. the Map, p. 100.

Bûlâḳ (or *Boulaq*), the river-harbour of Cairo, situated beyond the Ismâ'îlîyeh Canal, is reached from the Ezbekîyeh viâ the *Shâria Bûlâḳ* and the bridge of *Abu'l Eileh* (Pl. A, B, 3; electric tramway No. 3, p. 34). Here begins the busy *Shâria' Abu'l Eileh*, which traverses the whole suburb and ends at the steam-ferry across the Nile (see below). The narrow streets of Bûlâḳ present a very busy scene, often affording a more characteristic picture of Oriental life than the capital. Goods are conveyed hither from Upper Egypt, from Nubia, and from the fertile Delta. The principal quay, nearly opposite the Ghezireh Palace Hotel (see p. 75), is most frequented between October and December, when the level of water in the Nile is best suited to navigation.

At the N. end of the town is situated the *Arsenal*, founded in 1835, with a manufactory of weapons attached to it. Bûlâḳ also boasts of several mosques and churches, a large *Iron Foundry*, a *Khedivial Technical School*, a *Paper Manufactory*, a *House of Correction for Women*, a *Lunatic Asylum*, and the *Government Printing Office*.

The long *Shâria' es-Sahel* leads from the W. end of the Shâria' Abu'l Eileh to the S. past the former Egyptian Museum (now the *Salt & Soda Co.*; r.), the *Clinical Hospital of the Society for the Prevention of Cruelty to Animals* (l.), and the building of the *Tanzîm Department* (*Department of Roads and Highways*; l.), to the Bûlâḳ Bridge and the Egyptian Museum (p. 75).

The island of *Gezîreh* is reached from Bûlâḳ by the steam-ferry to the Ghezireh Palace Hotel (1 or $^1/_2$ pias.). The road thither crosses the handsome **Great Nile Bridge** (Arab. *El-Kubri*; Pl. A, 5), adjoining the *Ḳaṣr en-Nîl* (p. 48), the extensive barracks of Cairo. The bridge is about 420 yds. in length. At a very early hour in the morning an interesting and picturesque crowd of peasantry may be seen congregated here with the wares they are bringing to market. The Nile bridge is opened for the passage of vessels through it for about $1^1/_2$ hr. in the afternoon (announced on the notice-boards; generally 1.30-3), and is then impassable for foot-passengers and carriages.

The starting-place of the electric tramways to the town and the Pyramids of Gîzeh is situated on the **Island of Gezîreh** (*Gezîret*

Bûlâḳ), immediately adjoining the bridge by the *Mîdân el-Gezîreh* (comp. p. 119). The Shâria' Ṣerâi el-Gezîreh, which is shaded by beautiful lebbakh-trees, leads to the N. (right) from the bridge to the Ghezireh Palace Hotel, passing a café and the summer-theatre 'Concert des Ambassadeurs' (on the Nile, to the right), the Anglo-American hospital, the golf, cricket, tennis, and polo grounds, and a racecourse (these on the left). At the hotel the avenue sweeps round to the S. and runs on to the Gîzeh road.

The principal building on the island is the former viceregal château, which was purchased in 1893, along with the adjacent buildings and the park, by a limited company and opened as the **Ghezireh Palace Hotel** (see p. 31). The handsome château was erected by *Franz-Pasha* (p. 58) in 1863-68, and tastefully ornamented with Moorish stucco-work by *C. von Diebitsch*. Few remains of its former magnificence in the interior are now left. The hotel is adjoined on the N. by a new group of villas *(Jardin de Gezîreh)*.

A little to the W. of the hotel lies the *Gezîreh Grotto*, with the **Aquarium** (open 8.30-5; adm. 2, on Frid. 5 pias.), an institution maintained by Government and containing an interesting collection of Nile-fish. Adjacent are a pleasant garden and some artificial grottoes, with reminiscences of the Khedive Ismâ'îl.

Below Bûlâḳ and the Island the Nile is spanned by the *Railway Bridge* mentioned at pp. 28, 139, which can also be used by foot-passengers and carriages. The station on the left bank is known as *Embâbeh*. This was the scene of the 'Battle of the Pyramids', in which the French under Bonaparte defeated the Mamelukes (July 21st, 1798).

6. The Egyptian Museum.

Electric tramways (Nos. 4 & 8), see p. 34.

The ****Egyptian Museum** *(Musée Egyptien du Caire*, Arab. *El-Antikkhâneh)*, containing Egyptian and Greek antiquities found in the valley of the Nile, lies in the Shâria' el-Antikkhâneh el-Gedîdeh, to the N. of the barracks of Ḳaṣr en-Nîl (p. 48), and not far from the Great Nile Bridge. It was founded by the French Egyptologist *Aug. Mariette* (1821-81) in 1857 (with objects found during his own excavations), was greatly enlarged by later directors (Maspero, Grébaut, De Morgan, and Loret), and is by far the largest and most important collection of its kind. Its growth is steady and rapid, owing to the regular archæological enterprises of the Egyptian Department of Antiquities and to the proceeds of foreign excavations, half of which have to be surrendered to the Museum. The collections were originally housed in a provisional building in Bûlâḳ (p. 74), and from 1889 to 1902 they were kept in the Palace of Gîzeh (now pulled down). In the latter year they were transferred to the present building, which was specially erected for their reception. The present Director (and also Director-General of the Egyp-

tian Department of Antiquities) is *G. Maspero*; the Conservators are *Emil Brugsch-Pasha*, *Aḥmed-Bey Kamal*, and *G. Daressy*. — The present general *Catalogue* ('*Guide to the Cairo Museum*'; 1906), by M. Maspero, is sold at the entrance. The scientific catalogues of the different departments and other official publications may also be obtained at the Museum. Good photographs (by Brugsch-Pasha) may be procured in the sale-room (see below) and at the Cairo bookshops (p. 35).

The Museum is open in winter daily, except Frid., and the great Mohammedan (Bairam and Courban Bairam) and public festivals, from 9 till 4.30, in summer (May-Sept.) from 8.30 to 1; admission 5 pias., summer 1 pias. Sticks and umbrellas are given up at the entrance (no fee). — Owing to the constant increase of the collections, frequent re-arrangement of the exhibits is unavoidable; hence the accuracy of the following description can be relative only. The most important objects are distinguished by labels in French and Arabic.

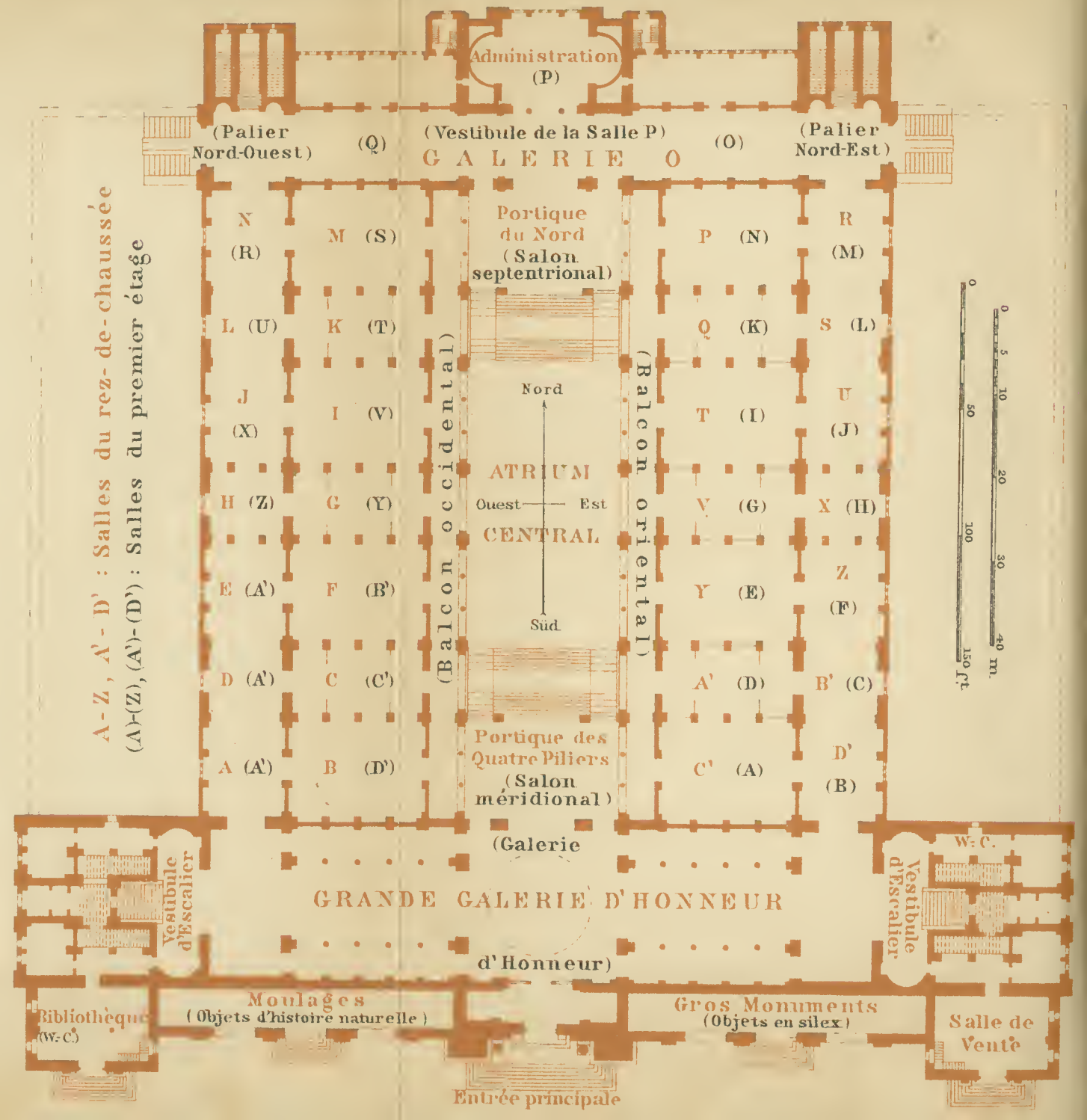
Students of special subjects should apply to the director or to one of the conservators. — There is no restriction on Copying, Sketching, or Photographing the exhibits, except that the permission of the director is required for setting up an easel or tripod-stand. — In the Sale Room (see below) duplicates, etc., of the antiquities may be purchased, at moderate prices fixed by the Museum authorities. Purchases here made have, of course, a guarantee of their genuineness. A permit to export is given with each important purchase (comp. p. 36). — Travellers going on to Upper Egypt should provide themselves here with a General Admission Ticket of the *Service des Antiquités de l'Egypte* (comp. p. 196), admitting them to all monuments.

The museum-building, covering an area of 14,330 sq. yds., was erected in the Græco-Roman style in 1897-1902 by *M. Dourgnon*, at a cost of over 5,000,000 fr. In the front-garden rises a *Bronze Statue of Mariette* (p. 75), by Denys Puech (1904), with the marble sarcophagus of the great Egyptologist beside it.

The central part of the main façade is occupied by a porch flanked with two massive pillars. Above the pillars are two alto-reliefs by Ferd. Faivre, representing Upper and Lower Egypt. To the right of the main entrance stand the upper portions of two obelisks of Ramses II., from Tanis. On both sides of the porch are colonnades destined for the exhibition of monuments of a large size, including (in the E. colonnade) a colossal group representing Ramses II. between the gods Ptah and Sekhmet. At the corners are two pavilions, that to the left accommodating the *Library*, that to the right the *Sale Room* (see above).

The brown lettering on our Plan refers to the rooms on the ground-floor, the black lettering to the corresponding rooms of the upper floor. The letters (A, B, etc.) designating the different rooms are marked on the walls. — At the entrance to each room of the groundfloor hangs a diagram showing the positions of the larger and more important objects.

MUSÉE DES ANTIQUITÉS ÉGYPTIENNES



A. Ground Floor.

Our description follows the new numbers, shown in black enamel.

The groundfloor contains the more ponderous monuments of the collection. Opposite the entrance is the Portico, with four pillars, leading to the Central Atrium (p. 82); to the right and left are the two wings of the Principal Gallery (see below and p. 84). A little in front of the Portico, to the right and left: 1, 2. Two sphinxes of Thutmosis III.

Portico of the Four Pillars *(Portique à quatre Piliers).* By the two S. columns, two colossal statues of red granite: 3. Ramses II.; 4. Amenhotep, the son of Hapu, a sage of the time of Amenophis III. (18th Dyn.). By one of the pillars next the atrium, 5. Colossal statue of Sesostris I. as Osiris. — Under the portico are two large wooden boats found near the N. Pyramid of Dahshûr (p. 163).

Principal Gallery *(Grande Galerie d'Honneur)*, West Wing: Sarcophagi of the Ancient and Middle Empires, behind most of which stand large monuments in the form of gates. — 15. Alabaster coffin from Dahshûr; 29. Granite coffin of Khufu-onekh, adorned on the outside with doors through which the deceased might quit his coffin; 19. Coffin of Tegi, from Thebes, with representations on the inside of food, weapons, and ornaments for the use of the deceased in the future life; 23. Wooden coffin of Prince Amenemhēt, with a smaller one within it. — 35, 36. Low reliefs of a niche in the tomb of Sabu.

35. The deceased sits at a table covered with sacrificial gifts (meat, flowers, and fruits), while other gifts are brought to him by servants. 36. Sabu is being borne in a litter, while below servants carry statues of the deceased to the tomb; the victims are dismembered; the deceased sails on the Nile; he visits his flocks.

Vestibule of the South West Staircase *(Vestibule d'Escalier).* — In the middle: 37. Sarcophagus of Queen Nitocris, daughter of Psammetikh I. (26th Dyn.), in red granite. — S. wall: 38. Reliefs from the wall of a tomb representing Governor Epē, with his wife Senbet and his two daughters, inspecting the harvest operations, and Epē borne in his litter to the river, upon which boats are floating.

We now turn to the right and enter the rooms containing the —

Monuments of the Ancient Empire (ca. 2900-2000 B.C.).

The first six rooms (A-F) contain the monuments of the 3rd-6th Dynasties, which were found in the cemeteries of Gîzeh (p. 119), Saḳḳâra (p. 142), and Abydos (p. 231).

Room A. Statues of wood, limestone, and granite. — Nos. 63, 64. Two sacrificial tables in alabaster. Two lions support each of the tables in a slightly tilted position, so that the libations ran down into a vase placed between the tails of the lions. Beneath the window is a lion's head in pink granite, found at Abuṣîr.

**Room B contains the artistic masterpieces of the Ancient Empire, including false doors, reliefs, and statues.

Opposite the entrance: **74. *Wooden Statue* from Saḳḳâra, known as the *Sheikh el-Beled* (village-chief), a name given to it by the Arabs on account of its resemblance to a well-fed specimen of that modern functionary.

The feet, which had been broken off, are restored, but the rest of the figure is in its original condition. The arms are separately worked and attached to the body. The upper part of the body and the legs are bare, while from the hips hangs an apron. In the hand is the long rod of office. The round head with its short hair, and the portrait-like, good-natured face are remarkably lifelike. The eyes were put in. They consist of pieces of opaque white quartz with pupils formed of rock-crystal, and they are framed with thin plates of bronze, the edges of which form the eyelids.

*73. *Diorite Statue of King Khephren*, found in the Granite Temple (p. 133).

The king is represented in life-size, sitting on a throne, which is borne by two lions. At the sides of the seat are the arms of Egypt; and on the back is a falcon, protecting the king's head with its outspread wings.

*78. Statue of an official, sitting with crossed legs and writing in a roll of papyrus; the eyes are inserted and the colouring has been well preserved.

To the right and left of the entrance: 81. Seated figure resembling No. 78 (see above), along with which it was found, but probably representing another personage; 75. Alabaster statue of the King Khephren from Memphis; 77. Statue of King Nuserrē (5th Dyn.).

Along the walls (from left to right). — 102, 103. Fragments of the walls of tombs. No. 102 represents the deceased Enkheftka, receiving from his attendants the products of his estates, and the preparation for his funeral, while No. 103 represents an ape biting a man in the leg. — *104. Upper part of the wooden statue of a woman; 105, 107. Two fine false doors; 108. Statue of Khephren, found in the Granite Temple (p. 133); 110. Tomb-relief with flute and harp players, singers, dancers, and two people beating time; 71, 72. Two large granite palm-columns from the mortuary temple of the pyramid of King Onnos (p. 162). — *Case A.* 85. Limestone statue of a man with a long wig. — *Case B.* *114. Nofer, a brewer, one of the best specimens of Egyptian sculpture; *115. Wooden figure of a man in a cloak; 91. Large tombstone of Ne-kew-rē and his wife, of admirable workmanship. — *Case C.* 117. Statue of the dwarf Khnemhotep; 92. Limestone statue of a nude boy.

Room C. Statues, reliefs, false doors, tombstones. In the centre, 128. Column with a closed lotus capital from the grave of Ptah-shepses at Abuṣîr (p. 138).

At the exit from Room C, to the right, in the S.W. corner of the Portico: 111. Tomb-chamber of Tesheri, from Saḳḳâra (6th Dyn.), with representation of sacrificial gifts in the interior.

Room D. Steles and statues. Beneath the window: 138. Large table of offerings.

Room E. Statues and false doors. 155. Inscription in which Uni, a high-placed official, gives an account of his career under the first kings of the 6th Dyn. — Along the E. and W. walls: Triumphal inscriptions of kings of the Ancient Empire, transported hither from the rocks in the Peninsula of Sinai on which they were found.

**Room F. In the centre, **163. Limestone statues of Prince Ra-hotep and his wife Nofret, from a mastaba near Meidûm (p. 205), the colouring still remarkably fresh and the facial expression excellent (end of 3rd Dyn.).

*167. Embossed copper statue of King Phiops I., found in the ruins of Hierakonpolis (p. 335); the enamel eyes impart a very lifelike air to the figure. 168. Copper statue of the youthful Methusuphis, son of Phiops I., found with No. 167. 170. Tomb-relief, showing boatmen fighting; 166. Statue of Ti, from his tomb at Saḳḳâra (p. 152). 169. Tomb-relief; shepherds with their flocks; farther on, below, fishermen and shepherds preparing a meal; to the right, below, brewing. 162. Fine clustered papyrus-column (p. cxxxiii), from the funerary temple at the pyramid of King Nuserrē, at Abusîr (p. 138); *164, *165. Limestone statues of the priest Ra-nofer, from Saḳḳâra; 171. Fragments of reliefs from the sanctuary of Abu Gurâb (p. 137).

Monuments of the Middle Empire and of the Hyksos Period.
(Dynasties XII-XVI.; 2000-1580 B.C.).

Room G. Reliefs from tombs, among the most notable of which is that from Bersheh on the N. wall. — Tombstones from Abydos, Akhmîm, Rizaḳât, and Mesheikh, all of the rough workmanship which is characteristic of the transition period between the art of the Ancient and that of the Middle Empire. Tombstones of the 12-13th Dynasties. In the centre, 184. Sphinx from El-Kâb.

Room H. In the centre, *194. Wooden statue of the tutelary genius *(Ka)* of King Hor, represented as a nude man, bearing the hieroglyph *Ka* (two raised arms) on his head. The statue was found in the king's tomb at Dahshûr (p. 163), where it stood in a wooden shrine (No. 195). — *199. Limestone statue of Amenemhēt III., from the labyrinth built by him (p. 191); 196. Statue of King Sebek-em-sef (13th Dyn.), of red granite, found at Abydos; 197. Table of offerings of Princess Nefru-Ptah, in alabaster; 200. Granite statue of Queen Nofret, wife of Sesostris II., from Tanis; 202. Rude, painted sandstone statue of King Mentuhotep (11th Dyn.) as Osiris, from a rock-tomb in Deir el-Bahri (p. 300).

*Room I. In the centre, *206. Sacrificial chamber of Harhotep, containing his limestone coffin, and adorned with pictures of household implements required by the deceased. *207. Ten statues of Sesostris I., from the S. pyramid of Lisht (p. 204); they are of limestone, and of good workmanship, especially the admirably executed reliefs on the throne. 214, 215. Boxes for entrail-vases.

By the walls: Statues of kings and private persons of the Middle Empire, found at Karnak (p. 274). — 208-213. Statues of Sesostris I. as Osiris, from Lisht. — S. side, against the E. face of the central pillar, 220. Tombstone of the nomarch Entef, found, like No. 216, at Drah Abu'l Negga (p. 279); W. face, 219. Stele of Khuu, son of Entef (11th Dyn.), interesting on account of the still visible squares, marked upon it in colour in order to ensure accuracy in the drawing of the hieroglyphics and designs; 216. Lower part of a tomb-wall with a relief of a King Entef (11th Dyn.) accompanied by his hounds.

Room J. 242. Sacrificial table of a King Ameni-Entef Amenemhēt (13th Dyn.), of sandstone. 240. Colossal bust of a king of the Middle Empire, in grey granite; the name of King Merenptah (19th Dyn.) on the breast is a later addition. 241. Fine alabaster table of offerings, dedicated by Sesostris II.; 248. Head of a king, in grey granite, found at Bubastis; 245. Seated figure of an official, in sandstone; 250. Colossal statue of a King Sesostris, from Karnak; 254, 255, 256, and an unnumbered exhibit, Four upright colossi of Sesostris I. and III., sculptured in red granite.

Room K. Tombstones of the Middle and the beginning of the New Empire. — In the middle of the room, 260. Tombstone of Prince Mentuhotep; 261. Chest for the entrail-vases of King Ew-yeb-rē (13th Dyn.). — In the W. recess, 270. Group in grey granite from Tanis (p. 167), representing two water-deities, offering fish on lotus-stems to a god, while they carry other fishes and birds in snares. The name of Psusennes is engraved on the front.

Room L. Statues of kings with high cheek-bones, folds about the mouth, and other peculiar and foreign facial characteristics, and with hair and beards unlike those of Egyptians. These were formerly regarded as Hyksos princes (p. lxxix), but are now attributed with greater probability to the end of the 12th Dyn. — *272. 273. Two sphinxes in black granite, from Tanis; 265. Hathor capital of a sistrum-column (p. cxxxiv) from Bubastis; 276. Upper part of a colossal statue of a king, found at Medînet el-Fayûm (p. 187).

Monuments of the New Empire. (Dynasties XVII-XX.; 1580-1090 B.C.)

Room M. By the walls (beginning to the right of the entrance of Room N.), Monuments of the period of Amenophis IV. N. side: *341. Statue in black granite of Isis, the mother of Thutmosis III., with a gilded diadem, from Karnak. The execution is similar to that of No. 334 in this room, see below. — 306. Statue of the scribe Amenhotep (18th Dyn.), with his writing apparatus hanging over his shoulder. — E. side: *312. Head of the goddess Mut (also supposed by some authorities to be Queen Teyē, wife of Amenophis III.), from Karnak. — **334. Thutmosis III. as a young man, in dense schist from Karnak. 'This is one of the chefs-d'œuvre of our Museum and even of all Egyptian art' *(Maspero)*. — 315. Statue of Thutmosis III.

— *339. Sacred cow of the goddess Hathor, with the chapel (338) in which the figure was found, near the temple of Deir el-Baḥri (p. 300). In front of the cow stands a king, while a second king is represented as drawing milk from the udder. The walls of the chapel, the ceiling of which is painted so as to imitate the vault of heaven, are decorated with coloured reliefs representing Thutmosis III. and women of his family before the sacred cow and the goddess Hathor herself; 333. Statue of Senmut, the master-builder of Queen Hatshepsowet (p. lxxx), holding in his lap his pupil, the Princess Nefru-rē, from Karnak (p. 274); 305. Bust of Amenophis II.; 319. Painted sandstone statue of Mutnofret, the mother of King Thutmosis II.; *316. Statue of the god Khons, from the temple of Khons at Karnak (p. 258). — S. side: *300. Triumphal monument of Thutmosis III., from Karnak.

In the upper part appears the king sacrificing to Ammon-Rē, with the patron-goddess of Thebes behind him. In the poetic inscription the king is hailed as a victor by Ammon, and the conquered lands are enumerated.

On the E. side of the S.W. pillar, 302. Bust of a private individual. — By the central pillar, E. side, 298. Large memorial inscription of Amosis I., from Abydos. — N. side: 296. Statue of Amenophis II.; 293. Memorial of Amenophis III., referring to his victories; 331. Head of Thutmosis I. — To the left of the door, *291. Fine head in black granite with mild and regular features, perhaps King Haremheb.

In the middle of the room, N. side: 341 bis. Senmut and Nefrurē (comp. No. 333, above); *327. Statue of Amenhotep, son of Hapu (comp. No. 4, p. 77), with aged features, found at Karnak. — S. side: *329. Statue of Senmut holding in front of him an image of the goddess Hathor, from the temple of Mut at Karnak (p. 276); 322. Thutmosis IV. and his mother Teʿo, from Karnak.

Room N. Statues of the lion-headed goddess Sekhmet.

Gallery O. Tombstones from Abydos and Thebes. — 360. Four bas-reliefs of red sandstone from Karnak, with representation of a procession of the sacred boats, and of the dedication of the two obelisks by Queen Hatshepsowet; *364. Sacred boat in red granite from the temple of Ptah at Memphis; 375. Relief with funeral dance; 369. Reliefs from the tomb of Harmin, representing a funeral. — In the middle: *378. The celebrated 'Tablet of Saḳḳâra', found in a tomb at Saḳḳâra. On one side is inscribed a hymn to Osiris and on the other appears the scribe Tunri praying to 58 Egyptian kings, whose names are arranged in two rows.

North Portico *(Portique du Nord).* In front of the N.W. pillar, 392. Colossal statue of Sethos II. accompanied by a princess. — In front of the S. pillars, *390, 391. Statues of the god Ptah from the temple of Ramses II. at Memphis. — Facing the atrium: 394. Ramses II., seated between Isis and Hathor; 395. Ramses II. and the god Ptah-Tenen.

By the N.E. column, 401. Group of Ammon and Mut.

To the right of the S.E. column, *398. Stele with inscriptions of Amenophis III., referring to his buildings to Ammon, and of Merenptah, referring to his victories over the Libyans ('Israel Stele').

This stood originally in a temple of Amenophis III. at Thebes and was afterwards used by King Merenptah, who inscribed upon the back a hymn, concluding with the words: 'Israel is wasted and his seed is brought to nought'. This is the earliest mention of Israel in any Egyptian inscription. The stele was discovered by Flinders Petrie in 1896 (p. 304).

The middle of this portico has been reserved for the reconstruction of a dilapidated colossal group at Medînet Habu, of which some fragments have already been brought to the Museum. No. 380. Statue of Princess Tekhot (at present by the N.E. wall); 380 bis, 380 ter. Heads of King Amenophis III. and his wife.

Central Atrium *(Atrium Central)*. This court contains the largest and heaviest monuments, including the colossal figures with which the Temple of Tanis was adorned (p. 167). In the S.W. corner, *526. Limestone coffin of a lady of the harem of Mentuhotep III. (11th Dyn.), from Deir el-Baḥri, with interesting pictures on the outside (the deceased at her toilet, cows, etc.). — By the side-walls, 512-516. Colossal statues of unknown kings (probably of the Middle Empire), with the name of Ramses II. added at a later date (512 from Abuḳîr, 513-516 from Tanis); 521, 525. King Semenkh-ke-rē (13th Dyn.), from Tanis; 518. Pyramidium of an obelisk of red granite, dedicated by Queen Hatshepsowet, whose figure, however, has been effaced in each case and replaced with a table of offerings; 520. Altar from the funerary chapel of Sesostris I. at Lisht (p. 204); 519. Point of black granite from the pyramid of Amenemhēt III. — On the N. side, 511, 511 bis. Two naoi, on the rear wall of which Ramses II. is represented between the gods Ammon and Atum, from Tanis.

Room P. ('Room of Apes'). Statues, monuments, and tombstones of the New Empire. — In the middle: 553. Sphinx of Ramses II. from Tanis; 555. Group representing the gods Horus and Seth purifying Ramses III. with water (figure of Seth lacking), from Medînet Habu; *534. Upper part of a statue of a king, in black granite; 313. Bust of a princess, with well-preserved painting; *556. Zaï and his sister Naï, from Saḳḳâra; 550. False door from the tomb of Pu-em-rē, the second prophet of Ammon (18th Dyn.).

Room Q. Statues, tombstones, and inscriptions of the 19th and 20th Dynasties.

Rooms R & S. Monuments of the Ramesside period. — 616. Fine head in black granite from a colossal statue of Ramses II. — Stone coffins in the form of mummies.

Monuments of the Foreign Dynasties and the Later Period (1090-332 B.C.).

Room T. ('Naos Room'). Various tabernacles of gods (naoi) in granite. Five large cases contain statues from the Saïtic, Tanite, and Bubastite dynasties, found in the Karnak Cachette (p. 274). —

In the middle: 640. Fragments of a tabernacle dedicated by Nektanebos in the Temple of Ṣafṭ el-Henneh (p. 176) at Bubastis, covered with texts and religious representations. — N.E. side: 645. Memorial stone of Ptolemy Soter, found in 1870 among the foundations of the mosque of Sheikhû at Cairo (p. 66); it relates to a gift of lands to the gods of Buto, and is dated in the 7th year of the nominal reign of Alexander II. (son of Alexander the Great), whose satrap Ptolemy calls himself. — E. side: 672t (in case), Amasis, the priest, son of Smendes. — S. side: 654a (in case), Admirable tomb-relief of the Saïtic period; the deceased is shown receiving sacrificial gifts and watching the transport of golden ornaments. — By the pillars: 666. Stele of Ptolemy Philadelphus from Mendes, relating to the honours paid to the Sacred Ram at Mendes; 662. Stele of Nektanebos, with a decree relating to the taxation of the Greek factories and to the imports of Naucratis, found at Naucratis.

*667. 'Pithom Stele', or memorial stone of Ptolemy Philadelphus, from Pithom (p. 176), recording his exploits and his benefactions to Egyptian temples.

Among the points mentioned are the facts that the king went to Persia and brought back to Egypt the images of gods, which the Persians had carried off, and that he sent a fleet of four ships under a general to the S. parts of the Red Sea.

661. Stele from the first year of the reign of Amasis, recounting his victories over the dethroned Apries; *660 (in case), Tomb-relief of the Saïtic period from Heliopolis, with representation of the deceased receiving sacrificial gifts (l.) and hunting in the marshes (r.).

Room U. In the middle, 677. Broken lid of a sarcophagus of one of the Sacred Rams of Mendes; 678. Bed of black granite with the mummy of Osiris, found at Umm el-Ga'âb (p. 238).

Room V. Tombstones of the Late Period.

Room X. Ethiopian monuments and statues found at Karnak (p. 274). — In the middle, *685. Alabaster statue of Queen Amenertaïs (25th Dyn.). — Memorial stones of Ethiopian kings found at Napata (p. 408). By the door leading into Room V: 692. The so-called 'Stele of Enthronement', referring to the beginning of the reign of Espelut (ca. 650 B.C.); 691. Memorial stone of Tanutamun, referring to his campaign against the Assyrians and their vassals in Lower Egypt; *689. Head of the Ethiopian king Taharka (the Tirhakah of the Bible), with a negro cast of features; *688. Head of Prince Mentemhēt, with peculiar features, probably also of a negro type; 696. Group of the god Ammon and an Ethiopian queen, from Meroë; 690. Memorial stone of the Ethiopian king Piankhi (p. lxxxii), referring to his victories over the minor Egyptian princes; 686. Statue of Osiris, dedicated by Nitocris, daughter of Psammetikh I.; 694. Stele of the Ethiopian king Harsiotef, bearing a record of his reign.

Monuments of the Græco-Roman and Coptic Periods
(4th cent. B.C. — 7th cent. A.D.).

Room Y. In the middle, 710. Marble statue of a Roman woman. 713. Tombstone or stele, showing a woman in a mourning attitude, to whom a child hands a lyre; a Greek work of the 3rd cent. B.C. *719. Marble head of a Gaul, an original Greek work of the beginning of the Ptolemaic period, from Thasos; 721. Black granite statue of an Egyptian scribe named Horus; 722. Statue of a man bearing a naos with an image of Horus, from Mît Rahîneh.

*725. The famous *Decree of Canopus*, in three languages, found at Tanis (p. 167).

The decree appears above in hieroglyphics, or the *Ancient Egyptian* written language, below in *Greek*, and on the left margin in the popular dialect written in the *Demotic* character. The decree was pronounced by an assembly of the priests in the temple of Canopus on March 7th (17th Tybi), 238 B.C., in the reign of *Ptolemy III. Euergetes I.* It praises the king for having brought back the images of the gods from Asia, gained many victories, preserved peace in the land, and saved it from imminent famine by his forethought in remitting taxes and importing corn. In token of gratitude a resolution is passed to institute new festivals in honour of the king and queen and their ancestors, to call all priests also 'priests of the divine Euergetæ', to found a new sacerdotal class to be named after Euergetes, and to introduce an improvement in the popular calendar so that the festival of Euergetes may always be celebrated on the first day of the year as in the year of the decree. It is also resolved to pay permanent honour to the *Princess Berenice*, who died young, and to celebrate an annual festival to her memory. The inscriptions lastly declare that the decree is to be inscribed in the holy (hieroglyphic), the Egyptian (demotic), and the Greek languages, and to be exhibited in the temples.

723. Statue of a priest of Sobek, bearing a crocodile, the animal sacred to that god; *738. Colossal marble head of Serapis.

Room Z. No. 752. Colossal statue of a Macedonian king, perhaps Alexander II.; 754. Statue of an emperor in the guise of Pharaoh.

Room A′. Steles of the Græco-Roman period with inscriptions in Egyptian alone or in Egyptian and Greek.

Room B′. 770. Relief from Luxor, representing Isis and Serapis, the latter strangling a gazelle.

Rooms C′ & D′. Coptic monuments; inscriptions; architectural fragments; various capitals. Of especial interest are the objects from the Convent of Bawîṭ, which illustrate the transition from Byzantine to Arabic decoration.

Principal Gallery *(Grande Galerie d'Honneur)*, East Wing: Large stone sarcophagi of the Saïtic and Ptolemaic periods. — For the W. Wing, see p. 77.

We now ascend by the S.E. staircase to the upper floor.

B. Upper Floor.

The upper floor contains chiefly the smaller antiquities, mummies, and the gold ornaments and other objects found in the Tombs of the Kings at Thebes. We begin with the —

PRINCIPAL GALLERY *(Galerie d'Honneur)*, where are exhibited the coffins and mummies of the priests of Ammon and their families, which were discovered by Grébaut at Deir el-Baḥri (p. 300) in 1891. They date from the period of the 21st and 22nd Dynasties. Each corpse had an outer and an inner wooden coffin, both in the shape of a mummy and covered with yellow varnish. The arms are crossed over the breast, the men having their fists clenched, while the hands of the women are open. The women wear round earrings. The mummy was generally covered by a kind of board bearing a full-length representation of the deceased. In many cases old sarcophagi (19th and 20th Dyn.) have been used, and the original names replaced by new ones (comp. Nos. 1146 & 1151).

Articles of the Toilet, Clothing, Musical Instruments, and Pottery.

SOUTH HALL *(Salon Méridional)*. Exhibits that have not yet been assigned their final position have been temporarily placed here. — **Case G.* Wooden war-chariot of Thutmosis IV., with beautiful reliefs, embossed in linen covered with plaster, found in 1903, in the king's tomb at Thebes (p. 294). Adjacent is the reproduction of a war-chariot, the original of which is in the Archæological Museum at Florence.

W. part of the room: *Glass Case G.* Alabaster vessels, wooden figures, small tables and boxes with vessels for sacred oil, etc. — *Table Cases* with flint implements.

E. part of the room: *Case A.* Sticks, tools, axes, chisels, razors, and the like. — *Case B.* Quivers, bows, and arrows. — *Case C.* Bronze tools and armour; axes, razors. — **Case H.* Goblets, small tablets, and figures of glazed clay, belonging to various epochs; *747. Vase of Amenophis III., presented to Queen Teyē; 1383. Ivory statuette of the god Bes, used as the handle of a mirror. — **Case J:* 1387. Cosmetic-box in the form of a kneeling man, bearing a large leathern bottle on his shoulder; 1388. Two breast-ornaments; 1389. Small anointing spoon in the form of a nosegay.

In the entry to ROOM A: *Case A.* Mirrors. — *Case B.* Top shelf. Head-supports of alabaster, and wooden figures of the 12th Dyn. from Meir. Shelf 2. Statuettes from Meir; 914. Large scarabæus in blue glass. Shelf 3. Objects from the grave-equipments of Ament, the priestess of Hathor (comp. p. 99); 915. Mirror; 916. Ointment vessels. Lowest row, 920. Bronze lions; 921. Small limestone tablet, with representation of an ape plucking fruit for his mistress.

ROOM A. S. Half. *Case A:* 941. Handle of a fan; rings cut through on one side and used for holding together articles of clothing; wooden and ivory combs; 940. Small wooden pincushion in the shape of a tortoise; whip-stocks. — *Case B.* Shields, painted in imitation of hides, from the tombs of the Middle Empire at Bersheh. — *Glass Case C.* Shoes and sandals. — *Frames D-R.* Cerements from the tomb of the priests of Ammon (see above). — *Case S.* Vessels in stone.

— *Case T.* Musical instruments, draughtboard and draughtsmen, children's toys: 1393. Bronze drum in the form of a cask, with skins stretched over its ends (18th Dyn.). — *Case U.* Pottery, chiefly of the New Empire.

N. Half: *Case A.* Necklaces of various periods. — *Case B.* Articles of the toilet, ointment-cases, cosmetic-boxes. — *Case C.* Sandals. — *Cases D-O.* Linen garments. — *Case P.* Vessels in hard stone. — *Case Q.* Vessels of clay. — *Case R.* Linen from the mummy of Ament (see p. 85).

In the entry to Room B: *Case A.* Vases of alabaster and hard stone. — *Case B.* Terracotta vessels of various periods, some of them in the shape of animals or grotesque human figures.

Room B. Vessels of various periods, of terracotta, fayence, bronze, and stone. — *Case C.* Wooden vases, painted to resemble different kinds of stone and laid with the dead instead of the real ones.

Amulets, Statuettes, and other Objects connected with the Dead.

Room C. *Glass Case A.* Foundation deposits found at the temple of Deir el-Baḥri (p. 295), including imitations of tools, axes, adzes, chisels, awls, alabaster vases, models of levers for lifting stones, and so on. — *Case B.* Statuettes of various periods. — *Case C.* Statues of the dead (710. Ramses IV. in blue fayence); *711. Head of an Asiatic prisoner; 753. Head of Amenophis IV.

Case D. Smaller heads of kings, the most notable of which is 1368. Granite head of Amenemhēt III; 691, 691 bis, Two tomb-stones from a grave at Tell el-ʿAmarna; 695, 695 bis, Stones with inscriptions, votive vases, and amulets discovered in the foundations of buildings at Naucratis and Tanis. — *Glass Case E.* Foundation deposits discovered at Deir el-Baḥri. — *Glass Case F.* Amulets of glass paste.

Glass Cases G (octagonal) *& H.* Collection of the amulets and statuettes of gods with which mummies were accompanied in the Saïtic and Greek periods. — *Glass Case I.* Foundation deposits from various temples. — *Cases J & K.* So-called Canopi, or jars for the entrails of the deceased; wooden cases for mummies of falcons. — *Glass Case L.* Small fayence tiles from the foundation-stones of various temples.

In the entry to Room D: Two cases with Ushebtis (p. cxxii), or figures of the dead, from various sources.

Room D. Funerary statuettes, small boxes, small boats, wrappings of mummies, and other objects connected with the cult of the dead. — *Case E.* 810. Mummy-mask of the Middle Empire; 811. Small terracotta coffin, with the deceased represented in the act of rising from the grave; Herd of cattle in painted wood, buried with the deceased for his nourishment in the future life. — *Case K.* Ships, granaries, and other objects from the tombs of Bersheh (Middle Empire). — *Glass Case S.* 790. Sailing-boat of the Middle

Empire. — *Case T.* Hollow wooden figures of Osiris, for holding the funeral papyri; 885. Small box for figures of the dead. — *Case U.* Miniature mummies of the god Osiris with falcon-heads, from Ṭehneh. — In the entry to Room E: *599. Base of a king's statue with the heads of two vanquished enemies, a Syrian and a negro (20th Dyn.).

Room E. Funerary statuettes, Canopic jars, and wooden grave tablets. — *Cases C & D.* Jars with lids in the form of human heads, found among the pyramids and tombs of Dahshûr and Lisht; Human head from Dahshûr; Alabaster vases in the form of geese from Lisht. — *Case Q.* Wooden steles; *640. Stele with a representation of the tombs of the Necropolis of Thebes, with a sycamore, a mourning woman in front of it, two palms, and a sacrificial table.

Room F. Mummy-coverings, amulets, beadwork, and other external articles of attire for mummies, the purpose of which was to lend them magic protection against evil spirits. — *Glass Case A.* *667. Small bier, with the soul, represented in the form of a bird with human head and arms, standing beside the mummy; it was found in a small coffin of white limestone.

Manuscripts, Papyri, etc.

Room G. MSS. on papyrus or linen. The papyri of the dead chiefly consist of extracts either from the 'Book of the Dead', a collection of texts referring to the life after death, or from the 'Book of him who is in the Underworld' (p. 279); they are generally adorned with pictures. The finest are in the middle of the room; 687. The Book of the Dead of Queen Makerē (21st Dyn.); 587. Funerary papyrus of Heruben, singer of Ammon.

Room H. Writing materials and ostraka. As papyrus was expensive, less important writings were committed to wooden tablets (*Case B.* 582, 583), potsherds ('ostraka'; *B.* 584, 585), or limestone, like No. 586 *(Case E)*, from the tomb of Sennutem (p. 313), which contains the beginning of the 'Adventures of Sinuhet', an early-Egyptian romance. — *Glass Case A.* Writing and painting utensils, palettes, and colours. — *Glass Cases B* and *D-H.* Ostraka. — By the walls: Papyri. Above *Glass Case E.* No. 590. Central portion of a large mythical-geographical treatise on the Fayûm, Lake Mœris (p. 186), and its crocodile deity Sobek.

Room I. Papyri (examples of the 'Book of the Dead' and other funerary texts, see above). Drawings on thin pieces of limestone (kings' heads etc.) and models for sculptures. — *Cases A-F.* Models for sculpture and uncompleted statues (571-575).

Furniture and Domestic Utensils.

Room J. *Case A.* Fine fragment of a painted floor from the palace of Amenophis III. at Medînet Habu (p. 325). — *Case B.* *No. 1327. Ground-plan of the tomb of Ramses IX. (p. 282), drawn upon a large

piece of limestone. — *Case D* and *Glass Cases H-J.* Furniture, chairs, stools, and chair-feet in the form of lions' paws and cows' hoofs. — *Cases C, E, F, & G.* Variegated baskets such as are still woven in Upper Egypt and Nubia.

Room K. Architectural fragments and the like. *Frame A.* Wooden door of the time of Osorkon I., from Illahûn. — *Case B.* Fine enamel and beads. — *Glass Frame.* Picture of a captive negro from the palace of Amenophis III. (p. 325). — *Case C.* Weights. 446. Vessel of alabaster bearing the name of Thutmosis III., and inscribed as *21 hin* (1 hin = 4/5 pint); 447. Weight in the form of a calf's head with the name of Sethos I. and a statement of the weight as *300 teben* (1 teben = 31/5 oz.); 449-451. Stone-mason's square, plumb, and instrument for measuring the battering of a wall, of the 20th Dyn.; 452. Yard-stick. — *Case E.* No. 496. Wooden bedstead; Lamp (fine specimen). — *Case G.* Models of houses in baked clay; 459. Wooden model of the pylon of a temple. — *Case H.* Painted wooden boxes. — *Case I.* Picks, spindles, and distaffs in wood and bronze; 495. Spool, with two carved heads. — *Case J.* Rosettes and coloured reliefs of fayence from the temple of Ramses III. at Tell el-Yehûdîyeh; 475bis. Asiatic dressed in coloured garments, from Koptos: figure of a king (Amenophis I.) in green fayence, from Karnak. — *Glass Case M.* No. 1358. Side of a sacred shrine, dedicated at Deir el-Baḥri to Ammon, by Queen Hatshepsowet, whose name has been replaced by that of Thutmosis II. — *Glass Case N.* Bedsteads. — *Glass Case O.* No. 467. Wooden door from the tomb of Sennutem (p. 313), with beautiful paintings, *e.g.* Sennutem and his wife (and sister) in an arbour playing draughts.

Room L. *Case D.* Stamped bricks. — *Glass Case F.* Bronze implements (mirrors, parts of caskets, and so on), found at Bedrashein in 1901. — 721. Fine bronze lion with the name of King Apries, perhaps a padlock; 463, 464. Fragments from the temple of Ramses III. at Tell el-Yehûdîyeh, with fayence ornaments.

Græco-Roman and Coptic Monuments. Objects of Foreign Origin found in Egypt.

Room M. *Case A.* 411, 412. Church-keys; no number, Wooden image of St. Theodore; 414. Picture of a saint on wood, with inscriptions in Coptic and Arabic (11th cent.); terracotta and bronze lamps; 1326, 1326bis. Silver and gold bindings for missals. — *Case B.* Pieces of carved furniture. — To the left of Case B, 427. Coptic inscription found in a tomb at Deir el-Baḥri, which had been used as a church; the inscriptions contain a tirade against heretics and the customary prayer for the emperor and his family. — *Case C.* Chalices, censers, and other ecclesiastical vessels in bronze. — *Case D.* Coptic pottery. — *Glass Case F.* Coptic papyri. — *Case G.* Bronze utensils, lamps, and pottery; 410. Chandelier. — 428, 429. Coptic mummies.

Room N. *Case A.* 438. Limestone tablets in Egypto-Persian style; 440. Winged sphinx (Persian). — *Case B.* 445. Early-Syrian inscription on dry clay plastered with lime, with the Lord's Prayer.

Glass Cases C & D. Nos. 433, 434. Small clay tablets with cuneiform inscriptions, found at Tell el-'Amarna (p. 217) in 1887; they contain letters from Babylonian kings and other Asiatic princes to King Amenophis IV. (p. lxxx), and are historically of great importance. — 431. Wooden coffin of a Minaïtic merchant or mercenary, with inscriptions in the Minaïtic dialect of the Himyaritic or South Arabic tongue. — Greek panel-paintings. — *Cases E, F, H, & L.* Græco-Roman terracotta figures, glass vessels, and panel-portraits of mummies. — *Case J.* Statuettes and sculptural fragments of the Roman period; 399. Four rudely worked statues with Greek and demotic inscriptions from Dîmei (3rd cent. A.D.).

Gallery O. Græco-Roman statuettes and articles of domestic use; coffins, mummy-coverings, and mummy-masks; objects from the tombs in the last days of pagan Egypt. — In front of the two S. pillars: 351. Fragment of a limestone statue, representing Alexander the Great (?) as Hercules; *336. Venus raising her arms to tie the ribbon which bound her hair. — Between these, 384. Money-box in the form of a snake, from a temple in Ptolemaïs.

E. Wall of the gallery. *Case A.* Terracotta figures resembling the Tanagra figurines, *e.g.* 385. Satyr on a wine-skin, from Naucratis. — *Case B.* Mummy-coverings from Akhmîm. — *Glass Cases D-F.* Mummy-masks in coloured plaster from Balansurah.

In the middle of the room, No. 337. Female mummy from the Fayûm. The bandages are arranged in the form of a lattice; over the face is a portrait of the deceased on wood. — 397. Two mummies wrapped in linen cloths, on the outside of which are roughly painted the figures of the deceased, with their costumes and ornaments (3rd or 4th cent. A.D.).

N. Wall of the gallery. *Case G.* Bronze implements and ladles. *Cases H & I.* Mummies and mummy-coverings from Akhmîm. — *Cases J & K.* Mummies from the Fayûm: 334, 335. Mummies of children with portraits, one painted on linen, the other on wood.

S. Wall of the gallery. *Case N.* Fine lamps, candelabra, and tripods of bronze. — *Case O.* 400. Coffin-lid in the form of a naos. *Cases P & R.* Mummy-masks, some of them gilded. — *Case T.* Vases and statuettes in fayence; Finds from the first Greek settlements in Egypt. — *Case U.* Mummies, with portraits of the deceased, from the Fayûm.

Along the middle of the room, from E. to W. No. 360. Mummy of a woman named Thermutharion, with her portrait painted on wood, and with gilding on the red case. At the feet of this mummy, 1360. Small temple with the portrait of a scribe, with his writing apparatus on his right and left; 396, 398. Mummies of young girls, with portraits. — *Table Case W.* Portraits painted on wood. 1315.

Wooden coffin of a three-year-old girl named Anubias; 394. Coffin with a lid in the form of a roof, of the Ptolemaic period; 354. Mummy with a gold mask and garlands; *359. Richly gilded mask, inlaid with enamel, the figures of gods in gold, from Meir; 356. Leaden coffin from Alexandria. To the right and left of No. 394 (see above) are two glass-cases with plaster masks of mummies of the Roman period. No. 393. Wooden coffin of the Roman period, with garlands of flowers around it and Anubis and a tree (at the foot). — *Case X.* Wooden tablets with the names of the deceased; 345. Two triangular stucco bas-reliefs of sirens, painted and gilded (belonging to the coffin No. 394); 346, 347. Wooden tablets coated with wax inscribed with seven lines in the Homeric style.

Representations of the Gods. Articles of a Religious Nature.

NORTH HALL *(Salon Septentrional).* In the middle, 1017. Altar; 1018. Osiris; 1019. Isis; 1020. Hathor as a cow, in front of whom stands a man named Psamtik, in whose tomb at Saḳḳâra all these excellent specimens of a late period were found.

In the middle, *Glass Case A.* 1006. Fine vase of black granite, dedicated to the god Thout by King Apries (26th Dyn.). The shelves of the case contain portions of figures of gods, pendants, rings, seals, and fragments of inlaid work in fayence, stone, or bronze.

E. side of the hall, *Case B.* Small articles of especially fine workmanship.

Middle part of the case. At the top, Censer; around, vessels of coloured glass (18-20th Dyn.). — N. part. 877. Hippopotamus in a marsh; 887bis. Recumbent hippopotamus; 878-881. Wooden statuettes; *886. Hair-pin in the shape of a papyrus reed, upon which a man stands (Middle Empire); 896, 896 bis. Perfume spoon in the form of a girl swimming, holding a duck in front of her. — W. side. Beautiful alabaster vase; Statuettes; 895. Man holding a naos with a figure of Osiris; *898. Vessel in the form of a drinking horn, adorned with a cow's head; 902. Head of the god Imhotep, of delicate workmanship; 903. Bronze statuette of a priest, bearing an image of Osiris; 1700. King Kheops. — S. side. 885. Apis, in bronze; *891. Funerary statuette of the nomarch Ptahmosē (white, with coloured glass; of unusual beauty); 909. Small head of a king in blue porcelain; 900, 900bis. Bronze figures of the dead (New Empire); 912. Fine ivory statuette of a nude man (Ancient Empire); 888. Perfume spoon in the form of a dog holding a fish in its mouth; 889. Spoon in the form of a girl, standing in a boat and plucking lotus-flowers; 899. Casket in the form of a recumbent cow; 910. Salve-box in the form of a slave with a jar. — E. side. Two ivory draughtsmen in the shape of lions' heads; Beautiful falcon's head in gold (4th Dyn.); 908. Beautiful head of a woman in wood; 890, 890bis. Bronze statuettes of kings; 906. Scarabæus of lapis lazuli.

Case C. Statuettes of Isis, generally suckling Horus. — *Case D.* S. side. 1050. Apis, with hieroglyphics and Carian inscription on the pedestal; 1053. Dog-faced baboon; 1055. Osiris, Isis, and Nephthys; 1057. Goddess with a fish on her head; 1065. Khons, Nefertem, and Harpocrates; 1067. The goddess Nekhbeyet, in the form of a vulture, in silver; 1047. Apis led by Isis and Nephthys; 1068. Osiris between Isis and Horus, with a stalk of papyrus and a snake behind Osiris; 1071. Bull's head inlaid with gold. W. side. 1056. Isis, suckling

Horus; 1058. Hathor; 1059. Anubis; 1070. God with a ram's head and a dog's head. N. side. 1048. Nile-god; 1049. Horus and Thout pouring water on the head of a priest in order to purify him; 1054. Ammon; 1072. Dog's head; 1073. Isis-Selket, holding the dead Osiris in front of her. E. side. 1052. Hathor; 1030. Orion. — *Case E.* God Ptah and sacred cats; 1051. Imhotep. — *Case F.* Thout, Anubis, and Bastet. — N.E. pillar. 1409. Head of a man and upper part of a woman, the fragments of a good group in fine limestone, of the New Empire. — *Case H.* Headgear for figures of gods; 1023. Sacred boat, borne on a pole at processions. — *Case I.* So-called Patækes, guardian-deities in the form of sick children with swollen body, large head, and crooked legs. — *Case J.* Fayence figures of various gods; 1112. Sacred vulture of lapis lazuli.

W. part of the hall. In the middle, surrounded by a railing, *1016. Statue of the goddess Toëris in the form of a hippopotamus, an admirable work in green stone, found at Karnak (26th Dyn.). — *Case O.* Figures of Osiris: 1096. Osiris coming to life again. — *Case P.* S. side. 1034. Ichneumon praying. W. side. 1040. Khnum. N. side. 1048. Ammon-Rē; 1032. The goddess Neith; 1044. The goddess Mut. E. side. 1035. Scorpion with the head of a goddess (end of a sceptre); 1042. The goddess Maat. — *Case Q.* Khons, Harpocrates; 1093. Crocodile with the head of a falcon. — *Case R.* 1042. Apis on a sledge; *1026. Nefertem, inlaid with enamel and gold; 1027. Enhuret, the god of war; 1029. Osorapis, as a man with a bull's head. — *Glass Case* 1408 (by the N.W. pillar), Leaden headgear for figures of gods; no number, Horus upon the crocodiles (amulets against dangerous animals). — *Case S.* Statuettes of Osiris, Horus, and Ptah. — *Case T.* Tombstones and memorial stones from the Serapeum of Saḳḳâra (p. 143). — *Case U.* Fayence figures of Thout. — *Cases V & W.* Osiris, Anubis, and gods of the dead. — *Case X.* Figures of various gods: 1109. Seth. — *Case Y.* Horus. — *Case Z.* Toëris.

Jewelry.

The **Jewel Room (Room P) contains the Egyptian jewelry, illustrating the art of working in gold and other metals from the earliest times down to the Græco-Roman and Byzantine eras.

To the right of the door: *Glass Case V.* 922. Vessels of silver dating from the Ptolemaic period, found in the ruins of Mendes (p. 168), and probably forming a part of the temple plate.

To the left of the door: *Glass Case VI.* Ornaments from the mummy of the royal admiral Zenhebu (p. 162), from Saḳḳâra: Mask, bands with inscriptions, sandals, kneeling figure of the goddess Newt with outstretched wings, the four tutelary deities of the deceased, finger and toe casings, small figures of gods and amulets, a palm-tree, and the boat of Seker, all of the finest workmanship.

In the *Glass Cases I & II*, in the centre of the room, is the **Treasure of Dahshûr, which was discovered by Mr. J. de Morgan

in 1894 and 1895 in the tombs of various princesses in the N. and S. pyramids of Dahshûr (p. 163), and shows the work of the Egyptian goldsmiths at its very best.

West Case I. *A. Jewels of Princess Itē:* Dagger, the hilt inlaid with gems, the crescent-shaped pommel in lapis lazuli; cornelian falcon; scourge with three tails. — ***B-D. Jewels of Princess Khnumet. B.* Four golden necklaces of the finest workmanship, one adorned with a butterfly, the others with rosettes and stars; Golden chain-pendants inlaid with stones representing hieroglyphics, etc. *C.* Necklaces, one of which is formed of the three hieroglyphics for 'life', 'wealth', and 'endurance'; Two falcon's heads inlaid with stones; Bracelets of golden beads. *D.* *Two golden crowns inlaid with stones; one of these consists of a net held by six ornaments in the form of flowers, the other consists of rosettes and lyre-shaped ornaments; to the latter belong other two ornaments, a hovering vulture and a golden branch which served as a kind of plume. — *E. Jewels of King Hor and the Princess Nebhetepti-khrot* (see below): Golden necklaces, needles, etc. — *F:* Chains.

East Case II. *A. Jewels of the Princess Itē-Weret* (necklaces, bracelets, small chisels with golden blade). — *B-D.* From the *Tomb of Princess Mereret. B.* Portions of mirrors (head of Hathor, goddess of love; head of a lioness). *C.* Golden necklace with small golden shell-shaped pendants; Pendants in the form of larger golden shells and double lion-heads. *D.* Golden pectoral or breast-ornament inlaid with stones; at the top is a vulture with outspread wings representing the goddess Nekhbeyet; below is the cartouche of Sesostris III., to the right and left of which are two griffins, as symbols of the king, each trampling upon two Asiatic foes. Breast-ornament of the same kind; at the top is the vulture, below on either side appears King Amenemhēt III., grasping a kneeling Asiatic by the hair, and smiting him with a club. Two golden bracelet-clasps with coloured stones and the name of King Amenemhēt III.; Golden shell, ornamented with lotus-flowers inlaid in coloured stones; Golden necklaces and portions of necklaces; Scarabæi; Rings with scarabæi; Golden pendants inlaid with stones, etc. — *E. Jewels of Princess Sit-Hathor.* Gold breast-ornament inlaid with stones; in the middle is the cartouche of Sesostris II., on either side a falcon perched upon the hieroglyphic symbol for 'gold' and wearing the Egyptian double crown. Gold pendant inlaid with stones, representing two nymphæas tied together, from which a rattle (sistrum) depends. Scarabæi, six golden lions, golden shells and knots belonging to chains. — *F. Jewels of the Princess Nebhetepti-khrot* (see above). Silver diadem inlaid with stones, with the Uræus-serpent in front; Necklaces and bracelets; Two golden falcons' heads as clasps of a necklace; Parts of a scourge, in semi-precious stones; Golden dagger-blade. — In the cabinet above the table, Chains and small vessels of fine workmanship for holding oil and cosmetics.

In the Right or E. Recess. *Case IV. A.* Various chains. — *B.* Gold ornaments from the time of the earliest kings and the Ancient Empire: Four bracelets from the tomb of King Zer (1st Dyn.) at Abydos; Gold objects (cow, antelope), found by Dr. Reisner at Naga ed-Deir (p. 231) and already showing a high degree of perfection in their workmanship. — *D.* Golden pectoral or breast-ornament and apron with belt, both from a tomb of the 12th Dyn. at Er-Rubayeh (Lower Egypt.). — *E.* *Head of a falcon, with inlaid eyes, from Hierakonpolis (p. 335). — *F.* Metal-work of the Middle Empire: Chains, Golden falcon, Dagger with inscription. — *G-M.* ****Ornaments and Jewels of Queen Ahhotep** (p. lxxix), mother of King Amosis (conqueror of the Hyksos), which date from the beginning of the New Empire and were found in 1860 with the mummy of the queen at Drah Abu'l Negga (p. 279). *G.* Silver boat with crew; Necklace, with three large flies. *H.* Axe, with handle of cedar-wood covered with gold-leaf and inscribed with the cartouche of King Amosis, the blade being of bronze, covered with a thick sheet of gold inlaid with paste; several other axes. *I.* Gold chain with clasps in the form of goose-heads and a gold scarabæus inlaid with blue glaze as pendant; 962. Rich golden necklace formed of rows of knots, flowers, lions, antelopes, and other animals, with two falcon-heads at the ends; Golden armlets. *K.* 953. Golden pectoral inlaid with stones (the gods Ammon-Rē und Rē-Horus in a boat pour holy water over King Amosis; on each side are falcons); 943. Double-hinged bracelet, with delicately engraved figures on blue enamel, representing (twice) King Amosis kneeling with the earth-god Geb behind him, and two falcon-headed and two dog-headed genii; Armlet with a hovering vulture in gold and gems, and with three bands adorned with turquoises; 944. Diadem with the cartouche of King Amosis flanked by two sphinxes; Three bead-bracelets of the same king; Wooden handle of a fan laminated with gold-leaf, showing holes round the rim for the insertion of ostrich-feathers; Mirror of the queen. *L.* Golden boat, on a small wooden carriage with bronze wheels, the crew in gold and silver; Parts of two golden breast-chains. *M.* Dagger and sheath, both of gold; the pommel of the richly jewelled hilt is formed of four female heads, and the junction of blade and hilt is artistically covered with the head of a bull; the centre of the blade is inlaid with damascening of gold. Two daggers of simpler style; Golden armlets and anklets. — *N.* Earrings inscribed with the name of Ramses XII. — *O.* Two golden bracelets inlaid with cornelian and lapis lazuli, from the mummy of Pinotem I. (21st Dyn.); 970. Pectoral in the form of a small temple, from the mummy of Ramses III. — *P.* 973. Parts of a golden breast-ornament, formed of small necklaces with heads of gods (20th Dyn., from Abydos). — *Q.* Small golden figures of gods, amulets, and pendants. — *R.* Golden earrings; Rings cut through on one side, for holding together articles of clothing. — *S.* Rings, several with scarabæi.

In the left or W. Recess. *Case VII. A–D:* Portions of mummy vestments, amulets, and figures of gods cut from stones, of the Late Egyptian period. *E & F.* Ornaments of the period of the Ptolemies. *G–N.* Bracelets, necklaces, rings, and other ornaments of the Roman and Byzantine periods. *O–R.* Articles belonging to the treasure-trove of Tûkh el-Ḳarâmûṣ (see below): Silver dishes and cups; *Head and shoulders of a griffin with gilded beak and wings; Head-ornament from the statue of a god or king, in richly gilded wrought silver. — By the pillars, *Case VIII:* Mummy-ornaments (golden mask, net, pectoral, etc.) of a royal admiral, from Saḳḳâra.

In front of the window, to the left: *Glass Case IX.* Articles from the mummy of a certain Harwoz, from Saḳḳâra; Mummy-mask, the heaven-goddess Newt with outspread wings, two falcon-heads, the four tutelary gods of the deceased, and inscribed bands (silver); Ten golden finger-casings; Golden pendants and amulets.

Glass Case X is devoted to the **Treasure of Tûkh el-Ḳarâmûṣ (near Hehîyeh), dating from the beginning of the Ptolemaic period (ca. 300 B.C.). Large **Armlet in the form of a snake, with inlaid eyes, and on the head a large ruby; *Armlet, the clasp of which imitates an elaborately tied knot, with a nude figure of Eros in the middle of it; Two small armlets, at the ends of each of which lies a winged sphinx in the Hellenistic style; Two gold armlets or anklets and a large gold necklace, ending in the heads of fabulous animals, resembling griffins; Egyptian figures of gods (Ammon, Rē, Show, Horus, Thout, Isis, Sobek, etc.) and a small neck-ornament in pure Egyptian style, with terminations in the form of falcons' heads; *Head of a king in bronze, inlaid with gold, etc.

Two other *Glass Cases* (no number) contain **Jewelry found at Zaḳâzîḳ** *(Bubastis). Glass Case in the Centre.* Two necklaces, one of gold and cornelian, the other of gold and precious stones; Silver vase with a golden handle in the form of a goat; Lotus-shaped bowl with the name of Queen Tewosret; Silver bowl, completely covered with chasing; Two golden bracelets with the name of Ramses II.; Gold earrings, etc. — *Glass Case to the Right.* Fragments of silver vases, bracelets, sieves, rings, and earrings. — *Case III.* Amulets and ornaments, found by Mr. Petrie, with a mummy of the 26th Dynasty, at Ḥawâra in the Fayûm.

Royal Mummies.

Towards the close of the New Empire the power of the Egyptian state was no longer in a position to protect even the last resting-places of the dead. Not only the necropolis at Drah Abu'l-Negga (p. 279), but even the secluded tombs in the 'Valley of Kings' (p. 280) were plundered. The authorities contented themselves with rescuing the mummies of the ancient Pharaohs. Thus the bodies of nine kings were walled up in a side-chamber of the tomb of Amenophis II. For the same reason the mummy of Ramses II. was transferred from its tomb at Bîbân el-Mulûk (p. 283) to that of Sethos I., and when that refuge ceased to be deemed secure, it was removed to the tomb of Amenophis I. Finally, under the 21st Dyn., it was resolved to protect the royal mummies from further profanation by interring them all

together in a rocky cleft near Deir el-Baḥri (p. 300), which was artificially widened for the purpose. The corpses of the ruling dynasty were also placed here. Thus at last the remains of the great monarchs of the New Empire — Amosis I., Thutmosis III., Sethos I., and Ramses II. — were left in peace until in 1875 the fellahin once more discovered their secret resting-place and the plundering of the mummies began again. The modern thieves succeeded in keeping their secret to themselves for a considerable period, but in 1881 they were traced, and their finds secured for deposition in the museum at Cairo. It was not till 1898 that Loret discovered the group of mummies in the tomb of Amenophis II.; and these were transferred to the Museum in 1901.

Vestibule of Room P. *Glass Case A* (octagonal). Funerary statuettes of members of the families of the priests of Ammon (21st Dyn.), found at Deir el-Baḥri. — *Case B.* Basket with sacrificial gifts. Vases of bronze and blue fayence. On the basket the marvellously fine winding-sheet from the mummy of Thutmosis III.

**Gallery Q (Royal Mummies). S. Side: 1174. Sekenyen-Rē III. (17th Dyn.), one of the expellers of the Hyksos; 1175. Amosis I. (17th Dyn.); 1176. Amenophis I., with garlands of flowers; 1179. Thutmosis II.; 1182. Mummy (not yet unrolled) of Merenptah, son and successor of Ramses II. and considered by the Alexandrian tradition to be the Pharaoh of the Exodus; 1177. Ramses II.; 1183. Mummy of Amenophis III.; 1181. Thutmosis III.; 1180. Sethos I. — *Case W* (by the wall, behind), 1210. Linen cloth from the mummy of Ramses III.; Canopic jars; Vases; Wigs; 1206. Reed casket with wig of Eset-em-khebet (comp. No. 1238, below). — *Case X*, Cerements; Wooden tablet with a fine hieratic inscription, containing a decree in favour of Princess Nes-Khonsu; Wigs; 1226. Small coffin, in which a human liver was found. — *Case Y*, Winding-sheets, wigs, etc.; 1230. Case with the mummy of a gazelle. — *Case Z*, 1208. Case of wood and ivory with the name of Ramses IX.; 1211. Inlaid casket for the entrails of Queen Makerē (21st Dyn.).

N. side and by the Wall: 1195. Coffin of Queen Notmet, finely executed but in a very dilapidated condition, with inlays of enamel and precious stones (lid by the pilaster behind). 1183. Coffin and mummy of Ramses IV. (20th Dyn.); 1213. Coffin-lid of Pinotem II., high-priest of Ammon (comp. No. 1214, below); 1199. Coffin of the priestess Nes-te-nebt-asher (21st Dyn.); 1198. Coffin with the mummies of Queen Makerē (see above), who died in childbirth, and her infant daughter; 1216. Coffin-lid of Thutmosis I. (comp. No. 1216, p. 96); 1202. Coffin of Queen Hent-tewē (21st Dyn.); 1238. Coffins and mummy of Queen Eset-em-khebet (comp. No. 1206, above); 1194. Drawing prepared from the remains of a very artistic catafalque-pall, the fragments of which are suspended on the S. wall, above the cabinets; 1190. Coffins of Masahertē, high-priest of Ammon and commander-in-chief, son of King Pinotem I.; 1189. Double coffin with mummy of Zet-Ptah-ef-onekh, priest of Ammon; 1203. Coffin of Tew-hert, chief singer of Ammon; 1184. Coffins and mummy of Princess Nes-Khonsu; 1214. Coffin and mummy of Pinotem II.

(comp. No. 1213, p. 95); 1234. Lid and mummy-covering of Pinotem I. (comp. No. 1197, below); 1185. Coffin of Thutmosis IV.

Landing of the N.W. Staircase (W. wall): *1251. Gilded coffin-lid of Queen Ahhotep (comp. p. 93); 1172. Enormous coffin of Queen Ahhotep II., wife of Amenophis I.; 1173. Coffin of Queen Nefret-erē, wife of Amosis I. — *Glass Case A:* 1197. Coffin and mummy of Pinotem I. (comp. No. 1234, above); 1215. Coffin of Raï, nurse of Queen Nefret-erē, whose mummy was replaced in antiquity by that of a princess; 1216. Coffin and mummy of Thutmosis I. (the coffin usurped by Pinotem I.).

N. side of the Staircase Landing, between the two columns. *Glass Case B:* 1102. Mummy of Ramses V. — *Glass Case C:* 1173bis. Mummy of Queen Nefret-erē (see No. 1173, above). — By the pillars, Lids of the coffins of Sethos I. and Ramses II. (comp. Nos. 1180, 1177, p. 95).

Room R. W. Wall. *Case B:* Coffin and mummy of Ramses VI. — *Case C:* 1186. Coffin of a princess. — *Case D:* Mummy of King Seth-nakht, father of Ramses III. — *Case E:* 1185. Small white coffin of Princess Sit-Amun, daughter of Amosis I. and Nefret-erē (see above); the mummy was stolen in antiquity and replaced by a doll with a child's skull. — *Case F:* 1176. Coffin of Si-Amun, eldest son of Amosis I., a child of five or six.

E. Wall. To the left of No. 1196, Coffin and mummy of Sethos II.; 1196. Mummy of a King Ramses; 1228. Mummy of Ramses I. (?); 1193. Coffin and mummy of the priest Neb-seni.

*Room S. Articles from the tombs of Amenophis II. and Thutmosis III. (p. 292). *Case A.* Pieces of painted wood and fayence shaped like and ('crux ansata'); blue fayence vessels, showing the name of Amenophis II.; calf's head and ox's head, carved in wood; two fine royal serpents in wood, one with a human head and outspread wings. — *Case B.* Fragments of glass vessels. — *Case L.* Wooden vulture; Small fayence coffins for figures of the deceased. — *Case F.* Wooden figures of the kings in their own person and as Osiris; two panthers. — *Case G.* Wooden figures of the kings and of gods; two panthers or lionesses; vessels with the names of the kings, several in the shape of the 'crux ansata' (see above); large rings of blue fayence. — *Case H.* Parts of wooden figures; fayence vessels. — *Case I.* Death-figures of Amenophis II. — *Case K.* Clubs, scourges, arrows, etc.; Magic wands of blue fayence; Three bricks with incantations to protect the grave. — *Case J.* Wooden boats of the sun. — The following three cases (unnumbered) contain articles from the tomb of Thutmosis IV. (p. 294), including blue fayence vessels, quivers, a bull's head in wood, 'cruces ansatæ' (as above), magic wands in blue fayence, and a stone casket for the entrails of the king (p. 86),

Room T. Contains the **Coffins and other articles found in 1905

(p. 282) in the grave of Yu'ē and his wife Tu'ē (18th Dyn.), the parents-in-law of Amenophis III. All of the objects are marked by great delicacy of workmanship and tastefulness of execution. — Mummies of Yu'ē and Tu'ē. The incision on the left side of the stomach of Yu'ē should be observed; it was made for embalming purposes and is covered with a plate of gold. — In the large *Glass Case J* in the centre: Finely decorated chariot and two boxes for the entrails of the deceased, in the form of coffins standing on sleds. — Three bedsteads; Bier, on the linen of which is the figure of the so-called vegetating Osiris, formed of sown barley (comp. Room U, Case E). — Four wooden coffins of Yu'ē, one within another; the outermost, with a vaulted lid, stands on a sled, the others are in mummy-form; the innermost coffin is gilded, and its hieroglyphics and ornaments are beautifully inlaid with glass. — Three wooden coffins of Tu'ē, the two inner ones gilded and in the form of a mummy. — The *Case N* by the right (S.) wall contains the articles buried with the mummy of Tu'ē: Mask of the mummy of Tu'ē, enveloped in a fine linen cloth, which has turned black and resembles crape; *Wooden chair decorated with heads of women and with well-preserved straw seat, while on the back appears the Princess Sit-Amun, receiving the 'gold of the Southlanders'. *Gilded chair, on the back of which appear the queen and princess in a boat; Small chair, with cushion, the back and sides showing the god Bes and the goddess Toëris; Case for the statuettes of the dead, with fine glass inlays on a blue ground, dedicated by Amenophis III. and his wife Teyē, the daughter of the deceased; Four alabaster vessels for the entrails of the deceased; Statuettes of the dead, etc. — The *Case D* by the left (N.) wall contains the articles buried with the mummy of Yu'ē: Mask; Small jewel table with lid and blue inlays; Painted wooden boxes; Models of vases in wood; Statuettes of the dead; Vessels for the entrails of the deceased.

Room U. Articles from the tomb of Meï-her-peri, the fan-bearer (p. 293; 18th Dyn.). *Case A.* Large rectangular coffin, with a lid shaped like a gable-roof. Within this is a second long mummy-shaped coffin (black, with gilding), which never contained the mummy. — *Case B.* *Quiver of red leather with stamped ornamentation, a lid, and a green border; Arrows; Another leathern quiver, not so well preserved; Dog-collar of pink leather, bearing the animal's name; Bracelets and necklaces; Blue fayence dish; *Painted glass vase; Draughtboard and men. — *Case C.* Wooden chest for the entrail-jars, in the form of a naos standing on a sledge. — *Case D.* Gilded wooden coffin that contained the mummy of Meï-her-peri. — *Case E.* Bier with the figure of the vegetating Osiris (see above). — *Case F.* Fourth, partly gilded coffin of Meï-her-peri, also left empty. — Behind Cases D, E, & F is a Book of the Dead (p. 87), with coloured vignettes (one of the finest examples). — *Stand H.* Wooden boxes with provisions for the dead (poultry, meat, etc.).

Cult of the Dead.

Room V. *No. 2, Five reliefs in wood of Hesi-rē, from his tomb at Saḳḳâra, representing him standing and seated at table. — *Glass Cases A-D.* Amulets against dangerous animals (Horus upon the crocodiles) and magic wands. — *Glass Cases E-Z* and *E'-H'.* Scarabs of various kinds. The scarabæus (beetle), which was regarded as one of the incorporations of the sun-god, was used by the Egyptians from time immemorial as an amulet. It was laid on the breast of the mummy in place of the heart (Cases *E-S*, *E'*, *F'*), and seals were often made in this shape (Cases *T-D'*). The scarabæi of historical importance are grouped in Cases *G' & H'.*

Comp. *E. Newberry's* 'Scarabs; an Introduction to the Study of Egyptian Seals and Signet Rings' (London, 1907).

Room X. Wooden coffins. — Nos. 1254, 1259. Two sledges found in the tomb of Sennutem (p. 313), the type of the early Egyptian funeral bier or carriage (20th Dyn.).

Room Y. Objects found in tombs of the Middle Empire. — In the middle, Two wooden coffins from Beniḥasan, on which stand (in their original arrangement) models of kitchens, ships, barns, and figures of attendants. — By the walls: *Case A.* Wooden figures deposited with the dead to provide for their support in the world beyond, found in a tomb at Meir (men brewing and bottling beer; man roasting a goose; woman grinding corn; man sitting before a fire; servant with a bag and a basket; man baking cakes, with a stove in the foreground). — *Case O.* Vessels, head-rests, etc., from tombs of the Ancient and Middle Empires. — *Case L.* Boats of the dead; 103, 104. Models of storehouses, from Akhmîm; 105. Wooden case with models of tools and vases. — *Case B.* Objects from a tomb at Bersheh (boat of the dead, four Canopi in alabaster). — *Case N'.* Statuettes of the Ancient Empire. 87. Nude man with a sack on his shoulders and sandals in his hand (5th Dyn.); 88. Man and woman brewing; 90. Priest kneeling; Women grinding corn; Men filling vessels with beer. — *No. 3. Stucco painting (six geese) from a tomb at Meidûm (3rd Dyn.). — *Glass Case M.* Objects from a tomb at Bersheh. — *Glass Cases D & E.* *1337. Forty Egyptian soldiers with shield and spear, *1338. Forty negro soldiers with bow and flint-headed arrows, found in the tomb of the Nomarch Mesehti of Assiût (p. 227). — *Glass Case F.* 1339. Large wooden boat, with two cabins, from the same tomb. — Behind Case *F*, *Two coffins and mummy-cover of Mesehti (see above).

Room Z. Coffins of the late period. No. 1273. Wooden bier from Akhmîm. — *Case A.* Mummy-cover of a woman, from Thebes (22nd Dyn.), fresh and beautiful in colour.

Room A'. Coffins of the late period from Akhmîm and Thebes.

Room B'. This room contains recently acquired objects, to which a definite position in the Museum has not yet been assigned.

Room C'. Coffins and mummies of the Old and Middle Empires.

No. 106. Mummy of King Merenrē (6th Dyn.), with a finely woven cloth; 1272. Wooden coffin of the priest Eti, standing on a bier with lion's feet; 115-117. Coffins and mummy of Ament (comp. p. 85), with necklaces and tattooing (11th Dyn.); 1373. Women with sacrificial gifts, barn, slaughter-yard, ships, and gilded sandals.

Room D'. Monuments of the earliest Egyptian period. — *Case A.* Objects from the reputed tomb of Menes (p. 247) and the cemetery of Abuṣîr el-Meleḳ (p. 201); Vessels in hard stone. — *Glass Case* with objects dug up at Abydos by Mr. Petrie: Potsherds with names of kings; Two stone vessels with stoppers of gold-leaf. — *Case B.* Other objects from the tomb of Menes: 1410. Ivory tablet with a sacrificial scene and the name of King Menes; 1411. Lion in rock-crystal; Lion and three dogs in ivory; Conical stoppers from beer-jars, sealed with the king's name; Cow's feet of stone, used as the feet of chests; Flint knives; Arrow-heads; Fragments of fine pottery. — *Case C.* Articles from Umm el-Ga'âb (p. 238): Stoneware; Flint implements; Vessels of copper; Clay seals. 1414. Elegant alabaster vase, with ornamentation imitating the cord by which the vessel was carried; seated figure of King Khasekhmui (2nd Dyn.). — *Cases D & E.* Stoneware and earthenware, flint knives and daggers, combs and toilet-articles, from burial places in Upper Egypt. 1396. Vessel of diorite; the small handles, to which copper hooks are attached, are plated with gold. 1391. Two flint knives, with rudely engraved hilts of gold plate. — In the N.W. corner, between Cases D & E, Vase in red granite, with name and figure of King Khasekhmui. — *Case F.* Stoneware; 144. Memorial slab of slate, with quaint reliefs and characters. To the left, No. 1. Kneeling figure in red granite (3rd Dyn.). — *Cases G-J.* Clay seals or stoppers of various dates. — By the pillars, Tombstones from Umm el-Ga'âb. — *Case K.* Tombstones of private persons, dwarfs, and royal lap-dogs, from Abydos.

Natural History Collections.

On the left side of the gallery running along the S. façade of the building is the *Flint Room*, containing a large collection of flint implements and weapons (not yet properly arranged); the right side is devoted to the Natural History Department of the Museum. In the intervening space stand busts of eminent Egyptologists.

Room of the Old Fauna and Flora. On the walls are the remains of a coloured floor from the Palace of Amenophis IV. at El-Ḥawaṭa (p. 223), with realistic representations of plants. — The glass-cases contain skeletons and mummies of animals from early Egyptian tombs; also flowers and fruit, chiefly found along with the royal mummies at Deir el-Baḥri. — Two mummies of crocodiles. — *Cases C & F.* Two skeletons of Bos Africanus, from Saḳḳâra. — Mummies and coffins of monkeys, dogs, cats, gazelles, etc. Palm tree with a rudely carved head of Hathor, used as a column in the tomb of Sennutem (p. 313). Garlands and bunches of flowers.

5. Environs of Cairo.

1. The Island of Rôḍa and Old Cairo.

Electric Tramway (No. 4), see p. 34. — A small *Steamboat* (fares 5 & 3 mill.) plies every 20-40 min. between Old Cairo and Gîzeh (p. 119), so that visitors may go on from the former to visit the Zoological Gardens or the Pyramids of Gîzeh (new bridge, see p. 120). Or with a visit to Old Cairo may be combined that to the Tombs of the Mamelukes, returning viâ the *Bâb el-Karâfeh* (see p. 110) and the Place Mohammed Ali (fine view from below of the mosque of Mohammed Ali). — Those who wish to visit only the *Ḳaṣr esh-Sham'a* (p. 101) may take the Ḥelwân Railway as far as the station of St. Georges (p. 101), which lies close by.

Tickets of admission to the mosque of Amr, see p. 38.

Traversing the quarter of Ismâ'îlîyeh (p. 48) viâ the Shâria' Ḳaṣr el-'Aini, we reach the hospital of *Ḳaṣr el-'Aini* (Pl. A, 7), with the *Mosque Ḳaṣr el-'Aini* (p. 49).

The street crosses the *Fumm el-Khalîg*, or influx of the city canal *El-Khalîg*, once supplied from the small arm of the Nile but now filled up. Towards the left are situated the *Christian Cemeteries*, surrounded by lofty walls and presenting no attractions. The first is the English and Protestant Cemetery.

To the left of the road, close to the Protestant Cemetery and adjoining the Armenian Church, lies the **Deir Mâri Meina**, or convent of St. Menas, a brick-walled enclosure, recognizable by its domed sebîl and containing an ancient church dedicated to the saint Menas.

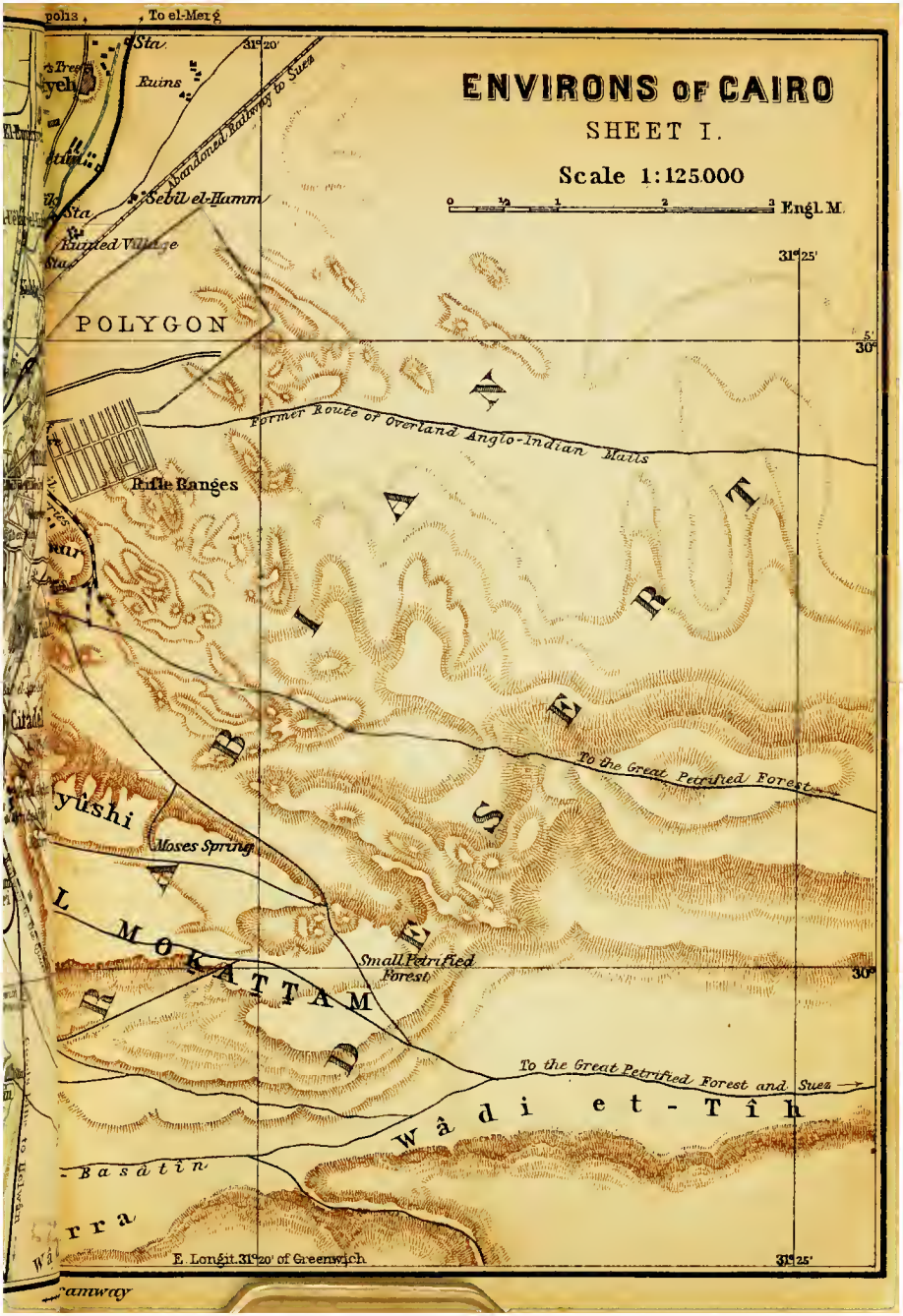
Beyond the Fumm el-Khalîg rises the *Head of the Old Aqueduct* (p. 111), constructed of solid masonry in a hexagonal form, with three stories, about 150 ft. in diameter. — To the left diverges the Shâria' Gâmia' 'Amr, leading across the Helwân railway to the *Deir Abu Sefein* and the Mosque of Amr (p. 105).

The Coptic convent of **Deir Abu Sefein** is named after the largest, though not the oldest, church within its precincts. The tall windowless walls, supported by massive buttresses, lend a highly picturesque air to the convent, which is best viewed from the S. The convent has a diameter of 650 ft., and includes three churches (*El-'Adra*, *Anba Shenûda*, and *Abu Sefein*) and a nunnery (*Deir el-Banât*). — Among the mounds of débris to the E. of Old Cairo (p. 101) are several other Coptic convents (*Deir Bablûn*, *Deir Todrus*, *Abu Kir wa Yuhanna*, etc.), which, however, are of interest to specialists only.

The road to Old Cairo, here called Shâria' Maṣr el-Ḳadîmeh, continues to follow the direction of the arm of the Nile, which, however, is generally concealed by the houses and walls of the *Manjal* quarter, and reaches (1 M.) the mansion which formerly belonged to *Suleimân Pasha el-Fransâwi* (d. 1861; visitors not admitted).

The first narrow and short road to the right beyond the château leads to the ferry crossing to the **Island of Rôḍa** (*Gezîret Rôḍa*). We descend the slope, enter the ferry-boat (1 pias. for one person, there and back; payment made on returning), ascend the opposite path, and turn to the right. A guide is usually easily found to conduct travellers through the intricate lanes to the garden at the S. extremity of the island, belonging to the heirs of *Ḥasan Pasha*.

Alexandria & Suez
Geziret Mohammed
Damkahûr Shubra
SHUBRA EL-KHÎMEH
Pal. of Khedive
El-Maṭarîyeh
El-Emîrîyeh
Uarâḳ el-'Arab
Uarâḳ el-Ḥadan
Minyet es-Serâg
El-Uêlâr el-Kubra
Pal. Tan
Kubbeh Pal.
Kubbeh
Rashtil
Factory
Battle of the Pyramids 21 July 1798
Pal. Tusun
Kasr en-Nuzha
Palace
Sta.
Tombs
Tambâbeh
Bashtil Sta.
ABBÂSIYEH
Mit Ukbeh
BULAK
Sta.
Babel-Huseiniyeh
Waterworks & Filter
Bab el-Nasr
Quartel
Pal. Tusun
Barracks
CAIRO
Tombs of the Khalifs
Bûlâḳ ed-Dakrûr
Guard house
Sta. Bûlâḳ ed-Dakrûr
Waterworks
Bab el-Atta-Bey
Zenên
Pal. Hasan
Citadel
Saft el-Leben
Pal. Ibsar
Signal
Zoo'l Gard.
Gebel
Kafr Ṭaharmes
Battery
MASR EL-ATIKA (OLD-CAIRO)
Mosque of Amru
Imâm Shafe'i
GIZEH
Sta. Gizeh
Nilometer
Babylon (Greek & Coptic convent)
Road to the Pyramids
Railway to the Quarries
El-Ṭâlibîyeh
Maḥattar
Jewish Burial Ground
Saḳiyet Makki
Quarries
Gezîret ed-Dahab
Dêr el-Tin
Maḥattar
El-Kimêsehâ
El-Basâtîn
Dêr el-Tîn Sta.
Goods Line to Helwân
El-Harânîyeh
Tirsâ
Kashlakât
Maadi
Helwân
Wâdi
To Bedrashen & Siyût
Geziret Tirsâ
NILE
To Tell el-Bârûd
Kurbâg
Ezbekîyeh
Canal
Sharia Avenue
Wagner & Debes' Geogl Estabt Leipsic.


ENVIRONS OF CAIRO
SHEET I.
Scale 1:125.000
0 ½ 1 2 3 Engl. M.
31°20'
31°25'
30°
To el-Merg
Sta.
Ruins
Abandoned Railway to Suez
Sebil el-Hamm
Ruined Village
POLYGON
Former Route of Overland Anglo-Indian Mails
Rifle Ranges
BARRAGE
To the Great Petrified Forest
Moses Spring
Small Petrified Forest
LOKATTAM
To the Great Petrified Forest and Suez
Wâdi et-Tîh
Basatin
E. Longit. 31°20' of Greenwich

At the S. end of the garden is the NILOMETER *(Mikyâs)*, constructed in 716 A.D. by order of the Omaiyad caliph Suleimân (715-717). It consists of a square well, 16 ft. in diameter, having in the centre an octagonal column, on which are inscribed the ancient Arabian measures. The *dirâ'*, or old Arabian ell, is 54 centimètres, or about 21¼ inches long, and is divided into 24 ḳîrâṭ. The Cufic inscriptions on the central column and on marble slabs built into the walls refer to restorations of the Nilometer in the 9th cent. after Christ, under the Abbaside caliphs Mâmûn and Mutawakkil. Numerous later restorations have also taken place, the last in 1893. The office of measuring the water is entrusted to a sheikh.

The zero point of the Nilometer (according to Maḥmûd-Bey) is 28 ft. above the average level of the Mediterranean, so that the top of the column is nearly 59 ft. above sea-level. The water of the Nile, when at its lowest, covers 7 ells of the Nilometer, and when it reaches a height of 15 ells and 16 ḳîrâṭ, the sheikh of the Nile measurement proclaims the *Wefa* (p. lxxv), *i.e.* the height of the water necessary for irrigating every part of the Nile valley. The announcement of the wefa is the signal for cutting the embankments of the irrigation-canals (*yôm gebr el-baḥr* or *yôm wefa el-baḥr*, about the 17th of the Coptic month Misra, *i.e.* about Aug. 24th), which is accompanied with noisy popular merry-making. The rate of taxation was determined in ancient times in accordance with the height of the inundation (comp. p. 352), and even to this day there is a certain connection between these two facts (comp. p. liv).

Adjoining the Nilometer is a large *Kiosque* in the Turkish style (no admission). — To the N. of a smaller round kiosque on the E. quay-wall is a modern Nilometer, to which a flight of steps descends. — The S. end of the island commands a fine view of the Nile, with Gîzeh to the right, the pyramids in the background, and Old Cairo on the left, with its picturesque harbour.

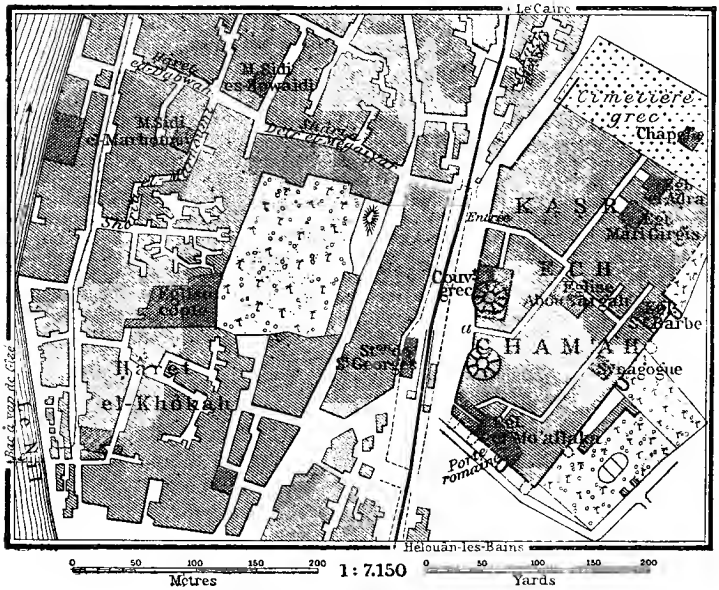
In a garden near the N. end of the island stands the wonder-working tree of the saint *Manḍûra*, a huge nebḳ-tree, the branches of which are hung with innumerable rags. According to a popular superstition the patient must thus offer to the saint the cloth which enveloped the affected limb, pluck off two leaves, and tie them on the affected part with another cloth.

To the left of the Shâria' Maṣr el-Ḳadîmeh lie the bazaars of the small town of **Old Cairo** (*Maṣr el-Ḳadîmeh*, also known as *Maṣr el-'Atîḳa;* comp. p. 40). From the terminus of the electric railway we follow the road along the river as far as the starting-point of the *Steam Ferry to Gîzeh* (p. 100). Here we turn to the left, pass the police-station, make another turn, and reach the rail. station of *St. Georges* (p. 163). Beyond the railway we observe a distinct quarter of the town, almost exclusively inhabited by Copts and now known as the *Ḳaṣr esh-Sham'a*. It is built within the still partly preserved girdle-wall of the ancient *Roman Castle of Babylon* (p. 39). Just beyond the station, near the Greek *Convent of St. George*, the road passes between two old towers (*a* on the Plan, p. 102) and reaches the much-frequented Coptic church of —

***Abu Sergeh** *(St. Sergius)*, enclosed by a dense mass of houses. According to a widespread belief this church was built before the Mohammedan conquest, but this can be true of the crypt only.

According to tradition, the Virgin and Child after their flight to Egypt spent a month in this crypt.

This church may be regarded as the original model of the older Egyptian-Byzantine churches in which the Coptic Christians now worship †. The basilica consists of a nave and aisles, the latter provided with galleries. The nave and choir have open roofs, that of

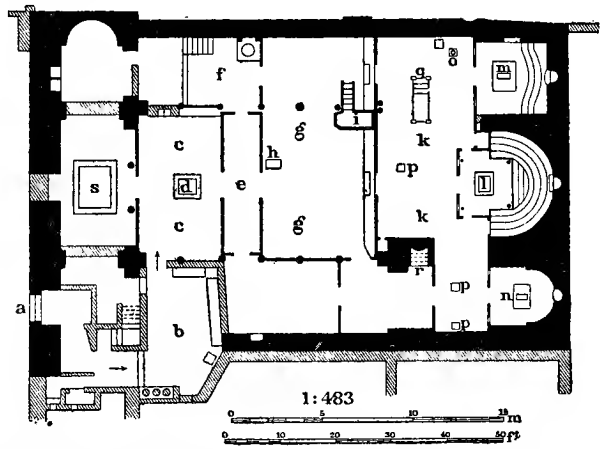


Old Cairo.

the latter being supported by elliptical beams, and both being probably of later date than the church itself. The lofty side-walls of the nave consist of two rows of columns, one above the other, the columns of the lower row being separated by keel-arches, while the upper series, supporting the gallery, consists of alternate groups

† **Coptic Worship.** On entering the church, the members of the congregation first pay their homage to a number of pictures of saints hanging on the walls (the veneration of saints and of the Virgin being a prominent feature of the Coptic system), and then kneel before the altar and kiss the hand of the priest. They then take their stand (for there are no seats) in the part of the church allotted to them, the feeble leaning on crutches which they bring for the purpose, as the service often lasts for three hours. The service begins with the reading or chanting of prayers and passages from the Gospels, partly in the Coptic language, and partly in Arabic, in which the priest is assisted by a schoolmaster and a choir of boys. During this performance the worshippers, with very few exceptions, engage freely in conversation. After a time the burning of incense begins.

of two marble columns and one pillar of masonry, connected by an architrave. The columns of marble originally belonged to ancient edifices, and have been placed here without the least regard to their suitability in point of diameter, form of capital, or other architectural



a. Entrance from the street. b. Vestibule. c. Forecourt. d. Basin for ablutions. e. Women's section. f. Baptistery. g. Men's section. h. Seat for the chief priest. i. Pulpit. k. Choir. l. Altar. m, n. Side-chapels. o. Well. p. Reading-desks. q, r. Entrances to the crypt. s. Old vestibule or narthex, with the ancient water-basin. — The original walls are shown in black, the later ones are shaded.

features. Two of the three original entrances are now built up, while the third (Pl. a), in accordance with the custom of the country, has walls projecting into it in order to prevent passers-by from seeing into the vestibule (Pl. b).

The priest, swinging his censer, leaves the heikal and joins the congregation, each member of which he blesses, placing his hand on their heads. — The *Celebration of the Eucharist* is very frequent in the Coptic churches, immediately following the ordinary service. — On January 19th, the anniversary of the Baptism of Christ *(ʿîd el-ghiṭâs)*, men and boys plunge into the large font or bath which is to be found in most Coptic churches, the water having been first blessed by the priest. Or they perform the same ceremony in the Nile, into which they first pour some consecrated water. On the eve of this festival, as well as on Maundy Thursday and on the festival of the Apostles, the priest washes the feet of the whole of his congregation. — On Palm Sunday wreaths of palm are blessed by the priest, which are then worn by the Copts under their ṭarbûshes during the whole of the following year as amulets against every misfortune that can befall body or soul. — An external form to which the Copts attach great weight is the observance of fasts, and a Copt who is negligent in this respect will rarely be met with. On these occasions all kinds of animal food, not excepting fat, eggs, butter, and cheese, are prohibited. — Comp. *Butler's* 'Coptic Churches of Egypt' (1884).

The nave, which has a pointed wooden ceiling, is divided by wooden screens into three sections. The first (Pl. c) is the forecourt, and contains the basin (Pl. d) for ablutions; the second (Pl. e) is set apart for the women and is adjoined on the N. by the baptistery (Pl. f), and the third is the section for the men (Pl. g). Beyond the nave, and raised by a few steps, is the choir (Pl. k) where the priests officiate, and which is adjoined by the central tribuna containing the sanctuary and by two side-chapels, that on the left (Pl. m) surmounted by an Arabian dome. The *Heikal*, or sanctuary, containing the altar (Pl. l), is enclosed by a wall, doors, and curtains. Inside the apse rise several steps, in amphitheatrical fashion, towards the place which in European churches is occupied by the episcopal throne, and in the present case by an image of Christ. The screen separating the sanctuary from the choir, the *Iconostasis* of Greek churches, is panelled and richly adorned with carvings in wood and ivory. The finest and oldest of these are on the screen to the left of the sanctuary; besides ornamental designs they have representations of the Nativity, St. Demetrius, St. George *(Mâri Girgis)*, St. Theodore (?), and the Eucharist. Above the door to the right side-chapel (Pl. n), engraved in wood, is the Coptic inscription, 'Greetings to the Temple of the Father!' Below it is a modern Arabic inscription with the date 1195. The church also contains some interesting Byzantine carving and mosaics in ivory, now blackened and discoloured with age. A number of old pictures of saints, some of them on a gold ground and with well-preserved colours, possess no artistic value. The guide who exhibits the church expects a fee of 1 pias. from each visitor.

Two narrow flights of steps (Pl. q, r) descend to the *Crypt* (often flooded), a small vaulted chapel with marble columns under the choir, consisting of nave and aisles. At the end of the nave is an altar in the form of an early-Christian tomb-niche, which tradition indicates as the spot where the Virgin and Child reposed; in the centre of the aisles are apses. The right aisle contains the font, into which, according to the Coptic ritual, the child to be baptized is dipped three times.

The Castle contains several other basilicas, used by Coptic and Jewish congregations, but interesting only to those who are making a special study of this kind of architecture. Among them we may mention the churches of *St. Barbara* (*Sitteh Burbâra*; recently restored), containing good carvings and paintings, *Mâri Girgis* (St. George), and *El-ʿAḍra*. The Jews say that Elijah once appeared in the *Synagogue (Esh-Shamyân* or *Kenîset Eliâhu)*, and show a place in it where Moses is said to have prayed.

At the S.E. corner of the castle lies the Coptic church *El-Moʿallaḳa*, *i.e.* 'resting upon columns'. This church, the oldest in Babylon (p. 39), has been recently thoroughly restored. — Beyond the angle

on the S. side of the castle, between projecting towers, is a massive *Roman Gateway* (exhumed in 1901), built of fragments of ancient Egyptian masonry. On the gable are strongly emphasized baroque forms.

Starting from the castle, we proceed towards the N., across the rubbish heaps of the ancient *Fosṭâṭ* (p. 39), skirt the town-wall, and after 650 yds. reach the whitewashed W. façade of the externally insignificant mosque of Amr, which has three entrances. Visitors usually enter by the S. (r.) entrance, below the minaret.

The **Gâmia' 'Amr ibn el-'Âṣ**, called *Mosque of Amr* by the Europeans, owes its name to the general of the Caliph Omar, though not a trace now remains of the original mosque, which was only 50 ells long and 30 ells broad. Indeed there is scarcely a building in Egypt that has so frequently been destroyed by water, fire, and earthquake, and that has been so regularly rebuilt.

The interior (admission-ticket and 1 pias. to the attendant who escorts the visitor) is in exact accordance with the typical form of the rectangular mosque with a hypæthral arrangement of columns round an open court; and in spite of its imperfect state (the N. and S. colonnades are represented by the bases only of the columns), its mere size produces a certain effect. The columns, all of marble of various kinds, were once 366 in number. Their heterogeneous nature is accounted for by the fact that they were brought from Roman and Byzantine buildings in Cairo.

The façades of the *Court (Ṣaḥn)* have no pretensions to antiquity; the arches (many defective) are of a curious shape, which it is difficult to classify either as pointed, round, or horseshoe shaped. The court itself is now planted with trees. In the centre is a fountain, beside a palm-tree. The *South-Eastern Lîwân* is the sanctuary. In front of the pulpit, within an iron railing, is a column of grey marble, on which, by a freak of nature, the names of Allah, Mohammed, and Sultan Suleimân in Arabic characters, and the outline of the prophet's 'kurbatsh' appear in veins of a lighter colour. This column is believed by the Moslems to have been transported miraculously from Mecca to Cairo by the Caliph Omar. In the N.E. corner is the Cenotaph of Sheikh Abdallah, son of Amr. In the W. colonnade, which consisted of a single row of columns only, a *Pair of Columns* alone remains. They are placed very close together, and it is said that none but honest men could squeeze themselves between them.

This mosque is almost disused. On the last Friday in the month of fasting, however, a solemn service is annually held here, in which the Khedive and his grandees take part. On the remaining Fridays throughout the year a handful of poor Moslems, mostly of the working classes, assemble for worship in the venerable but poorly preserved sanctuary. — In 1808 this mosque witnessed a very remarkable scene. The whole of the Mohammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of Amr to pray for the rise of the Nile, which had delayed beyond the usual period.

The traveller will find it not uninteresting to visit one of the *Ḳulleh Manufactories* on the W. and S. sides of the mosque (bakshish, a few copper coins). The porous water-jars (Arabic *Ḳulleh*) used throughout the whole of Egypt are chiefly manufactured at Ḳena in Upper Egypt of light-grey clay. The remarkably delicate porosity of the vessels is produced by mixing the clay with ashes. The rapid evaporation caused by the porosity of the ḳulleh cools the liquid within to a temperature of 12-14° lower than that of the surrounding air. — To the convent of *Deir Abu Sefein*, see p. 100.

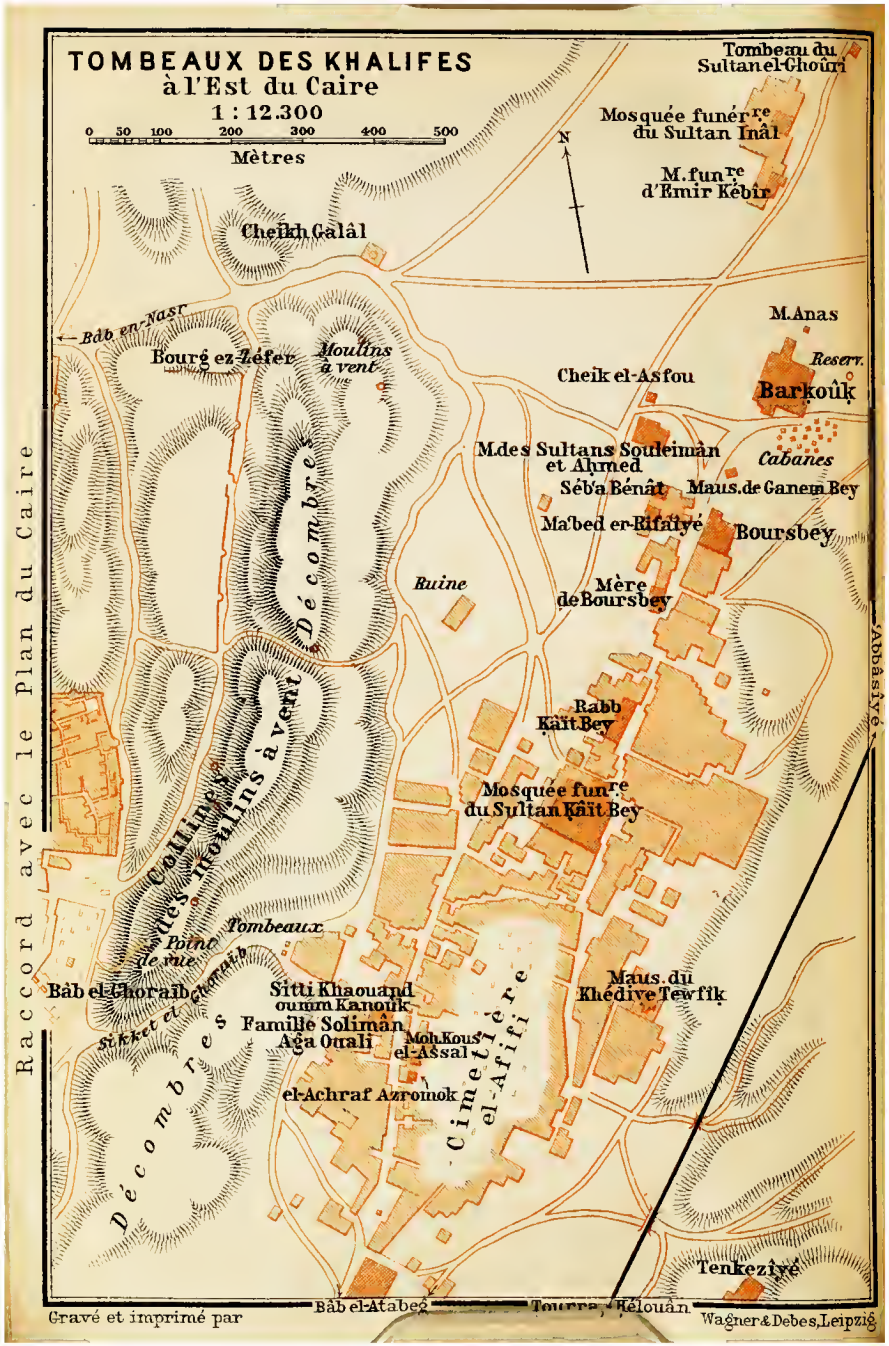
A visit to the *Tombs of the Mamelukes* (p. 110) may be conveniently made from this point. Continuing to follow the road across the rubbish-hills of Fosṭâṭ, we observe on our right a Moslem burial-ground, and at a short distance in front of us the old aqueduct (p. 111). A little to the right, on an eminence, rises an old ruined mosque *(Gâmiaʿ Abu Suʿûd)*, beyond it is the Citadel with the mosque of Mohammed Ali, and farther distant are the hills of the Moḳaṭṭam with the mosque of Giyûshi (p. 112). This view is very striking towards sunset. The road, which becomes bad beyond this point, leads round the ruined mosque and ascends heaps of débris. On the top of the hill it divides. The branch to the left leads back to the town, from the houses of which the mosque of Sultan Ḥasan (p. 62) stands out conspicuously. The road, first in a straight direction, afterwards inclining to the right, leads to the necropolis known as Imam Shâfeʿi (p. 111).

2. The Tombs of the Caliphs and the Mamelukes.

Tickets of Admission, see p. 38; *Carriages*, see p. 34; *Donkeys*, comp. p. 34. The general effect is most striking towards sunset. The enjoyment of the scenery is, however, greatly impaired by the excessive dustiness of the roads.

The mediæval Arab mausolea of Egyptian rulers, which, under the names *Tombs of the Caliphs* and *Tombs of the Mamelukes*, stretch along the entire E. side of the city, were erected mainly by the Circassian Mameluke sultans. The name 'Tombs of the Caliphs', applied to the northernmost group, is historically a misnomer, for the tombs have no connection with the Abbaside Caliphs then resident in Egypt (p. xcii) and treated as mere titled puppets. These mosque-tombs were once each provided with a numerous staff of sheikhs and attendants. The revenues of the mosques having been confiscated at the beginning of the 19th century, the tombs gradually fell to ruin. Now, however, the Committee mentioned at p. 38 has taken them into its keeping.

The usual route to the ***Tombs of the Caliphs** (Arab. *Turab el-Khûlafa* or *Turab Ḳâït Bey*) leaves the city viâ the Muski (p. 49) and its prolongations. It then traverses the mounds of potsherds known as the *Windmill Hills* (p. 110) and reaches the still-used Cemetery of the Caliphs *(Ḳarâfet el-Afîfi)*. By the roadside lie large mausolea (Arab. *Ḥôsh*), with courts and dwelling-rooms, occupied


TOMBEAUX DES KHALIFES
à l'Est du Caire
1 : 12.300
0 50 100 200 300 400 500
Mètres
N
Tombeau du Sultan el-Ghoûri
Mosquée funéraire du Sultan Înâl
M. funéraire d'Emir Kébîr
Cheikh Galâl
Bâb en-Nasr
Bourg ez-Zéfer
Moulins à vent
Décombres
M. Anas
Reserv.
Barkoûk
Cheik el-Asfou
M. des Sultans Souleimân et Ahmed
Cabanes
Séb'a Bénât
Maus. de Ganem Bey
Ma'bed er-Rifâiyé
Boursbey
Ruine
Mère de Boursbey
Abbâsiyé
Rabb Kâït Bey
Mosquée funéraire du Sultan Kâït Bey
Raccord avec le Plan du Caire
Collines et moulins à vent
Tombeaux
Point de vue
Bâb el-Gharaib
Sitti Khaouand ouum Kanouk
Famille Soliman Aga Ouali
Sikket el-Gharaib
Moh. Kous el-Assal
el-Achraf Azromok
Cimetière el-Afifi
Maus. du Khédive Tewfik
Tenkeziyé
Bâb el-Atabeg
Tourra, Hélouân
Gravé et imprimé par
Wagner & Debes, Leipzig

during certain festivals by the relatives of the deceased. We first reach the Tomb Mosque of Ḳâït Bey, to the N. of which is the Mosque of Barḳûḳ. Hence we return to the city by one of the routes described below.

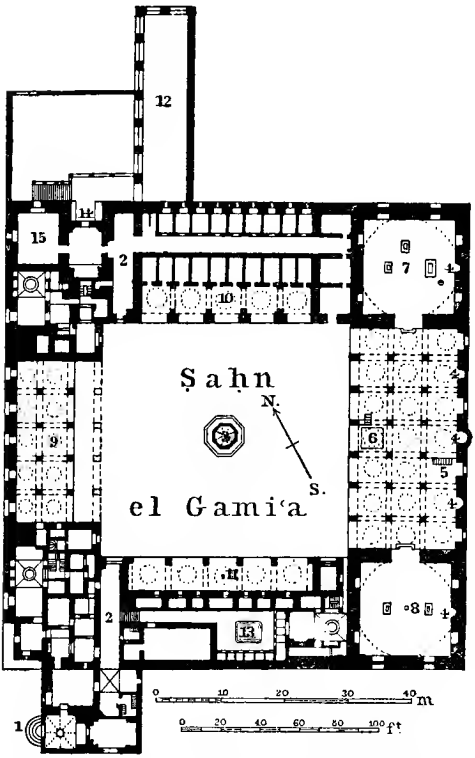
Those who wish to combine a visit to the *Citadel* (p. 64) with that to the Tombs of the Caliphs should select the route from the Bâb el-Attâba to the Ḳâït Bey Mosque (comp. p. 110).

It is, however, more convenient to begin with the N. group of tombs. In this case we quit Cairo by the *Bâb en-Naṣr* (Pl. E, 2; p. 72) and pass the Mohammedan cemetery, the distant reservoir of the water-works (p. 73) being visible somewhat to the left. To the right are the Windmill Hills (p. 110). Beyond the unimportant tomb of *Sheikh Galâl* we have one of the finest *Views of the city of the dead.

The N.E. group of the mausolea, which is hardly worth visiting, consists of the *Tomb of Sultan el-Ghûri* (p. 55), a cube surmounted by a stilted dome, and the tomb-mosques of *Sultan Inâl*, with a handsome minaret, and of *Emir Kebîr*, son of Bars Bey (see p. 108). — We leave these to the left, and proceed in a straight direction to the —

***Tomb Mosque and Convent** *(khânḳâh)* **of Sultan Barḳûḳ,** with its two superb domes and its two minarets, reported to have been planned by the architect Sherkis el-Haranbuli. The N. dome was completed in 1400-1405 by Barḳûḳ's two sons, *Farag* (p. xcv) and *Asîs*, the S. dome and the convent in 1410 by Farag. The mosque has lately been restored. — The ground-plan is square (each side 240 ft.) and resembles that of the medresehs. The lîwâns, however, are not covered with barrel-vaulting but are protected against sun and shower by colonnades with spherical domes. The present entrance (Pl. 1) is in an out-building at the S.W. angle. It leads to a vestibule, with a star-shaped dome, whence a corridor (Pl. 2) runs to the fine Ṣaḥn el-Gâmiʿ or large inner quadrangle, in the middle of which, beneath a tamarisk-tree, is the old Ḥanefîyeh (Pl. 3), or fountain for ablution. To the right (E.) is the exquisitely proportioned main lîwân or sanctuary, with three aisles, simple prayer-niches (Pl. 4), and a beautiful stone minbar or pulpit (Pl. 5) presented by Ḳâït Bey. To the left (N.) of the sanctuary is the Mausoleum (Pl. 7), with the cenotaphs of Barḳûḳ and of his sons Asis and Farag. To the right (S.) are the tombs of the female members of the family (Pl. 8). The W. lîwân (Pl. 9), opposite the sanctuary, also had three aisles, but the arcade next the court has collapsed. The two side-lîwâns (Pl. 10 & 11) have one aisle only. Behind that to the N. are cells for dervishes, students, and pilgrims, and a hall in which Barḳûḳ is said to have given audiences (Pl. 12; now very dilapidated). This hall, which forms an out-building to the mosque, connects the Khânḳâh with the small mausoleum of Barḳûḳ's father, *Sharaf ed-Dîn Anas*, who died in 1382. To the W. of this hall was the old chief entrance (Pl. 14), adjoined by a sebîl with a medreseh

or school (Pl. 15). Behind the S. lîwân is a court of ablution (Pl. 13), with a water-basin (meiḍa). — One of the two *Minarets* on the W. side was restored in 1900. Both had originally three stories. — The mosque is one of the most perfect examples of Arabian architecture in existence; and, notwithstanding its ruinous condition, it still presents a most imposing appearance.

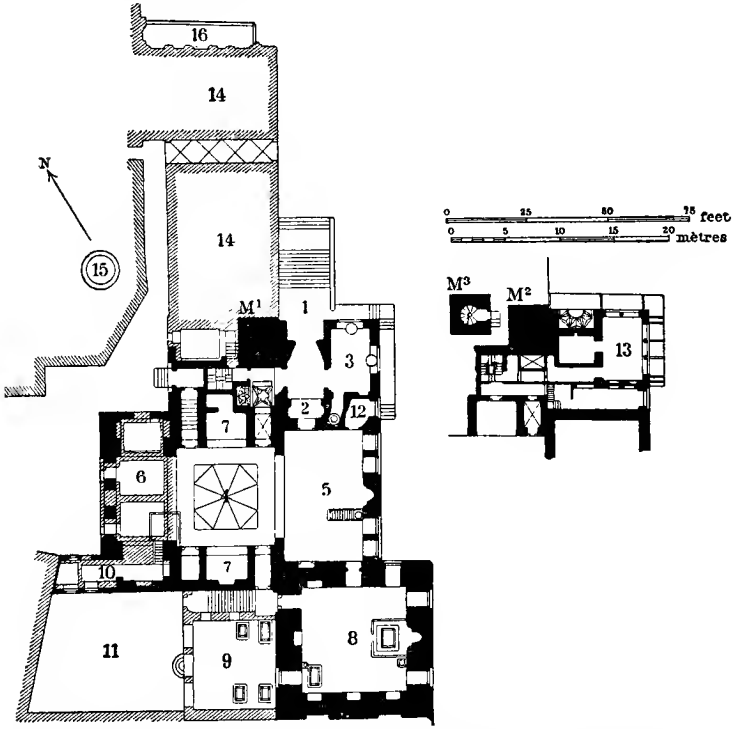


To the W. (right) of this tomb-mosque, within a walled court, are the *Tombs of the Sultans Suleimân ibn Selîm* (1526 A.D.) and *Aḥmed*, the former containing interesting sculpture in the dome and inscriptions in blue fayence, now partly destroyed. To the E. of this tomb (and to the S. of Barḳûḳ's mosque) is another handsome dome-covered tomb ('Mausolée de Ganem Bey'). On the right of the road leading from the mosque of Barḳûḳ to the S.W. to the Tomb of Ḳâït Bey (p. 109) is the *Ma'bed er-Rifâ'iyeh*, a large depressed dome of the Turkish period.

Opposite, to the E. (left), is the *Tomb Mosque (Ḥôsh) of Bars Bey* (p. xcv), completed in 1432. It includes a mausoleum and the ruins of a convent. Within the enclosing walls are the tombs of some relatives of Bars Bey. The lîwân contains good mosaics. The dome of the mausoleum is interesting. The remains of a sebîl are also extant. — Farther on, to the right, is the *Tomb of the Mother of Bars Bey*, a small dome with a narrow hexagonal opening.

In the same street, a few hundred paces farther to the S., we observe on the right the *Rab'* or *House of Ḳâït Bey*, 260 ft. long, completed in 1473, but now in ruins. The façade is plain, but the gateway is very tasteful. A little farther to the S., projecting in

an angle, is a public *Water Trough* (Pl. 16, see below), now in ruins and usually dry. The once beautiful rear wall is protected by a roof. The rabʿ, the trough, and the mosque (see below) all belonged to the burial-place (Ḥôsh) of Ḳâït Bey, which covered an



Tomb Mosque of Kâït Bey. — 1. Principal Entrance. 2. Vestibule with throne. 3. Sebîl. 4. Sahn el-Gâmiaʿ. 5. Sanctuary with prayer-recess and pulpit. 6. Lîwân. 7. Side-lîwâns. 8. Domed room with cenotaph of Kâït Bey. 9. Hall with tombs of Kâït Bey's four wives. 10. Library. 11. Uncovered court. 12. Ḥilweh (chamber) for the Imam. 13. (first floor). Kuttâb (elementary school). 14. Administrative offices. 15. Well with water-wheel. 16. Water-trough. 17. Staircase to the minaret. M¹, M², M³. Minaret in the three stories.

area 330 yds. long. Its exact limits cannot now be determined, and a number of modern buildings have been erected within them.

The ***Tomb Mosque of Ḳâït Bey** (pp. 68, xcv), built in 1463 and restored in 1898, is the finest edifice among the Tombs of the Caliphs. It is distinguished from all the others by its beautiful dome, its slender minaret (135 ft. high) embellished with pro-

jecting galleries resting on elaborate stalactites, its harmonious proportions, and its handsome ornamentation. In the interior we notice the beautiful marble mosaic, the tasteful ceilings, the pulpit, and the lattice windows of stucco (partly new). Within the mausoleum (Pl. 8) are shown two stones, which are said to have been brought from Mecca by Ḳâït Bey, and to bear impressions of the feet of the prophet; a finely carved desk; and beautiful ivory carvings in the canopy over the tomb.

To the S.E. of the mosque of Ḳâït Bey, close to the railway from the ʿAbbâsîyeh to Ṭura, is the tasteful *Tomb Mosque of the Khedive Taufîḳ* (p. xcix).

We may now return to the city either through the Bâb el-Attâba (see below) or viâ the Windmill Hills and the Muski.

The so-called ***Windmill Hills** afford one of the finest viewpoints in the immediate neighbourhood of the city. A fine effect, especially by evening-light, is produced by the domes and the peculiar colouring of the valley and the opposite heights of the Moḳaṭṭam. To the W. are the city, the plain of the Nile, and the Pyramids; to the N. lies the straggling suburb of ʿAbbâsîyeh (p. 73); and at our feet are the Tombs of the Caliphs (p. 106).

Those who take the way to the citadel pass a spot to the right (marked by a dot on our Map), commanding an admirable *Retrospect of the Tombs. We then go on to the S. through the cemetery of *Karâfet Bâb el-Wezîr* to the gate of *Bâb el-Attâba* (*Bâb el-Atabeg;* Pl. F, 5), which marks the end of the city of the dead on the S. side, towards the Citadel. Just to the E. is a fountain (sebîl) hewn in the rock by *Emir Sheikhû* in 1349. As soon as we have passed the gate we find ourselves once more in the midst of the animated life of the city.

Short Walks in the Desert. Those who enjoy the silence and pure air of the desert may proceed from the Tombs of the Caliphs (or from the ʿAbbâsîyeh, p. 73) into one of the small lateral valleys to the S. of the Gebel el-Aḥmar (see below). A small round hill of red sandstone in this vicinity, known by the Germans as 'Rennebaum's Volcano', commands a superb panorama of the Arabian desert, the road to Suez, the ʿAbbâsîyeh, and the extremity of the Delta. — We may return to the S. viâ the *Gebel Giyûshi* (p. 111) or to the N. viâ the **Gebel el-Aḥmar,** or *Red Mountain*, rising to the E. of ʿAbbâsîyeh. The mountain consists of a very hard conglomerate of sand, pebbles, and fragments of fossil wood, coloured red or yellowish brown with oxide of iron. For many centuries the quarries here have yielded excellent and durable mill-stones and road-material.

The **Tombs of the Mamelukes,** to the S. of the Citadel, including monuments of various periods, are most conveniently visited viâ the *Bâb el-Ḳarâfeh* (Pl. E, 7; p. 63). The tombs, both old and new, approach close to the city and extend as far as to the slopes of the Moḳaṭṭam. The older tombs are in much poorer preservation than the Tombs of the Caliphs, owing to their conversion into modern burial-places. Some are now represented only by their minarets. A few are of architectural and artistic interest; the

extant inscriptions upon them are almost exclusively verses of the Koran, while historical data as to the names of their builders and the period of their erection are seldom furnished. To the left, halfway up the Moḳaṭṭam, is the *Convent of the Bektashi* (p. 66).

The road goes on towards the S. to the extensive *Burial Place of Imam Shâfe'i*, which is also reached direct from the Bâb el-Ḳarâfeh viâ the Shâria' el-Ḳadrîyeh and the Shâria' Imâm Shâfe'i. The central feature of this is the conspicuous blue-grey dome of the **Tomb Mosque of Imam Shâfe'i**, the founder of one of the four Orthodox sects of El-Islâm (p. lxviii). The mausoleum, erected in 1211 by *Melikeh Shemseh*, the mother of the Aiyubide sultan Kâmil, is a great place of pilgrimage and consequently inaccessible to unbelievers. The Byzantine carvings and marble panelling on the lower part of the interior walls, and also the wood-carving on the cenotaph of the Imam and the tomb of the founder are interesting. From this point to the Mosque of Amr and Old Cairo, see p. 106.

Near the Mosque of Imam Shâfe'i is the **Ḥôsh el-Bâsha**, or family burial mosque, built by Mohammed Ali. The monuments (including those of Ibrâhîm and 'Abbâs I.; p. xcviii) are in white marble, and were executed by Greek and Armenian sculptors. The inscriptions and ornamentation are richly gilded and painted.

From the Bâb el-Ḳarâfeh the Aqueduct (Arab. *El-Ḳanâtir*), built by Sultan el-Ghûri and formerly ascribed to Saladin, runs in a wide sweep towards the Nile. It supplied the citadel with water before the construction of the new water-works (p. 73).

3. The Moḳaṭṭam Hills.

An excursion to the Moḳaṭṭam Hills is best made from the Citadel (electric tramway No. 3, to the Mîdân el-Menshîyeh, see p. 34). The route from the Tombs of the Caliphs is to be avoided on account of the intolerable dust. The excursion may be combined with the visit to the smaller Petrified Forest in the manner indicated at p. 114. The *View* is one of the most beautiful that Egypt has to offer, and no energetic traveller should be satisfied with the substitutes afforded by the Citadel (p. 64) or the Windmill Hills (p. 110). It is best at sunset, or in the morning between 8 and 9 o'clock.

From the Citadel the route ascends in an almost straight direction, passing through the *Bâb el-Gebel* (p. 66) and over the railway-bridge. About $^1/_2$ hr. brings us to the top.

The ***Moḳaṭṭam Hills** (or *Gebel Giyûshi*, as the range of hills to the E. of Cairo is sometimes called after the conspicuous mosque situated on the summit) belong to the great range of nummulite chalk mountains which extend from N.W. Africa, across Egypt and India, to China. This nummulite formation is one of the eocene, or oldest deposits of the tertiary period. It affords a favourite building-stone, and there are numerous quarries on the slopes of the hills.

The nummulite is remarkably rich in fossils, the chief mass of which consists of millions of nummulites (a kind of snail-shell), or large rhizo-

pods of the polythalamia group. The larger kinds are about one inch in diameter, and the smaller about 1/8 inch. They are also frequently seen in the stones of the Pyramids, part of the material for which was taken from the quarries of the Moḳaṭṭam. The quarries also yield a profusion of sea-urchins (clypeaster, cidaris, echinolampas, etc.), various kinds of oysters, cerithium, ovula, stromhus, nerina, furritella, nautilus, bivalves, sharks' teeth, and bones of the halicore. Beautiful crystals of isinglass-stone and of strontian also occur.

The *View from the top is magnificent, and in a good light is finer than any other in the neighbourhood of Cairo. The Citadel, the Mosque of Mohammed Ali, and the grand burial-grounds of the desert form a noble foreground; the venerable Nile dotted with its lateen sails flows below us in its quiet majesty; to the W., on the borders of the immeasurable desert, tower the huge and wondrous old Pyramids, gilded and reddened by the setting sun. The thousand minarets of the city and the picturesque buildings of the Citadel are then also tinted with a delicate rosy hue. A still more varied view is commanded by a steep projection to the S. of the mosque, the foreground being especially picturesque, while the horizon to the S. seems more open and tempts our fancy to visit the wonders of Upper Egypt.

The Giyûshi Mosque, one of the oldest in Cairo, was built in 1085, during the Fatimite period, by the Emir El-Giyûsh, a son of Bedr el-Gamâli, the Grand Vizier of Sultan El-Mustanṣîr. According to tradition, he chose this high-lying situation that he might still, even after death, be able to see the mausolea of his seven favourite wives in the valley below.

The entrance to the mosque lies on the N.W. side in the lower part of the minaret, which is huilt in the earlier style of architecture. It leads to an open court adjoined by the vaulted prayer-room which is decorated in the Byzantine-Persian taste. To the left of it is the tomb of the founder.

Below the mosque are the *Rocky Caves* of Coptic monks, with Coptic and Arahian inscriptions. Some of them may be reached by a steep path.

At the N. end of the plateau is an old Turkish fort, whence a bridge descends to the Citadel. On the N.E. and higher part of the Moḳaṭṭam, separated from the Citadel by a large quarry, is a memorial stone, to the right, adjoining the summit, erected in 1874 by the British party of scientific men who observed the transit of Venus from this point. The projecting rock in front of this commands the most extensive panorama in the neighbourhood of Cairo, and should certainly be visited if time permit. The S. (right) end of these hills is skirted by the road to the smaller Petrified Forest, which may be reached from this point in about 1 hr. (see p. 114).

The route back to the town skirts the Citadel on the S. and leads viâ the *Bâb el-Ḳarâfeh* and the *Place Mohammed Ali* (p. 63; view from below of the mosque of Mohammed Ali).

4. Spring of Moses and the Petrified Forest.

The geologist will certainly find it profitable to visit the Petrified Forest, but for the ordinary traveller its chief interest lies in the fact that he here obtains his first glimpse of the real desert. The latter may therefore content himself with an excursion to the *Little Petrified Forest*, the outskirts of which may be reached in 1½-2 hrs. The expedition may be made in half-a-day on donkey-back (p. 34). Carriages require extra horses, and even then sometimes stick in the sand. — The deviation to the so-called *Spring of Moses* adds rather less than an hour to the expedition. — The donkey-boys are usually familiar with the route to the Little Petrified Forest, so that a guide may be dispensed with; but a visit to the 'Great', near the Bîr el-Faḥmeh, can hardly be accomplished without the aid of a well-informed guide.

Starting at the Bâb en-Naṣr (p. 72), or from the point where the route to the Tombs of the Caliphs leaves the Muski (p. 106), we ride by the Tombs of the Caliphs, pass between the Moḳaṭṭam (p. 111) and the 'Red Mountain' (p. 110), and ascend to a desert valley, into which the E. spurs of the Moḳaṭṭam descend. After a ride of ¼ hr., during which an isolated hill of red and black sandstone resembling the 'Red Mountain' is visible in the desert on our left, we cross a water-course (usually dry). The path divides here. That to the right (S.E.) leads to the Spring of Moses and the Little Petrified Forest (see below), while that to the left (E.) is the route to the Great Petrified Forest and the Bîr el-Faḥmeh (p. 114).

About 100 paces to the right, at the foot of the mountain-slope behind the tombs of the Caliphs, which we ascend on this side past some large lime-kilns, is an interesting trace of the sea in the pliocene age, in the shape of a rocky face of the nummulite plateau, 235 ft. above the present sea-level, thickly dotted over with holes made by boring shells.

Following the path to the right, we observe a yellowish hill at the foot of the spurs of the Moḳaṭṭam, and reach it in ¼ hr. more. This hill stands at the mouth of the narrow, winding valley, ¾ M. in length, through which the path to the Spring of Moses ascends over large blocks of stone and rubble. The ravine terminates (¾ M.) in a lofty amphitheatre of rock. Here is a cleft in the rock from which trickle a few drops of bitter and brackish water, quite arbitrarily named the **Spring of Moses** *('Ain Mûsâ)*.

In order to reach the smaller Petrified Forest, we return to the mouth of the gorge and proceed towards the S.E., skirting the slopes of the Moḳaṭṭam, which are here more precipitous. We first pass a black projecting rock, which has a glazed appearance, and then a square gap in the rock, beyond which we observe opposite to us gently sloping hills, consisting of limestone, marl, and beds of fossil oysters. The route ascends between these hills, and soon reaches the plateau of the **Gebel el-Khashab**, where the scattered fragments of fossil wood indicate the beginning of the *Little Petrified Forest*. These trunks and fragments have been referred by Unger to an extinct tree, which he named the Nicolia Ægyptiaca and regarded as akin to the bombaceæ. The petrifaction is now generally supposed to have occurred during the later tertiary period

under the action of silicious geysers, such as are to be seen to-day in the Yellowstone Park of North America. The silicated trunks lie in a secondary stratum, the overlying strata in which they were originally embedded having disappeared in the course of the desert denudation.

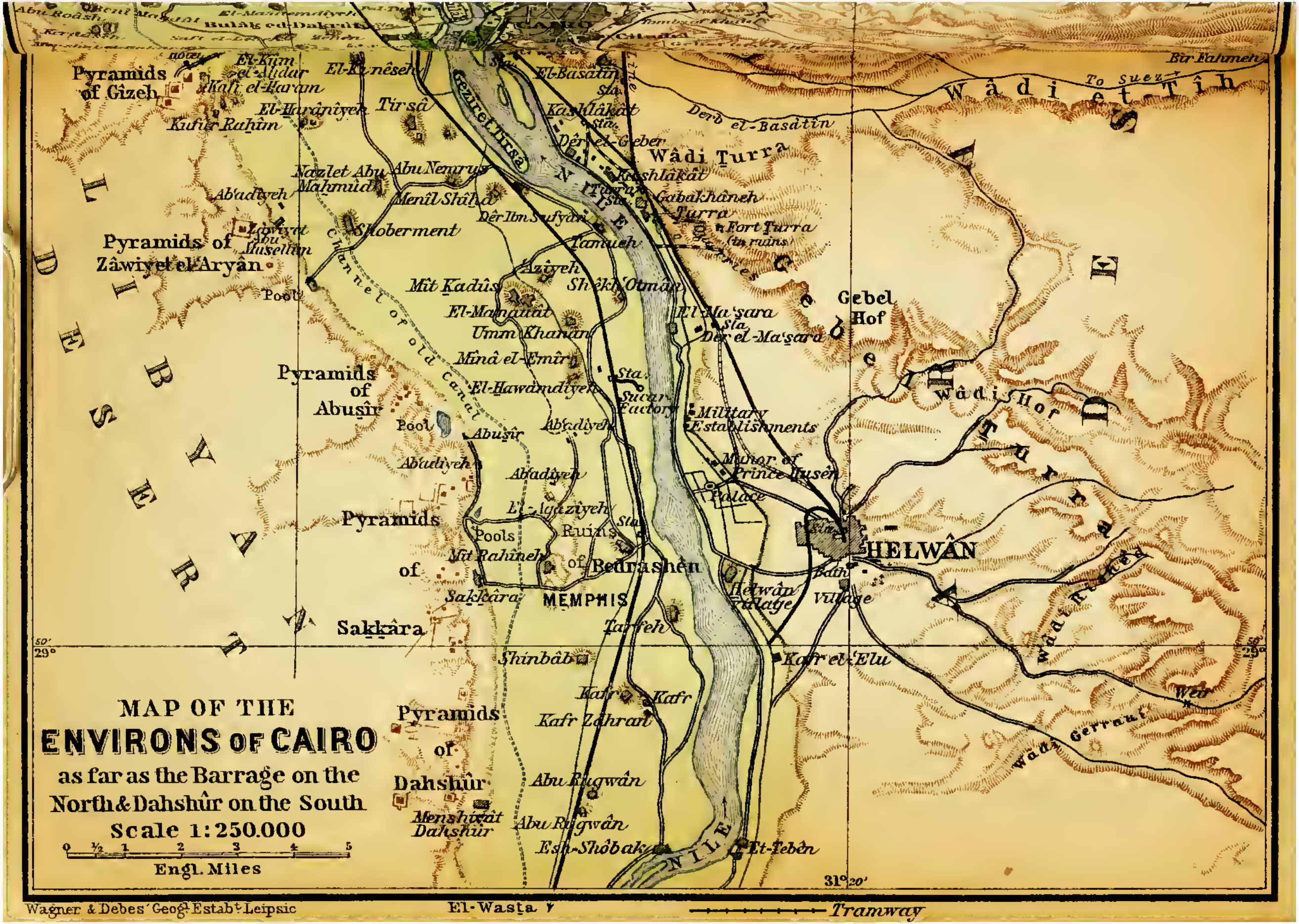
Crossing the plateau of the Petrified Forest for about 20 min. more towards the S., we suddenly reach the S. slopes of the Moḳaṭṭam, through a gap in which a path descends into the *Wâdi et-Tîh*, or 'valley of wanderings' (more correctly *Wâdi Digla*). This valley stretches to the W. towards the valley of the Nile, and begins at the hills of Gharabûn, like the parallel Wâdi Hof (p. 165), which debouches to the N. of Ḥelwân. On the S. horizon rise the hills of Ṭura (p. 163), recognizable by the old Mameluke fortress on their right spur and by two heights exactly opposite to us, of which that to the left somewhat resembles a coffin in shape, while that to the right is hemispherical. Crossing the bottom of the valley in this direction (S.), we perceive in the Ṭura hills the entrance to a desert gorge, bounded by lofty and precipitous slopes. This valley extends for many miles in various windings, communicates with the ravines of the desert which begin in the Gebel Hof near Ḥelwân, and is abundantly stocked with the plants peculiar to the desert.

We may return to Cairo from the Little Petrified Forest through the Wâdi et-Tîh (see above), skirting the S. and W. slopes of the Moḳaṭṭam, and passing the Jewish Cemetery and the Tombs of the Mamelukes. Another return-route leads across the Moḳaṭṭam hills. If we choose the latter we quit the Petrified Forest by a hollow to the W., and ascend over ridges to a plateau, stretching towards the W. and bounded on either hand by hills. We hold somewhat to the right, and soon reach a road, which finally passes through a rocky ravine near the Giyûshi eminence, the view from which (p. 112) forms an admirable close to the day's excursion. Thence to the city, see p. 112.

The following SHORTER WAY may be recommended. We ride as described at p. 113 direct to the Little Petrified Forest and then return to the Spring of Moses. Hence we ascend to the W. to the plateau of the Moḳaṭṭam and ride across it toward the W. to the Giyûshi mosque (p. 112). From the mosque we descend to the Citadel.

A visit to the GREAT PETRIFIED FOREST near Bîr el-Faḥmeh (4 hrs. to the E. of Cairo, and 2½ hrs. beyond the Little Petrified Forest) takes a whole day, and is fatiguing, especially as the traveller has the sun in his face both in going and returning. The route mentioned on p. 113 is not recommended for the outward journey, as the point for which we are bound, not being conspicuous, is liable to be missed. It is better to leave Cairo by the *Bâb el-Karâfeh* (p. 63), pass the Tombs of the Mamelukes (p. 110) and the goods-railway to Ḥelwân, and, leaving the village of El-Basâtîn on the right, ascend to the left by the Jewish Cemetery. After reaching the top of the hill in the *Wâdi et-Tîh* (see above), we follow the valley towards the E. for 1¼-1½ hr. more. Above the gradual slopes of the desert, about 1½ M. to the left, we then perceive several reddish hills and another of yellowish colour in front. Riding towards the latter, we reach on its E. slopes the débris of the **Bîr el-Faḥmeh** ('coal well') and remains of some walls, dating from the period (1840) when an unsuccessful search for coal was made here. The hills of the desert to the N., N.W., and W. of the Bîr el-Faḥmeh form the *Great Petrified Forest*, and are thickly strewn with trunks and fragments of fossil timber. They are generally brown and black, with a polished appearance, and frequently contain chalcedony. A sand-hill, ½ hr. to the N. of Bîr el-Faḥmeh, to the base of which the Forest extends, affords a good survey of the district. To the N.W. are the Moḳaṭṭam, the 'Red Mountain' (p. 110), the 'Abbâsîyeh, and the plain of the Nile.

Alexandria & Suez
To Zakâzîk
Teh el-Bârûd
El-Khânkâh
E. Long. of Greenw.
31° 20'
31° 10'
30° 10'
30°
Kalama
Kafr Abu Gâma
Haläba
Kafr el-Hârit
Nai
Kûm el-Haud
Es-Selimânîyeh
Es-Syrâkûs
Kûm Ashfên
Belaks
Zâwyet en-Naggâr
El-Menâyil
El-Kalag
Birket el-Hagg
Abusîr
Derb et-Hagg
(Pilgrimage Route to Mecca)
Kafr Dâud Bâsha
Birket el-Hagg
El-Merg
13 June 1799
El-Khusûs
KALYÛB
Shalakân
Barrage
El-Akhsâs
El-Gilâteh
El-Menâshi
El-Husnîyeh
Baharmes
El-Akhmiyîn
El-Harakânîyeh
Gezîr Abu el-Ghêt
NILE
Mit Halfeh
Mit Nâmeh
Mentayeh
Mit Sârid
Mastard
Kafr esh-Shurafa
Heliopolis
(Tell Hasan)
Obelisk
Sebîl el-Mîra
Abandoned Railway to Suez
Kafr el-Gâmûs
El-Koreiyin
Bortos
Sêkil
Bâsûs
Begâm
Bahtîn
Viceregal Stables
Ûsîm
Shembâri
Tannash
Gezîret Mohammed
Damanhûr Shubra
Shubra el-Khêmeh
El-Matarîyeh
Ez-Zîdîyeh
Er-Rahûyeh
El-Kûm el-Ahmar
Varâk el-Arab
Varâk el-Hadar
El-Emîrîyeh
Zêtûn
El-Vêlar el-Kubra
Sebîl el-Hamm
Ruined Village
Polygon
Bashtîl
Battle of the Pyramids
21 July 1798
Minyet es-Serag
Kubbeh
Observatory
Kafr Hakîm
Kûm Bereh
El-Berâgîl
Kufûr Embâbeh
Abbâsîyeh
Palace
Bulâk
Former Route of Overland Anglo-Indian Mails
Rifle Ranges
Mit Ukbeh
Birkel el-Khiyâm
Gel-Ahmar
Quarries
Nâhîyeh
Pyramid
Beni Magdûl
El-Masatemdîyeh
Bulâk ed-Dakrûr
Tombs of Khalifs
Abu Roâsh
Cairo
Citadel
Kerdâseh
Saft el-Leben
Zenên
Zool. Garden
Gebel Giyûshi
Gebel Mokattam
Moses Spring
Menshat el-Bakâri
Kafr Taharmes
Gizeh
Gezîret er-Rôda
Old Cairo
Imâm Shâfe'i
Et-Tâlibîyeh
Sakiyet Makki
Pyramids of Gizeh
Petrified Forest
Arabian Desert
Wadi et-Tih
Tura


MAP OF THE
ENVIRONS OF CAIRO
as far as the Barrage on the North & Dahshûr on the South
Scale 1:250.000
0 ½ 1 2 3 4 5
Engl. Miles
Wagner & Debes' Geogr. Estabt. Leipsic
El-Wasta
Tramway
Pyramids of Gîzeh
El-Kûm el-Aḥdar
Kafr el-Haram
El-Kunêseh
El-Harânîyeh
Tirsâ
Kufûr Raḥîm
Nazlet Abu Maḥmûd
Abu Nemrus
Menîl Shîḥa
Ab'adîyeh
Shoberment
Pyramids of Zâwiyet el-Aryân
Zâwiyet Abu Musellim
Pool
Channel of old Canal
Gezîret Tirsâ
NILE
El-Basâtîn
Kashlâkât
Dêr el-Geber
Wâdi Ṭurra
Derb el-Basâtîn
Wâdi et-Tîh
To Suez
Bir Fahmeh
Kashlâkât
Turra
Gabakhâneh
Fort Turra (in ruins)
Dêr Ibn Sufyân
Tamueh
Mît Kadûs
Azîzyeh
Shêkh 'Otmân
El-Manaual
Umm Khanân
Mînâ el-Emîr
El-Hawamdîyeh
Gebel Hof
El-Ma'sara
Sta.
Dêr el-Ma'sara
Sugar Factory
Military Establishments
Pyramids of Abusîr
Pool
Abusîr
Ab'adîyeh
Abadîyeh
Wâdi Hof
Manor of Prince Husên
Palace
Gebel Turra
El-Agazîyeh
Pyramids
Pools
Ruins
Mît Rahîneh
of
Bedrashên
Sakkâra
MEMPHIS
HELWÂN
Bath
Helwân Village
Village
Sakkâra
Tarfeh
Wâdi Rishrash
Shinbâb
Kafr el-Elu
29°
31° 20'
Kafr
Kafr Zahrân
Pyramids of Dahshûr
Menshîyet Dahshûr
Abu Rugwân
Esh-Shôbak
Et-Teben
Wâdi Gerraui
Weir
LIBYAN DESERT
ARABIAN DESERT

5. Shubra.

Electric Tramway (No. 5), see p. 34; *Carriage* 20, there & back (with 1 hr.'s stay) 30-40 pias. — The inspection of the viceregal gardens at *Shubra* requires a *Permit*, to be obtained at the 'daïra' or office, of Prince Ḥosein Pasha.

The *Shâria' Shubra* and the broad Shubra Avenue, shaded by beautiful sycamore and lebbakh trees, beyond the *Limûn Bridge* and the *Railway Station* (Pl. B, 1; p. 30), lead straight N. to the ($2^1/_2$ M.) village and palace of Shubra, on the Nile. To the right, a little back from the road, is the beautiful *Villa Ciccolani*. On the left is the former viceregal palace *Ḳaṣr en-Nuzha*, now occupied by the Ecole Tewfikieh. Farther to the right is the *Pensionnat du Bon Pasteur* (comp. p. 37). [To the left diverges a street leading to the *Rod el-Farag*, the starting-point of the steamers to the Barrage (see p. 33). By the Nile are various places of amusement.]

At the end of the avenue, and beyond the first houses of **Shubra,** we cross a canal by a drawbridge, turn to the left towards the Nile, and follow the embankment to an archway. Passing through this, we enter a tree-planted space, and reach the entrance of the —

Viceregal Gardens of Shubra, laid out by *Mohammed Ali* and his son *Ḥalîm Pasha*. After presenting our ticket of admission (see above), we first proceed to the *Kiosque* (fee 5 pias.), which presents no interest except as an example of rich and effective garden architecture. The garden, nearly nine acres in area, is in a very neglected condition. It was somewhat incongruously remodelled by M. Barillet (p. 47) in the old French style, which is ill-adapted for the Oriental vegetation, but it also contains some beautiful rose and geranium beds. Among the tropical plants we remark the beautiful Indian lemon-shrub and a huge lebbakh-tree (p. lvii). An artificial hill in the garden commands a good survey of the grounds. The large building to the N. is a house of correction.

6. Heliopolis.

This expedition is best made by *Carriage* (p. 34; drive to the obelisk $1^1/_2$ hr.), though it may also be accomplished by *Railway*, starting from the Pont Limûn Station (Pl. B, 1; p. 30). Trains run half-hourly and take 20 min. for the journey (return-fares 45, 30 mill.).

The High Road leads through the *'Abbâsîyeh* (p. 73) and crosses first the embankment of the old railway to Suez and then the railway to Merg, near the station and village of *Ḳubbeh* (see p. 116). About $1^1/_4$ M. from the 'Abbâsîyeh, and not quite halfway to Maṭarîyeh, we skirt the garden of the *Khedivial Palace* (Palais Taufik on the Map at p. 100), the winter-residence of the present Khedive (no admission). The plain between Ḳubbeh and Maṭarîyeh has been the scene of two important battles. In 1517 the Battle of Heliopolis made Selîm and the Turks masters of Egypt; and on

March 21st, 1800, General Kléber with 10,000 French troops succeeded in defeating 60,000 Orientals, and in consequence of this victory regained possession of Cairo, although for a short time only. At a little distance to the right and, farther on, also to the left, we see the villas of Ḳubbeh, Zeitûn, and Maṭarîyeh, most of which have been built within the last few years. We then reach the village of *Maṭarîyeh* (see below).

The Railway passes the following stations: 1¾ M. *Demirdâsh (Demerdache)*, station for the *ʿAbbâsîyeh* (p. 73); 2½ M. *Manshiet es-Sadr;* 3 M. *Pont de Koubbeh (Kubri Ḳubbeh);* 3½ M. *Koubbeh-les-bains (Ḥammâmât Ḳubbeh);* 4¼ M. *Palais de Koubbeh (Serâi Ḳubbeh;* viceregal palace, p. 115); 5 M. *ʿEzbet ez-Zeitûn*, with numerous villas; 6 M. *Helmîyeh.* — 7 M. *El-Maṭarîyeh*, station for Heliopolis. (The railway goes on, viâ *ʿEin esh-Shems* and *ʿEzbet en-Nakhleh*, to El-Merg, p. 117.) Beyond the station (to the W.) is a road leading direct to the site of the Virgin's Tree.

Near the insignificant village of **El-Maṭarîyeh** are the Well of the Virgin and the Obelisk of Heliopolis. Here, too, was the *Virgin's Tree*, an ancient sycamore, under which, according to the legend, the Virgin and Child once rested during the Flight into Egypt. The sycamore which stood here down to 1906, when it succumbed to old age, had been planted in 1672 on the site of an earlier tree, which died in 1665. The garden in which it grew is watered by means of a double sâḳyeh, which is supplied from a shallow reservoir fed by springs. This water is good for drinking, while that of all the other springs, which percolates through the ground from the Nile, is usually brackish; and this peculiar quality is popularly ascribed to the fact that the spring was called into being by the Child Jesus. Adjoining the garden is the new Roman Catholic chapel of *Notre Dame de Matarieh.*

From the garden the *Shâriaʿ el-Misalleh (Chareh el Massalla)* leads in a few minutes to the obelisk and ruins of the famous ancient **Heliopolis** (p. cxix), or city of the sun, called *On* by the Egyptians. The latter name frequently occurs in the Bible. Thus, in Genesis (xli, 45), we are informed that Pharaoh gave Joseph 'to wife Asenath, the daughter of Potipherah (Egypt. *Petē-prē*, 'he whom the sun-god Rē has given'), priest of On'.

On-Heliopolis was one of the most ancient Egyptian cities and was the chief town of a separate province, included in Lower Egypt. The deities of the place were the falcon-headed Rē-Harakhtē (the sun-god, whence the Greek name Heliopolis) and the human-headed Atum, to whom the sacred Mnevis Bull was consecrated. To these was dedicated the famous temple, 'the House of Rē', built on the site of an earlier edifice by *Amenemhēt I.*, first king of the 12th Dyn., in front of which his son and successor *Sesostris I. (Senwosret)* erected two great obelisks (see p. 117) in celebration of an important anniversary. A large section of the Egyptian religious literature was due to the priests of Heliopolis, and their doctrines were widely disseminated throughout the country at a very early period, so that Rē-Harakhtē was one of the most highly venerated deities in Egypt. — Even during the Greek period these priests enjoyed

a high reputation for wisdom; Herodotus conversed with them and Plato is said to have spent thirteen years with them, in order to learn some at least of their doctrines. — Under the New Empire the temple of Heliopolis was the largest and most richly endowed in all Egypt, next to the temple of Ammon at Thebes. — When Strabo (b. about 60 B.C.) visited Egypt, the city had been destroyed, but the temple was still intact, except for some minor injuries attributed to Cambyses; even the houses of the priests and the apartments of Plato and his friend Eudoxus were shown to the traveller. The priestly school, however, had ceased to exist, and only a few officiating priests and guides for foreigners resided there.

The outer walls, rising in all directions from the fields, are now the only vestiges of the city, while of the temple nothing is left but a few scanty ruins and the *Obelisk.

The latter (Arab. *El-Misalleh*), the oldest Egyptian temple-obelisk known, and the only one in Lower Egypt still occupying its original site, is of red granite of Syene (Assuân: p. 349), and is 66 ft. high. It is surrounded by a wooden fence and rises picturesquely amid mulberry-trees. Each of the four sides bears the same inscription in bold hieroglyphics, recording that Sesostris I. (Senwosret), King of Upper and Lower Egypt, lord of the diadems and son of the sun, whom the (divine) spirits of On (Heliopolis) love, etc., founded the obelisk on the first festival of Set (a kind of jubilee celebration). The pyramidium at the top and the falcons which begin the inscriptions on each side were once covered with metal. The companion obelisk (for these monuments were always erected in pairs) stood down to the 12th century.

To the W. of the obelisk the remains of the temple may be recognized in a few blocks of granite, bearing inscriptions by Ramses II. On one Ramses II. appears offering a libation to Atum. — The necropolis of Heliopolis, where coffins and tombstones of a late period have recently been found, does not repay a visit.

An interesting visit may, however, be made without much trouble to an *Ostrich Farm (Hôsh en-Na'âm)* kept by some Frenchmen, about $^1/_4$ hr. to the E. of Maṭarîyeh, with about 800 birds (adm. 10 pias.).

The excursion may be extended to the villages of *El-Merg* ($2^1/_2$ M.; railway-station, see p. 116), with some ruins of the 18th Dyn., and *Khânḳâh*, on the outskirts of the desert ($8^1/_2$ M. from El-Maṭarîyeh). The palm-groves at El-Merg afford pleasant walks.

7. Barrage du Nil.

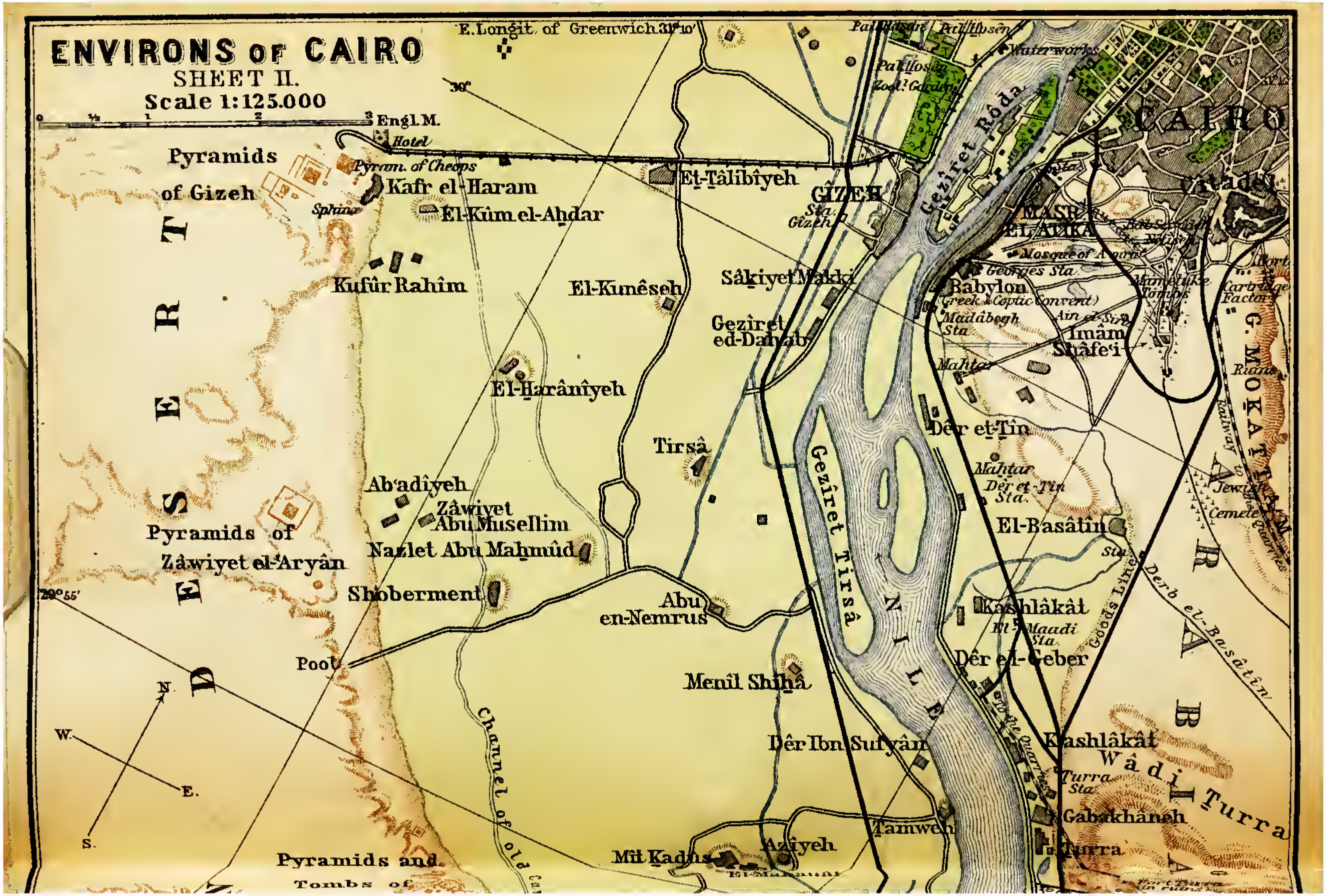
The Branch Railway to the Barrage is traversed by six trains daily from Cairo ($15^1/_2$ M., in 30-35 min.; fare 6 or 4 pias., return $8^1/_2$ or $5^1/_2$ pias.). The intermediate stations are *Shubra* and *Kalyûb*. Donkeys may be hired at the *Barrage* station. A better plan is to cross the bridges by the small 'trolley', pushed by Arabs, which unites Barrage with the station of *El-Manâshi*, on the West Nile Railway (p. 28; 1-2 pers. 10, 3 pers. 13, 4 pers. 15 pias. per hr.). Opposite the Barrage station is a small restaurant ('Hôtel de Barrage'). — Steamboats from Bûlâḳ to the Barrage viâ Rod el-Farag, see p. 33. — Messrs. Cook & Son arrange special excursions by steam-launch twice a week, or oftener if required, to the Barrage (see notice at the hotels).

The object of the ***Barrage du Nil**, the largest weir in the world after the dam of Assuân (comp. p. 365), is to keep the water of the Nile at the same level in all seasons, so as to obviate the necessity for the old irrigation machinery, with its great expenditure of labour; and to remove the difficulties of navigation below this point, during the three months when the Nile is at its lowest. The work was begun under Mohammed Ali, about 1835. *Linant Bey* proposed to alter the course of the river and to build a weir farther to the N., where the configuration of the ground appeared more favourable; but his plan was judged too costly and was rejected in favour of one proposed by a French engineer named *Mougel Bey*. The cost of establishing foundations in the shifting soil of the Delta, however, far exceeded the estimates; and, after all, the erection was found to be too insecure for its intended purpose. For nearly twenty years after 1867 the Barrage lay useless, as a costly failure; but in 1885-90 *Sir Colin Scott-Moncrieff* successfully completed it at a cost of 460,000*l.*, so that now a depth of water of about 12 ft. can be maintained in the W. branch of the Nile.

Nearest the station are the *Weirs* on the *Taufîḳîyeh Canal* and on the *E. (Damietta) Branch of the Nile*. The latter lock and weir is over 500 yds. in length, and has 68 vertical iron sluices. From the farther end a pretty avenue of lebbakh-trees leads across the isthmus (about $^1/_2$ M. wide) between the arms, in the middle of which is the *Menûfîyeh Canal*, constructed both for irrigation and for communication with the district of *Menûfîyeh* (p. 29). The *Weir on the W. (Rosetta) Branch of the Nile* is about 480 yds. across and has 58 vertical iron sluices. Farther to the W. is a fourth *Weir*, on the *Maḥmûdîyeh Canal*, constructed a few years ago. The navigation of the river is carried on by means of spacious basins and locks, fitted with swing-bridges, at either end of the two weirs and also on the Menûfîyeh Canal. The superstructures of the works are built in an effective Norman castellated style. A junction-canal above the weirs connects the two branches of the Nile, and is used to regulate the depth of water in each. When the river is low, the W. branch receives all its water through this canal.

The island, formerly occupied by fortifications, is now covered with attractive and extensive gardens, laid out with flower-beds, artificial rocks, etc., by Mr. Draper, an Englishman. — In the garden is a *Museum*, with models of the various water-works of Egypt.

If not pressed for time, the traveller should visit the little Arab village which stretches along the river near the Barrage station. A charming and picturesque impression of Egyptian country-life is obtained here on market-days.


ENVIRONS OF CAIRO
SHEET II.
Scale 1:125.000
Engl. M.
E. Longit. of Greenwich 31°10'
30'
29°55'
Hotel
Pyramids of Gizeh
Pyram. of Cheops
Sphinx
Kafr el-Haram
El-Kûm el-Ahdar
Kufûr Rahîm
Et-Tâlibîyeh
El-Kunêseh
El-Harânîyeh
Tirsâ
Ab'adîyeh
Zâwiyet Abu Musellim
Nazlet Abu Mahmûd
Shoberment
Pyramids of Zâwiyet el-Aryân
Poot
Abu en-Nemrus
Menîl Shîhâ
Dêr Ibn Sufyân
Mît Kadus
Azîyeh
Tamweh
Pyramids and Tombs of
Channel of old
DESERT
GÎZEH
Sta. Gîzeh
Sâkiyet Makki
Gezîret ed-Dahab
Gezîret Rôda
Gezîret Tirsâ
NILE
Waterworks
Zool. Gardens
CAIRO
Citadel
MASR EL ATÎKA
Babylon
(Greek & Coptic Convent)
Madâbegh Sta.
Imâm Shâfe'i
Mahtar
Dêr et-Tîn
Dêr et-Tîn Sta.
El-Basâtîn
Kashlâkât
El-Maadi Sta.
Dêr el-Geber
Goods Line
Derb el-Basâtîn
To the Quarries
Kashlâkât
Wâdi Turra
Turra Sta.
Gabakhâneh
Turra
G. MOKATTAM
Railway to
Jewish Cemetery
Quarries
ARABIA
Carriage Factory
N.
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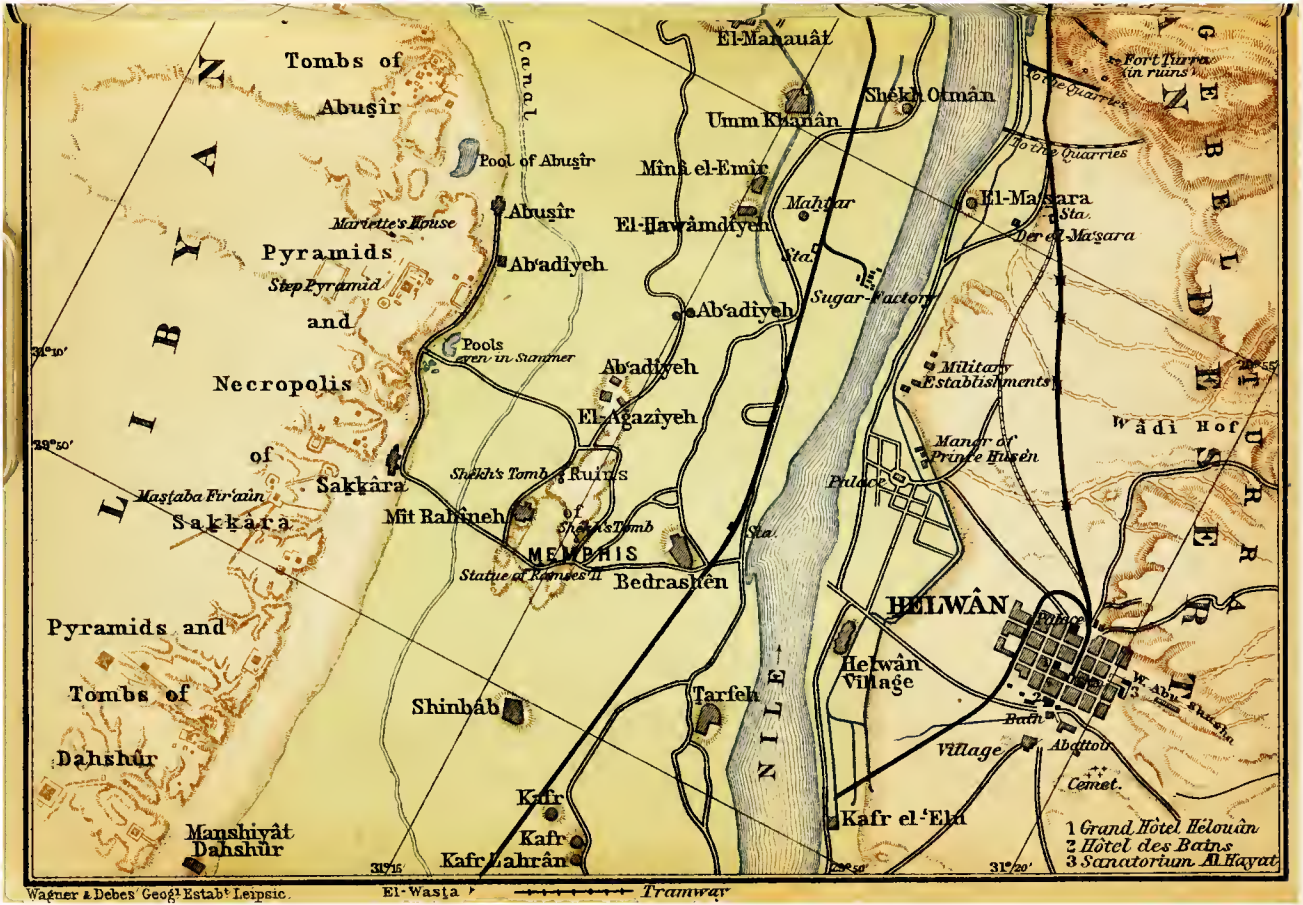
W.



Wagner & Debes' Geogl Estabt Leipsic.

6. The Pyramids of Gîzeh.

The Excursion to the Pyramids of Gîzeh requires at least half-a-day. *Electric Tramway* from the Great Nile Bridge (p. 74) to the (40 min.) Mena House Hotel, hourly from 6 a.m. to 9 p.m. (half-hourly from 2 to 6 p.m.; fares 30 & 15 mill.; to Gizeh, every 10 min., 10 & 5 mill.). For three days during the period of full moon an extra-car leaves Cairo at 10 p.m., returning at 10.50 p.m. — By *Carriage* the drive takes 1-1¼ hr. each way (p. 34). *Cyclists* and *Automobilists* will find the road excellent. It should not be forgotten that the Nile Bridge is closed for 1½ hr. daily (p. 74). — For the route viâ *Old Cairo*, see p. 100. — *Restaurant at the *Mena House Hotel*. There is also a small restaurant at the terminus of the electric tramway. Or the travellers may bring provisions with them from their hotel (included in the pension-charge).

A fine and calm day should be selected for a visit to the Pyramids, the driving sand in windy weather being very unpleasant. *Sun Umbrellas* and *Smoked Spectacles* are necessary precautions against the glare of the sun, especially on the top of the Great Pyramid. Ladies who intend to ascend the pyramids should dress as they would for mountain-climbing. A repetition of the excursion by moonlight produces an ineffaceable impression.

Chief Attractions. Those who are pressed for time should devote their attention to the ***Great Pyramid* (p. 124; ascend to the summit and visit the interior), the ***Sphinx* (p. 131), and the **Granite Temple* (p. 132). The inspection of these chief objects of interest occupies about 2 hrs. The **Circuit* described at p. 134 will occupy 1½-2 hrs. more.

The Shâria' el-Kubri el-'Âmmeh, which is followed by the electric tramway also, runs from the Mîdân el-Gezîreh (p. 75) through the S. part of the Gezîreh island and crosses the so-called *English Bridge*, a second bridge, crossing the W. arm of the Nile (sometimes dry). Beyond the bridge the busy road to Gîzeh (Shâria' el-Gizeh) diverges to the left from the Shâria' Maḥaṭṭet Bûlâḳ ed-Dakrûr, which goes on to Bûlâḳ ed-Dakrûr. Our road skirts the Nile and is shaded by lebbakh-trees. Between the road and the river is a new suburb containing many villas. On the right are the buildings of the *Survey Department* (Director, Capt. Lyons), and opposite is the *Mudirîyeh* of the province of Gîzeh. [Between these two buildings the Shâria' el-Brinsât (Princes' Street) leads to the *Polytechnic School* and to the palaces of Princes Ḥasan and Ḥosein. A road on the left leads to the Nile landing-stage for the steamers to Gîzeh, Old Cairo, Bûlâḳ, and Rod el-Farag (p. 33).] Farther on we have a fine glimpse of the pyramids. To the right lie the **Zoological Gardens** (station of the electric tramway, p. 74; adm. 5 mill.; on Sun., when a military band plays, 5 pias.: printed guide 5 pias.), which are rich in rare Egyptian and Sudanese animals. The beautiful park itself, 50 acres in extent, is alone worth visiting for the magnificent royal palms (Orcodoxa regia), papyrus reeds, lotus plants, and other characteristic Egyptian vegetation.

A little farther on the road reaches the N. end of the village of **Gîzeh,** the capital of the province of Gîzeh, which has (1897) 16,820 inhab. and includes the districts of El-'Ayât, Embâbeh, and Gizeh, on the left bank of the Nile, and Es-Ṣaff, on the right bank.

At the station of the electric railway is a small *Restaurant*, with a pleasant terrace overlooking the Nile. A new bridge leading to the Island of Rôḍa and Old Cairo is here in progress (see p. 100). The road to the village skirts the Nile and then leads to the right to the Bazaar, near the house of the district-inspector *(markaz)*. The dock of the steam-ferry from Old Cairo is close by. The busy market on Tues. affords an interesting picture of Oriental life.

The road to the Pyramids (Shâria' el-Haram) leaves the town of Gîzeh to the left, quits the Nile, and leads inland. To the left, by the roadside, is the *Reformatory*. After one or two curves the road crosses a canal, along which a road leads to Gîzeh, and it next intersects the Upper Egyptian Railway (station; the Gîzeh station lies a little farther to the S., p. 139). After crossing a second canal, it then leads straight towards the Pyramids, which are still nearly 5 M. distant. Prettily situated in a group of trees to the right of the road is the tomb of a sheikh. On the left lie the huts of two fellahin villages, *Et-Ṭalibîyeh* and *El-Kôm el-Akhḍar* (tramway-station). The fields on each side are intersected by canals and cuttings, containing more or less water according to the season. Herds of buffaloes, small white herons, erroneously supposed to be ibises, and vultures with light and dark plumage are frequently observed here. The huge angular forms of the Pyramids now loom through the morning mist, and soon stand out in clear outlines, with all the injuries they have sustained during the lapse of ages.

A few hundred yards before the road begins to ascend, it is protected against the encroachments of the sand by a wall 5 ft. in height. On the right are the extensive buildings of the **Mena House Hotel** (p. 31); to the left is the terminus of the *Electric Tramway*. Adjacent is a stand for donkeys and camels (5 pias. per hr.); the porters of the Mena House Hotel will also procure riding-animals. Opposite the hotel are a police-office, a post-office, a drug-store, and other shops.

The road winds up the steep N. slope of the plateau on which the Pyramids stand. On an eminence in the desert to the right rises the *Eremitage*, the villa of the Italian Abbate-Pasha. To the left, on the plateau, is a *Viceregal Kiosque* (Pl. a).

Tickets for the inspection of the Pyramids and other monuments are sold in a *Small Kiosque* beside the viceregal kiosque. Guides (Beduins) are also procured here through application to their sheikh, who is recognizable by the rosette on his breast. For the ascent of the Great Pyramid 10 pias.; for a visit to the interior of the Pyramid 10 pias.; visit to the other objects of interest 5 pias. (but with the aid of our Plan, the ticket and guide for this last item may easily be dispensed with). For the entire expedition, including the ascent of the Great Pyramid and the visit to its interior, the charge is 20 pias. Bakshish is entirely optional, though a gratuity of a few pias. is customary. But no attention should be paid to the begging of the Beduins, and visitors are advised to have nothing to do with the vendors of so-called 'antiquities' (almost invariably spurious). The fossil sea-urchins or clypeasters offered here are said to be found in a miocene deposit, on a hill named by the Arabs Gebel Shellûl,

Traces of ancient Walls, Embankments & Tombs, mostly covered with sand.
Route described in the Handbook.
Modern Buildings coloured black.
South
Small Pyramids
Third Pyramid
(Menkewrē)
Entrance
Remains of Temple
Rock Tombs
Remains of Stone Dyke
Second (Khēen) Pyramid
Remains of Temple
h Rock Tombs 4th & 5th Dyn.
Unfinished Pyramid
k 5th Dyn.
Campbell's Tomb
Sphinx
Rocky Ridge with Caverns
Arab Graves
Group of Trees
Granite Temple
Remains of the ancient Town-wall
Rock Tombs
Eiffel-Tower Paris 984
Engl. Pt
St Stephen's, Vienna
Cathed. Cologne
Cathed. Strassburg
St Peter's, Rome
St Paul's, London
Second Pyramid
Pyramid of Kheops
Third Pyram.
Sphinx
Comparative Table of Heights.
Geograph. Instit. of
W
E

References:
a. Viceregal Kiosque.
b. N.W. Corner-stone of the Great Pyramid.
c. Mastaba of Nefer-bew-Ptah.
d. Small natural cleft in the rock through which visitors descend to the Second Pyram.d
e. Quarry with hierogl. Inscription above.
f. Hierogl. Inscrip. on the wall, and Rock Tombs.
g. Rock Tomb with palm-ceiling.
h. Tomb of Tebehnē, 5th Dynasty
i. „ „ Psamnetikh
k. „ „ Werkhewew, 5th Dynasty
l. Pyramid of the Daughter of Kheops (according to Herodotus)
m. Supposed Mortar-pits.
n. 'Tomb of Numbers'
o. Sanctuary of Isis
Buried Rock Tombs
Buried Tombs (Mastabas) of the Early Empire (4th & 5th Dynasty)
Entrance
Great (Kheops) Pyramid
Entrance
Ascent
Buried Tombs 5th Dynasty
Pyramids
Buried Tombs of different periods
Rock Tombs
Arabian Village (Kafr el-Haram)
Remains of the Stone Dyke
Margin of the natural Plateau
Sandy plain
Cultivated Land
Post Off.
Police
Station
Tramway
Road to Cairo
North
W.
S.
N.
E.
PYRAMIDS OF GÎZEH
from a Plan by Lepsius.
Scale 1:13.560.
100 50 0 100 200 300 400
Engl. Yards.
Wagner & Debes, Leipzig.

on the edge of the desert, 2 M. to the S. of the Sphinx. Other guides, who press their services on the traveller should be repelled, if necessary with the help of the police.

The **Pyramids of Gizeh form the second and most imposing of the five groups of pyramids within the precincts of the Necropolis of the ancient capital city of *Memphis* (p. 139) which stand on the margin of the plateau of the Libyan desert, along a line about 20 M. in length. To the N. lies the group of *Abu Roâsh* (p. 136); southwards follow the groups of *Zâwyet el-'Aryân* and *Abuṣîr* (p. 137), *Sakkâra* (p. 142), and *Dahshûr* (p. 162). The Arab word for a pyramid is *haram* (pl. *ahrâm*).

The Pyramids of Gîzeh rank among the oldest monuments of human industry, and their colossal proportions extort from us today the same astonishment that was felt in antiquity by Greek and Roman travellers. We marvel not only at the technical knowledge and ability of the Egyptians, but also at the might of their kings, who must have had absolute control over the labour of thousands of their subjects, in order to be able to rear such monuments. Some conception of the enormous amount of labour involved may be obtained, when we learn that, according to Prof. Flinders Petrie's calculation, about 2,300,000 separate blocks of stone, each containing 40 cubic ft., were required for the Pyramid of Kheops, and that nearly all were quarried on the E. bank of the Nile and had to be conveyed through the plain to the desert-plateau.

The *Construction of the Pyramids* has been admirably described by Herodotus, the earliest writer on the subject, who visited Egypt about 450 B.C.

Herodotus states (II, 124, 125) that 'there were about 100,000 men employed annually for three months in constructing the *Great Pyramid* of Kheops †. They first made the road for the transport of the stones from the Nile to the Libyan Mts.; the length of the road amounts to five stadia (1017 yds.), its breadth is ten fathoms (60 ft.), and its height, at the highest places, is eight fathoms (48 ft.), and it is constructed entirely of polished stone with figures engraved on it ††. Ten years were thus consumed in making this road and the subterranean chambers (for the coffins). The construction of the Pyramid itself occupied twenty years. Each of the four sides measures eight plethra (820 ft.), and the height is the same. It is covered with polished stones, well jointed, none of which is less than thirty feet long. This pyramid was first built in the form of a flight of steps. After the workmen had completed the pyramid in this form, they raised the other stones (used for the incrustation) by means of machines, made of short beams, from the ground of the first tier of steps; and after the stone was placed there it was raised to the second tier by another machine; for there were as many machines as there were tiers of steps; or perhaps the same machine, if it was easily moved, was

† According to Prof. Flinders Petrie, these three months fell during the inundation, when field-work was at a stand-still and the services of 100,000 men for transporting the stones could be easily enough obtained. The stone-cutters and masons were probably engaged all the year round in the quarries and on the pyramid itself.

†† This route is still traceable. It terminated on the E. side of the Pyramid of Kheops (see Plan and p. 135). The reliefs mentioned in the text probably adorned the walls of the covered passage on this road.

raised from one tier to the other, as it was required for lifting the stones. The highest part of the pyramid was thus finished first (by smoothing), the parts adjoining it were taken next, and the lowest part, next to the earth, was completed last. It was recorded on the pyramid, in Egyptian writing, how many radishes, onions, and roots of garlic had been distributed among the workmen, and if I rightly remember what the interpreter who read the writing told me †, the money they cost amounted to sixteen hundred talents of silver (upwards of 350,000*l.*). If this was really the case, how much more must then have been spent on the iron with which they worked, and on the food and clothing of the workmen.'

In modern times many eager discussions have been held as to the mode in which the Pyramids were erected and the meaning of the account given by Herodotus. The most important questions seem to be: (1) How could Kheops, when he ascended the throne and chose an area of 82,000 sq. yards for his monument, know that his reign would be so unusually long as to enable him to complete it? (2) If one of the builders of the great pyramids had died in the second or third year of his reign, how could their sons or successors, however willing to carry out the plan, have succeeded in completing so gigantic a task, and in erecting monuments for themselves at the same time? (3) And how comes it that many other kings did not, like Kheops, boldly anticipate a reign of thirty years and begin a work of the same kind, the design for which might so easily have been drawn, and might so readily have been carried out by his subjects? — To these questions Lepsius, Erbkam, and Ebers answer. 'Each king', says Lepsius in his letters from Egypt, 'began to build his pyramid when he ascended the throne. He began it on a small scale, in order that, if a short reign should be in store for him, his tomb might be a complete one. As years rolled on, however, he continued enlarging it by the addition of outer coatings of stone, until he felt that his career was drawing to a close. If he died before the work was completed, the last coating was then finished, and the size of the monument was accordingly proportioned to the length of the builder's reign; so that, had the progress of these structures always been uniform, it would have almost been possible to ascertain the length of each king's reign from the incrustations of his pyramid, in the same way as the age of a tree is determined by the number of the concentric rings in its trunk'. — This 'layer-theory' of the construction of the Pyramids has been opposed by Flinders Petrie, who has sought to show that the initial plan of each pyramid practically contemplated the full extent reached by the completed work. But more recently Borchardt has demonstrated conclusively that Lepsius's theory of the gradual growth of each pyramid is essentially correct and requires modification in a few details only. According to Borchardt, each pyramid builder began by planning a monument of moderate size. In many

† It is unlikely that the interpreters, who attended travellers like the dragomans of the present day, were able to read hieroglyphics. They probably repeated mere popular traditions regarding the pyramids and other monuments, with embellishments and exaggerations of their own.

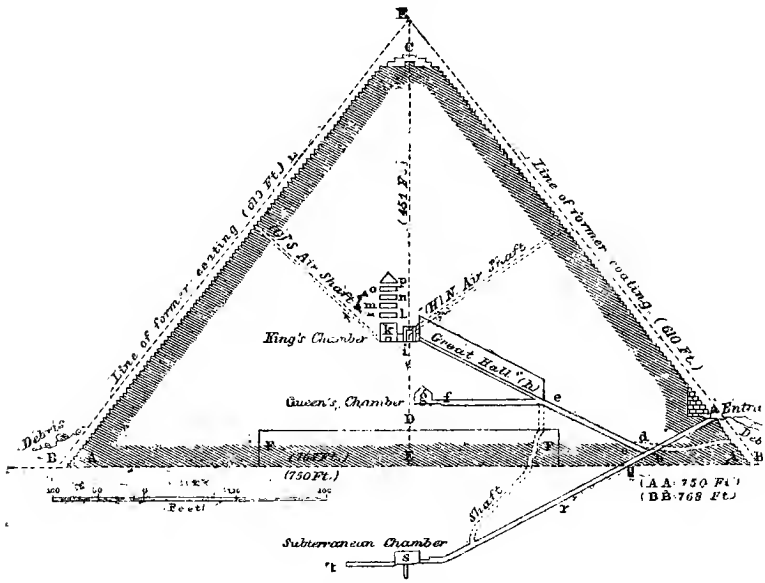
instances this original small conception was permanently adhered to; but it not unfrequently happened that kings who enjoyed long reigns or found themselves in control of more extensive powers, expanded their original designs and enlarged their buildings either by mere additions without altering the passages or chambers (as in the step-pyramid at Saḳḳâra) or by revising the whole original design, including the chambers, etc., on a new and more extensive scale (as in the third pyramid of Gîzeh). Occasionally a second enlargement took place, as in the case of the Great Pyramid.

The Pyramids were opened by sacrilegious robbers at a very early period, probably under the 20th Dyn., when the tombs of the Theban kings were also plundered, or even earlier. Attempts were made to force an entrance into the inner chambers, and passages were laboriously cut through the solid masonry in order to reach the expected treasures. In the course of this mining and tunnelling the passages and chambers sustained much damage. Somewhere about the period of the 25th or 26th Dyn. these injuries were repaired and the pyramids once more restored. But they seem to have been again invaded by the Persians; and also at later periods, under the Romans and under the Arabs, renewed attempts were made to penetrate to the treasures supposed to lie in the interior.

The first modern traveller who carefully and successfully examined the Pyramids was Nicholas Shaw in 1721; but he still entertained the notion that the Sphinx had a subterranean connection with the Great Pyramid. He was followed by Norden in 1737; Pococke in 1743, who gives a plan and dimensions; Fourmont in 1755; Carsten Niebuhr in 1761; Davison in 1763; Bruce in 1768; Volney in 1783; Browne in 1792-98; Denon, Coutelle, Jomard, and other savants of the French expedition under Bonaparte in 1799-1801. Jomard in particular has the merit of having taken very accurate measurements. Hamilton, in 1801, was a dispassionate and critical observer. In 1817 Caviglia, a bold, but illiterate and fanciful seaman, was fortunate in eliciting new facts regarding the interior of the Great Pyramid, and excavated the Sphinx. In the same year Belzoni thoroughly explored the interior of the Second Pyramid. Belzoni, an intelligent explorer and accurate draughtsman, was originally a monk at Rome, but when the French occupied that city he retired to London, where he devoted himself to study in spite of many hardships. In 1815 he reached Egypt, where, besides exploring the pyramid, he discovered the tomb of Sethos I. at Thebes, etc. The next eminent explorer was Sir Gardner Wilkinson in 1831. In 1837 and 1838 Col. Howard Vyse and Mr. Perring made very thorough investigations and took careful measurements which will always be considered authoritative. In 1842-45 Prof. Lepsius, the distinguished German Egyptologist, made several very important discoveries, and furnished us with much valuable information. He found no fewer than thirty pyramids which had been quite unknown to previous travellers. G. Maspero opened the small pyramids of Saḳḳâra in 1880 and discovered important inscriptions. W. M. Flinders Petrie subjected the Pyramids of Gîzeh to a new and thorough investigation in 1881-82. The Pyramids of Dahshûr were examined in 1894-95 by De Morgan; those of Lisht in 1895 by Gautier and Jéquier; and those of Abu Roâsh by the *Institut Français* in 1900-1902. Excavations were carried on by German explorers at Abu Gurâb in 1898-1901. A renewed examination of the pyramids and tombs of Saḳḳâra was undertaken by the Egyptian *Service des Antiquités* in 1900. The *German Oriental Society (Deutsche Orientgesellschaft)* has carried on excavations at Abuṣîr since 1902, while both Germans and Americans have been exploring the Necropolis of Gîzeh since 1903.

The pyramids of Gîzeh stand upon a plateau, which extends about 1600 yds. from E. to W. and about 1300 yds. from N. to S., the E. and N. margins being very precipitous at places. The pyramids are built exactly facing the four cardinal points. The diagonal of the largest pyramid from N.E. to S.W. is exactly in a line with the diagonal of the second pyramid.

The ** **Great Pyramid** is called by the Egyptians '*Yekhwet Khufu*' or the '*Glorious Place of Khufu*', and was built by *Kheops*, the *Khufu* of the Egyptians (p. lxxvii). The outermost covering has now disappeared, except for insignificant fragments on the



base below the entrance. The length of each side (Pl. *A A*) is now 750 ft., but was formerly (Pl. *B B*) about 768 ft.; the present perpendicular height (Pl. *E C*) is 451 ft., while originally (Pl. *E E*), including the nucleus of rock (Pl. *F F*) at the bottom, and the apex (Pl. *C E*), which has now disappeared, it is said to have been 482 ft. The height of each sloping side (*A C*) is now 568 ft., and was formerly (Pl. *B E*) 610 ft. The angle at which the sides rise is 51°50′. The cubic content of the masonry, deducting the foundation of rock in the interior, as well as the hollow chambers, was formerly no less than 3,277,000 cubic yards, and it still amounts to 3,057,000 cubic yards. In round numbers, the stupendous structure covers an area of nearly thirteen acres. The material of which it is constructed consists of yellowish limestone quarried in the vicinity and containing

numerous fossils, chiefly nummulites (p. 111). The outer covering was formed of blocks of a finer white limestone, which was obtained from the quarries at Ṭura (p. 165) and other parts of the Moḳaṭṭam.

Construction of the Great Pyramid. According to Borchardt's theory this pyramid was not built on a single homogeneous plan (pp. 122, 123). It was originally designed to contain only one sloping corridor hewn in the rocky ground *(a r)* and leading through an antechamber *(s)* to the tomb-chamber *(t)*. But before this design was completely carried out, it was exchanged for a more comprehensive plan, involving the construction of another chamber, now called the Queen's Chamber *(g)*, reached by the corridor marked *c e f*. But even this was not final, for Kheops undertook another and greater extension, resulting in the construction of the Great Hall *(h)* and the King's Chamber *(k)*.

The ASCENT of the Pyramid, though fatiguing, is perfectly safe. The traveller selects two of the importunate Beduins (p. 120) and proceeds to the N.E. corner of the pyramid where the ascent usually begins. Assisted by the two Beduins, one holding each hand, and, if desired, by a third (no extra payment) who pushes behind, the traveller begins the ascent of the steps, which are each about 3 ft. high. The strong and active attendants assist the traveller to mount by pushing, pulling, and supporting him, and will scarcely allow him a moment's rest until the top is reached. As, however, the unwonted exertion is fatiguing, the traveller should insist on resting as often as he feels inclined. '*Uskut willa mâ fish bakshîsh*' (be quiet, or you shall have no fee) is a sentence which may often be employed with advantage. All requests for bakshish should be refused, and it is as well to keep an eye upon one's pockets. — The ascent may be made in 10-15 min., but, in hot weather especially, the traveller is recommended to take nearly double that time, in order to avoid the discomfort of arriving breathless and heated at the summit. The space at the top at present is about 12 yds. square, so that there is abundant room for a large party of visitors.

The **VIEW is remarkably interesting and striking. There is perhaps no other prospect in the world in which life and death, fertility and desolation, are seen in so close juxtaposition and in such marked contrast. To the W., S., and N.W. extend yellowish brown and glaring tracts of sand, interspersed with barren cliffs. The huge and colourless monuments erected here by the hand of man remind the spectator, like the desert itself, of death and eternity. On a bare plateau of rock stand the other pyramids and the Sphinx, rearing its head from the sand, like some monster suffocated by the dust. The arrangement of the extensive burial-ground with its various streets of tombs is plainly seen. To the S., in the distance, rise the pyramids of Abuṣîr, Saḳḳâra, and Dahshûr. To the N. are the villages, palm-groves, and fields of the valley of the Nile, while higher up, on the desert plateau, is seen the pyramid of Abu Roâsh. Towards the E., on the other hand, glitters the river, on each bank of which stretches a tract of rich arable land, luxuriantly clothed with blue-green vegetation, and varying in breadth. The

fields are intersected in every direction by canals, on the banks of which rise stately palms, waving their flexible fan-like leaves, and interlacing their shadows over the fellah villages perched like ant-hills on embankments and mounds. In the direction of Cairo runs the long straight carriage-road. Immediately before us rises the Citadel with its striking minarets, while the Moḳaṭṭam hills, which form the chief mass of colour in the landscape, gleam in the morning with a pale golden tint, and in the evening with a violet hue.

The descent of the Great Pyramid is more rapidly accomplished than the ascent, but is hardly less fatiguing. Persons liable to giddiness may find it a little trying, but the help of the Beduins removes all danger.

Interior (comp. Plan, p. 124). A visit to the interior of the Great Pyramid is comparatively uninteresting to the ordinary tourist. It will be found fatiguing, and an interval of rest between the ascent and this expedition is recommended. Travellers who are in the slightest degree predisposed to apoplectic or fainting fits and ladies travelling alone should not attempt to penetrate into these stifling recesses. The explorer has to crawl and clamber through low and narrow passages, which, at places, especially near the entrance, are not above $3^1/_2$ ft. high and 4 ft. wide. The stones on the floor are often very slippery, and the close air smells strongly of bats. The temperature of the interior is 79° Fahr. The attempts of the guides to goad the visitor into inconvenient hurry should be disregarded.

The *Entrance* (Pl. *a*) is on the N. side (as in all pyramids), on the thirteenth tier of stones, at a perpendicular height of 48 ft. from the ground. The long passage *a r*, which is only 3 ft. 4 in. in width and 3 ft. 11 in. in height, descends in a straight direction at an angle of 26° 41′, and is altogether $106^1/_2$ yds. in length. We follow this passage as far as the point *d* only, 20 yds. from the entrance, the end being filled up. Here diverges the ascending passage *d e*, the lower end of which is filled with massive blocks of granite, placed in position after the interment of the mummy to protect the grave from robbers. The hardness of the material of which this barrier consists compelled treasure-hunters (p. 123) to avoid it, and to force a new passage (Pl. *d*) through the softer limestone. This is the roughest and most awkward spot on the whole route. Beyond the granite blocks we enter the passage (Pl. *d e*), 41 yds. in length, with a very slippery floor, beyond which lies the Great Hall (Pl. *h*).

Before entering the latter, we may pass through a formerly concealed opening in the pavement to the horizontal passage *e f*, which leads to the so-called *Chamber of the Queen* (Pl. *g*). This passage is at first 3 ft. 9 in. only in height, but at a distance of $6^1/_2$ yds. from the chamber the paving has been removed, so that the height increases to 5 ft. 8 inches. The N. and S. sides of the chamber are each 17 ft. in length, and the E. and W. sides 18 ft. 10 inches. The height is 20 ft. 4 in., including the pointed roof, which consists of enormous blocks of rock projecting beyond the sides of the walls to a distance of $5^1/_2$ ft. into the surrounding masonry.

The jointing and polish of the fine-grained Moḳaṭṭam limestone

in the *Great Hall* (Pl. *h*) form an unsurpassable marvel of skilful masonry, of which the Arab historian 'Abdellaṭîf accurately remarks, that neither a needle nor even a hair can be inserted into the joints of the stones. The Great Hall is 28 ft. high and 155 ft. long. The lower part is 3 ft. 4 in. in width; and the upper part, beyond the last of the panels of stone, each of which is 1 ft. 8 in. thick and 2 ft. high, is 7 ft. in width. The roof is formed of seven courses of stone projecting one above the other and crowned by horizontal slabs. The incisions on the walls were used to facilitate the introduction of the sarcophagus. On the smooth floor are irregularly hewn hollows, which now serve to prevent the visitor from slipping. At the end of the Great Hall is a small horizontal passage, 22 ft. long and 3 ft. 8 in. high, expanding about the middle into an Antechamber (Pl. *i*), which was once closed by four trap-doors of granite. The remains of one of these slabs, in its pendent position, should be noticed. We next enter the *Tomb Chamber* proper, commonly called the *King's Chamber* (Pl. *k*). The N. and S. sides are each 17 ft. in length, the E. and W. sides 34½ ft., and the height is 19 ft.; the floor of the chamber is 139½ ft. above the plateau on which the Pyramid stands. The chamber is entirely lined with granite, and is roofed with nine enormous slabs of granite, each 18½ ft. in length, above which five chambers (*l*, *m*, *n*, *o*, *p*) have been formed, which may be reached from the Hall *h* by means of ladders.

These hollow chambers were by no means necessary to prevent the roof of the King's Chamber being crushed by the superincumbent weight. The over-cautious builders have here made an error in their calculations. The name of Kheops was found in the two highest chambers (Pl. *o*, *p*).

The King's Chamber now contains nothing but an empty and mutilated *Sarcophagus* of granite, bearing no trace of an inscription, the lid of which had disappeared before the time of the French expedition (p. 123). Length 7½ ft., width 3 ft. 3 in., height 3 ft. 4 inches. The very massive sides ring with a clear tone when struck. Curiously enough, the King's Chamber does not lie exactly in a line with the diagonal of the Pyramid, but is 16 ft. 4 in. to the S. of it.

The *Air Shafts* (Pl. *G*, *H*), the ends of which are seen about 3 ft. above the floor of the chamber, were perhaps constructed from religious motives. They are about 6 in. in height and 8 in. in width only, expanding by a few inches at the outer extremities. The N. shaft is 234 ft., and the S. shaft 174 ft. long.

We now retrace our steps, and, on emerging from these awe-inspiring recesses, hail the light and air with no little satisfaction.

The other chambers in the interior of the Great Pyramid as yet discovered are inaccessible. The first passage *a b r*, which is blocked at *b*, leads downwards in a straight line, 293 ft. in length, and terminates in a horizontal corridor, 27 ft. in length, 3 ft. in height, and 2 ft. in width, which leads to the unfinished subterranean chamber *s*, hewn in the rock. The E. and W. sides of this chamber are each 46 ft. in length, the N. and S. sides 27 ft., and the height 10½ ft. It does not lie in a line with the diagonal of the Pyramid, and its floor is 101½ ft. below the level on which the Pyramid is built. The subterranean horizontal pass-

age *t*, 60 ft. long, ends in a cul-de-sac. The statement of Herodotus that the subterranean chamber planned by Kheops for the reception of his body was surrounded by a canal conducted hither from the Nile, is erroneous, as the chamber lies above the highest level of the overflow of the river, and it has, moreover, been ascertained that no channel from the river ever led in this direction. — From the lower end of the Great Hall a shaft, discovered by Davison in 1763, descends to the lower passage. The enterprising Caviglia (p. 123) found that it terminated in the passage *(r)* leading to the subterranean chamber *(s)*. To all appearance it was bored through the masonry after the latter had been finished.

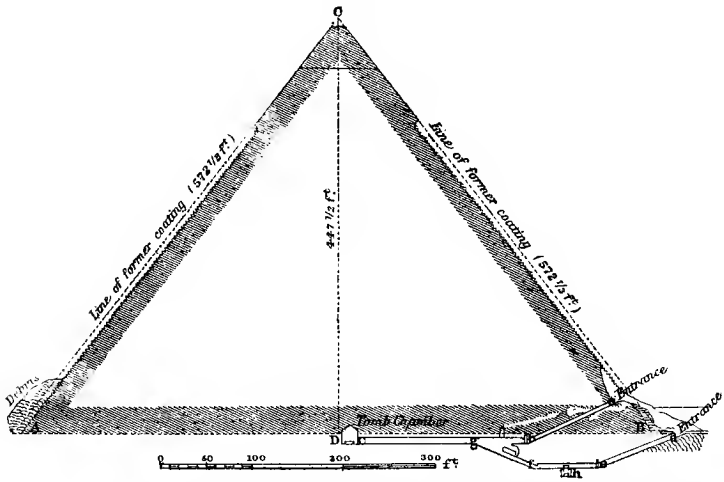
To the E. of the Pyramid stood the *Temple* for the worship of the deceased (p. cxlii), such as was erected in the case of every pyramid. Nothing of this now exists, however, except some remnants of the basaltic pavement, unless the depressions known as 'mortar-pits' (marked *m* on the Map at p. 121) also belong to it. Some of these, lined with slabs of stone, seem certainly to have been subterranean rooms of the temple. — On the E. side also lie *Three Small Pyramids* probably intended for relatives of the king. The middle one of these (*l* on the Map) is said by Herodotus to have been the tomb of a daughter of Kheops. That to the S., according to an inscription in the Museum of Cairo, also belonged to a daughter of Kheops named Henwetsen. — At the E. base of the small pyramid to the S. lies a small *Sanctuary of Isis* (*o* on the Map), the mistress of the Pyramid, which was erected by King Psusennes (21st Dyn.). It is in a very ruinous condition, nothing remaining except a few stumps of columns.

The **Second Pyramid**, called by the Egyptians *Wer-Khefrē* '*Great is Khefrē*'), was erected by Khefrē, who was called Khephren by the Greeks (p. lxxvii), but his name has not been discovered on any part of the structure. Owing to the greater height of the rocky plateau on which it stands, it appears higher than its larger neighbour. The perpendicular height of this Pyramid is now 447½ ft. (formerly 454 ft.), each side of the base measures 690½ ft. (originally 707¾ ft.), and the height of each sloping side is 563½ ft. (originally 572½ ft.), while the sides rise at an angle of 52°20′. The solid content of the masonry is now 2,156,960 cubic yds., equivalent to 4,883,000 tons in weight (originally 2,426,710 cub. yds., equivalent to 5,309,000 tons). As the rocky site rises towards the W. and N., a considerable part of it required to be removed in order that a level surface might be obtained (see p. 134), while the E. side of the plateau was artificially extended by means of enormous blocks of stone. To the E. are remains of the temple erected for the worshippers of the deceased Pharaoh. The causeway ascending to it from the valley, the monumental entrance to which was formed by the so-called 'Temple of the Sphinx' (p. 132), is still traceable. The incrustation of the Pyramid, which must have been preserved almost intact down to the middle of the 17th cent. and of which a considerable fragment still remains at the top, consisted of lime-

stone slabs in the upper courses and of partially unpolished granite slabs in the lower (well preserved on the W. side). The merit of having opened this pyramid belongs to *Belzoni* (p. 123). An inscription over the entrance records that the opening took place on March 2nd, 1818.

The plan of the Second Pyramid also appears to have been altered in the course of building. The original intention seems to have been to erect a small pyramid over the subterranean chamber. Afterwards a larger pyramid was decided upon and the chambers moved towards the S., to their present position.

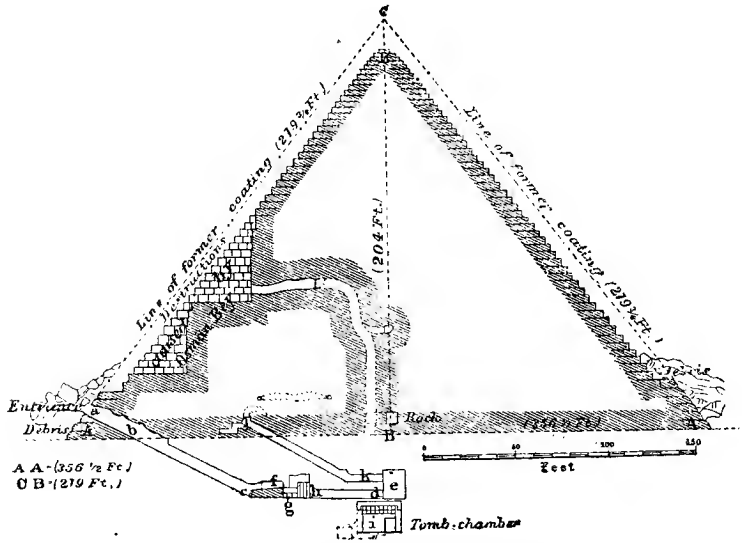
The *Interior* is thus entered by two passages on the N. side. The mouth of one of these, blocked up on the abandonment of the first plan,



is in the level surface in front of the Pyramid, and was concealed by the pavement (Pl. *d*); that of the other, which still forms the entrance to the pyramid, is on the N. side of the Pyramid itself, and is now 38 ft., but formerly 49 ft., above the level of the ground (Pl. *a*). This *Upper Passage*, which was lined with granite at the beginning, descends at an angle of 25° 55′ to a depth of 105 ft. (Pl. *a b*), leading first to a horizontal corridor (Pl. *b g c*), and thence to 'Belzoni's Chamber', which once contained the tomb of the deceased, situated 3 ft. 10 in. to the E. of the diagonal of the Pyramid. This chamber is hewn in the rock, and roofed with painted slabs of limestone. It is 22½ ft. in height, 46½ ft. in length from E. to W., and 16⅓ ft. in width from N. to S. Belzoni here found a granite sarcophagus let into the ground and filled with rubbish, 3 ft. in height, 6 ft. 7 in. in length, and 3½ ft. in width, and destitute of inscription. The lid was broken. — The *Lower Passage* (Pl. *d*) descends at first at an angle of 21° 40′, reaches a trap-door (Pl. *e*), runs in a horizontal direction for 59 ft. (Pl. *e f*), and then ascends, terminating, after a distance of 97 ft. in all (Pl. *g*), in the horizontal corridor leading to Belzoni's Chamber. This ascending passage was perhaps made to permit the introduction of a broad trap-door of granite and to permit of the transportation of the coffin from the old to the new tomb-chamber. On the E. (left) side of the middle of the horizontal portion of this lower passage was introduced a small recess, and on the W. side is a steep passage, 22 ft. in length, descending

to a chamber (Pl. *h*) hewn in the rock, 8 ft. 5 in. in height, 34 ft. 3 in. in length, and 10 ft. 4 in. in width. This chamber was originally designed to receive the sarcophagus, but was never used.

The **Third Pyramid,** named by the Egyptians *Neter-Menkewrē* (*'Divine is Menkewrē'*), was erected by *Menkewrē*, the *Mykerinos* of Herodotus and the *Mencheres* of Manetho (p. lxxvii). Its present perpendicular height (Pl. *B B*) is 204 ft., its former height *(B C)* was 219 ft.; the side of the base *(A A)* is $356\frac{1}{2}$ ft.; the present height *(A B)* of the sloping sides is $263\frac{3}{4}$ ft., being originally *(A C)* $279\frac{3}{4}$ ft.;



these rise at an angle of 51°. The stones of which the Pyramid is constructed are remarkably large and well hewn. The upper part of its incrustation was of limestone blocks, the lower part of granite, left partly unpolished. The granite covering is in good preservation, especially on the N. and W. sides. On the E. side lie the ruins of the customary funeral temple, laid bare during the American excavations of 1907 under Dr. Reisner, and, as usual, approached from the valley by a still recognizable causeway.

The *Interior* is reached only with difficulty. The entrance is on the N. side. A passage *a c* descends at an angle of 26° 2′ to a distance of $104\frac{1}{2}$ ft., being lined with red granite where it passes through the masonry from *a* to *b*, and then penetrating the solid rock from *b* to *c*. From *c* a horizontal passage *c d* leads to an antechamber *f*, 7 ft. in height, 12 ft. in length, 10 ft. in width, and decorated with door-shaped ornaments. Beyond this chamber it passes three trap-doors *g*, descends slightly from *h* to *d* (gradient 4°), a distance of $41\frac{1}{2}$ ft., and finally descends to the chamber *e*, in a cavity in which the sarcophagus of the king seems to have originally stood (comp. p. 131). This chamber is $44\frac{1}{2}$ ft. long, $12\frac{1}{2}$ ft. broad, and, owing

to the unevenness of the rock from which the pavement has been removed, varies from 13 ft. to 13 ft. 5 in. in height.

In the pavement of the chamber *e* is the mouth (formerly covered) of a shaft 30 ft. in length, which has a fine granite lining at its upper end and could be closed by a trap-door at its lower end. It is continued by a horizontal shaft, 10 ft. in length, to the *Tomb Chamber* (Pl. *i*). Immediately before the latter is reached, a flight of seven steps leads to the right to a chamber with recesses on the right and back walls. The tomb chamber is paved with blocks of granite, 2½ ft. in thickness, and its ceiling has been formed by placing the stones against each other at an angle so as to resemble a roof, and then hollowing them out on the inside in the form of a Gothic arch. The richly decorated sarcophagus of Menkewrē was found here by Col. Vyse in a good state of preservation. It was externally 2 ft. 7 in. high. The lid was gone. Fragments of the inner wooden coffin and of the royal mummy (now in the British Museum) were found in the chamber *e*. The vessel in which the sarcophagus was being conveyed to England was unfortunately lost off the coast of Spain.

The original intention of the builder was to construct a pyramid on a small scale, containing only the sloping corridor *l k*, leading to a chamber at *e*, smaller than that now existing. But when a larger pyramid was projected, the corridor *a b c d* was formed, leading first to an antechamber and then to a tomb-chamber at *e*, enlarged by deepening the earlier chamber at that point. Under the New Empire the interior of the pyramid was ruined by the forcible entry of treasure-seekers; but probably during the Saïte period a restoration took place. To this restoration are due the sloping shaft and the granite chamber *(i)* in which the sarcophagus of Menkewrē was concealed, as well as the lower-lying room with the recesses.

The Second and Third Pyramids are most conveniently visited in the course of the circuit of the Pyramid plateau mentioned at p. 134. After inspecting the Great Pyramid visitors usually proceed along its E. side to the Sphinx, which rises from amidst the sand of the desert about 350 yds. to the S.E.

The ****Sphinx**, which, next to the Pyramids themselves, is the most famous monument in this vast burial-ground, is hewn out of the natural rock, and, with some aid from added blocks of stone, has been moulded into the shape of a recumbent lion with the head of a man. Originally it was probably a natural rock which from a distance somewhat resembled a sphinx. An ancient king of the country (perhaps Khephren) then improved this resemblance with the help of blocks of stone and had the face carved in his own likeness; afterwards it was taken for a sun-god *Har-em-Ekhwet* (*i.e.* 'Horus on the horizon'), whence it was also known as *Harmachis*. In front of the breast originally appeared an image of a god, the weatherworn remains of which may still be made out. The head, wearing the royal head-cloth, which was originally adorned with the royal serpent, was most carefully executed. Now, however, it is deplorably mutilated; the neck has become too thin, the nose and beard have been broken off, and the reddish tint which enlivened the face has almost disappeared. But in spite of all injuries, it preserves an impressive expression of strength and majesty: the eyes have a far-away expression, the lips wear a half-smile, and the whole face, as even 'Abdellaṭîf remarked, is of graceful and beautiful type. The entire height of the monument, from the crown of the head to the pavement on which the fore-legs of the lion rest, is said to be

66 ft., while its length from the fore-paws to the root of the tail is 187 ft. The ear, according to Mariette, is $4^1/_2$ ft., the nose 5 ft. 7 in., and the mouth 7 ft. 7 in. in length; and the extreme breadth of the face is 13 ft. 8 inches. If the traveller stands on the upper part of the ear, he cannot stretch his hand as far as the crown of the head. There is a hollow in the head.

The *Excavation of the Sphinx*, so far as is now known, was first undertaken by Thutmosis IV. (see below). During the Ptolemaic and Roman periods the colossus was several times restored, and was highly admired and revered, as numerous inscriptions upon it testify. Owing to the fact that it was so covered with sand as to be little conspicuous, the Sphinx was mentioned neither by Herodotus nor by any later Greek traveller. The mutilations which now disfigure it date from the Arab domination. In 1380 it fell a victim to the iconoclastic zeal of a fanatic sheikh, and it was afterwards used as a target by the barbarous Mamelukes. — In the 19th century, the Sphinx was first completely excavated by *Caviglia* (p. 123), at the cost (450*l.*) of an English society. He discovered the flight of steps which ascended to the stupendous monument, and also found between the paws of the lion a carefully laid pavement, at the end of which next to the breast of the Sphinx rose a kind of open temple. The latter was enclosed by two partitions, through which ran a passage, in the middle of which was a small figure of a recumbent lion, facing the Sphinx. In the backgronnd and at each side were memorial stones erected by Thutmosis IV. and Ramses II. (see below). The Sphinx was also excavated by *Maspero* in 1883. A new excavation is now in prospect.

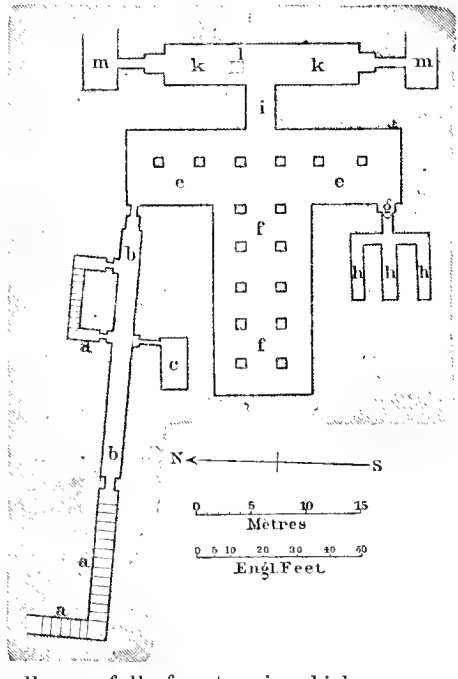
Between the paws of the Sphinx, which are concealed by blocks of limestone, stands an *Altar*, and in front of the breast of the colossus is the *Memorial Stone of Thutmosis IV.* (see above), both of red granite, but at present concealed by sand.

On the upper part of the latter, to the right and left, appears Thutmosis IV., sacrificing to the Sphinx Harmachis. The inscription below relates that the Pharaoh while a prince hunting lions fell asleep one day in the shadow of the Sphinx, and that the god appeared and commanded the prince to 'free him from the desert sand that encumbered him'. As soon as Thutmosis ascended the throne, he remembered his dream and caused the Sphinx to be excavated.

About 50 yds. to the S.E. of the Sphinx is situated the ***Granite Temple** (or *Temple of the Sphinx*), a large building of hewn stone, discovered by Mariette in 1853. It was in reality the sanctuary erected as an entrance to the causeway which ascended from the valley to the pyramid of Khephren. It is a fine example of the simple and majestic architecture of a period when the art of working the hardest kinds of stone had already attained perfection. The exterior of the temple is still concealed by rubbish, but is now being cleared from it by German excavators.

Descending by a modern Passage (Pl. *aa*) in steps, protected by walls against the encroachment of the sand, we pass through a door into a *Passage* (Pl. *bb*) descending towards the E., 6 ft. 8 in. in width and 79 ft. in length. On the right, halfway down this passage, is the entrance to a Chamber (Pl. *c*) constructed entirely of blocks of alabaster; opposite to it, on the left, is the Entrance (Pl. *d*) to a flight of steps, which turns twice at a right angle and originally ascended to the upper floor or to the roof of the temple.

The wall of this staircase is also constructed of alabaster. — A corridor descends hence to a *Hall* (Pl. *ee*), 79 ft. in length (N. to S.) and 23 ft. in width, furnished with six monolithic pillars of granite which supported the enormous blocks of the ceiling, two of which are still *in situ*. — Adjoining this hall is another similar *Hall* (Pl. *ff*), 57½ ft. long and 29 ft. wide, the ceiling of which was borne by ten columns of granite in two rows. The stone beams of the architrave still preserve their sharp edges. These rooms were lighted by means of small oblique openings, still to be seen in the upper part of the side-walls. — From the S.W. corner of Hall *ee* a dark *Corridor* (Pl. *g*) leads to a chamber with six *Niches* (Pl. *hh*) in two stories, one above the other. — From Hall *ee* a *Passage* (Pl. *i*) in the middle of the E. side leads between walls 13 ft. in thickness to a transverse *Gallery* (Pl. *kk*), with a small room (Pl. *m*, *m*) at each end. At the point *t* in this gallery, Mariette found a deep well, now full of water, in which were no fewer than nine statues of Khephren. The best of these are now in the Museum of Cairo (p. 78). Several figures of baboons and fragments of other statues also were found here.



Between the Granite Temple and the Sphinx excavations have laid bare a series of walls made of bricks of Nile mud. These date from the Ptolemaic or the Roman period, and were built around the Sphinx in order to protect it from the shifting sand.

The tombs surrounding the different pyramids, where the relatives and state-officials of the kings and also the priests and officials of the various funerary temples of the necropolis were interred, are far inferior in interest to the tombs that have been excavated and

rendered accessible at Saḳḳâra (p. 145). Yet the manner in which they are laid out in streets and lanes, especially in the area to the W. of the Great Pyramid (recently excavated by German and American explorers), affords the best extant picture of an Egyptian City of the Dead. For admission to the excavations at present a special permission is necessary. Travellers must, therefore, content themselves with the inspection of the accessible tombs immediately to the W. and S.E. of the Great Pyramid. The so-called Tomb of Numbers (p. 135) and Campbell's Tomb (p. 135) are also usually visited.

Travellers who are not pressed for time and who desire to obtain a closer view of the second and third Pyramids, are recommended to make the following ***Circuit of the Pyramid Plateau.**

After having inspected the Great Pyramid (p. 124), we turn (following the dotted line on the Map, p. 121) to the left (W.) of the entrance, and descend as far as the N.W. angle of the Pyramid, where the levelled space on the ground (*b* on the Map), intended for the reception of the corner-stone, has been exposed to view. Towards the W. and S.W. lie numerous tombs presenting an impressive appearance.

Those, however, who are not deterred by difficulty will find the tomb (5th Dyn.) of *Shepses-kef-onekh* and his son *Imeri*, almost due N. of the Second Pyramid, the least inconvenient. This tomb is half-buried in sand, and visitors have to crawl through the low entrance in order to reach the long vaulted corridor, which is covered with reliefs and inscriptions. — The beautiful tomb of *Nefer-bew-Ptah* (*c* on the Map), a grandson of Shepses-kef-onekh, lies to the left (S.), but is unfortunately quite buried.

We now skirt the N. and W. sides of the vast necropolis, and reach the N.W. angle of the rocky enclosure of the court of the *Second Pyramid.* A natural cleft in the rock (Pl. *d*) here facilitates our descent from the top of the rock, which is 16 ft. in height. At the foot of it we reach the plateau which was hewn in the rock in order to prepare a level surface for this pyramid (p. 128). On the N. side of the pyramid is a quarry (Pl. *e*), where, in the reign of Ramses II., blocks were hewn for the temple of Heliopolis. The incisions and transverse furrows forming six rows of squares date from this period.

On the rock above is a memorial inscription of the quarry-master: 'Meï, the master-builder in the temple '*Ramses II. shines in the House of the Great*' (Heliopolis), son of Bek-en-Amun, master-builder of Thebes'.

On the E. side of the Pyramid are remains of the temple once connected with it (p. 128). We follow the W. side of the Pyramid. On the rock to the right is another hieroglyphic inscription (Pl. *f*) by the above-mentioned *Meï*, near which are several rock-tombs. One of these (Pl. *g*), that of *Neb-em-yekhwet*, nearly opposite the S.W. angle of the Pyramid, has a fine ceiling hewn in the rock in imitation of palm-stems. (Visitors should beware of the mummy-shaft.)

Our route now leads towards the S.W. to the *Third Pyramid* (p. 130). To the S. of it stand three small Pyramids, perhaps belonging to relatives of King Menkewrē.

We leave the remains of the mortuary temple (p. 130) belonging to the Third Pyramid on the left, and descend towards the E. by the ancient road (p. 121), which is distinctly traceable. Here, on the left, is another series of rock-tombs dating from the 4th and 5th Dynasties. Among these is that of *Tebeḫnē* (Pl. *h;* beware of the mummy-shafts), with several chambers and recesses. On the wall of the second chamber, to the right as we enter, is a representation of dancers at the funeral (candle necessary).

In the valley before us, to the right, rises a projecting ridge of rock containing tombs of no interest. Adjoining this rock, on the left, is a picturesque Arabian burial-place. Still farther to the E. we observe the remains of a wall (perhaps the ancient town-wall), with a gateway. — After passing a high mound of débris, consisting partly of the natural rock and partly of masonry, and supposed to be the remains of an uncompleted pyramid, we come to other tombs on the left, also covered with sand. Among these is the tomb of *Wer-khewew* (Pl. *k*), a judge under the 5th Dynasty.

We now proceed to the left (N.) to **Campbell's Tomb**, a family tomb of the 26th Dyn., discovered by Col. Vyse in 1837, and named by him after Col. Campbell, the British consul-general of Egypt at that period. The upper part, the maṣṭaba proper, has been entirely destroyed, and the shaft (53 ft. deep), at the bottom of which is a tomb-chamber vaulted with an arch having a span of 11 ft., is now uncovered. The sides of the shaft are separated from the surrounding rock by a trench, which is spanned by bridges of stone at only a few points. The sarcophagus which lay in the tomb-chamber contained the remains of the royal scribe *Pe-kop Wah-eb-rē-em-yekhwet*, a contemporary of King Apries. It is now covered with sand, but one of the Beduins usually offers to descend and lay it bare. Beside the sarcophagus lies a stone lid shaped like a mummy. In niches in the S. and W. sides of the shaft are two other sarcophagi; and a fourth sarcophagus found here is now in the British Museum. All these sarcophagi had been opened and plundered. For a description of the similar tombs from the Persian period, see p. 162.

We now return past the *Sphinx* (p. 131) and the *Granite Temple* (p. 132) to the Great Pyramid and the three small Pyramids lying in front of it to the E.

We may now proceed to the E. to the verge of the desert plateau, in the direction of the Arab village of *Kafr el-Haram*, in order to inspect the *Tombs of the Ancient Empire*, hollowed out in the rocky slope. Several of these are now used as dwellings or stables. The best known is the **Tomb of Numbers** (Pl. *n*), which belonged to a certain *Khefrē-onekh*, a courtier of Khephren. On the left part of the entrance-wall appear the deceased and his brother, accompanied by

a dog, inspecting the cattle that are driven before them by peasants. The peasants are arranged in several rows, headed by one bearing the sunshade of his master. Writers are engaged in recording the number of cattle of each kind, the numbers being placed above the herds (whence the name of the tomb). Thus we are informed that Khefrē-onekh had 853 oxen, 220 cows and calves, 2235 goats, 760 asses, and 974 rams. On the left (S.) wall are the deceased and his wife at table. On the rear (W.) wall are five door-shaped steles with a full-face portrait in high relief of the deceased, to the left. The mural reliefs, which are in poor preservation, are in the clumsy and undeveloped style of the 4th Dynasty. — On the S. horizon, ca. 6 M. distant, rise the pyramids of Abusîr (p. 137) and the step-pyramid of Saḳḳâra (p. 142).

The Excursion to the Pyramids of Abu Roâsh, which lie 5 M. to the N. of the Pyramids of Gîzeh, takes about half-a-day, and is most conveniently made from the Mena House Hotel, where donkeys, camels, or desert-carriages may be obtained. — The route leads through the desert, skirting the edge of the cultivated land. It then bends to the E. through fields and reaches (3/4 hr.) the village of *Kerdâseh*, which is prettily situated amid palm-groves, and is itself a sufficient attraction for an excursion, especially on Mon., which is the weekly market-day. We then proceed through palm-groves to (1/4 hr.) the village of *Abu Roâsh*, with the tomb of the saint of that name. Here we again turn to the W. across the desert and ascend by the ancient approach from the N.E., of which about 1 M. is still preserved, to the (1/2 hr.) abrupt rocky plateau. On this plateau stands the large **Pyramid of Abu Roâsh**, the tomb of the king Tetf-Rē (4th Dyn.), known by the natives as *El-Ḳâ'a*. The pyramid itself has almost entirely disappeared, but we can look down into the hollow hewn in the rock which contains the sepulchral chamber, and on the passage descending to it. The remains of brick buildings to the E. of the pyramid belong to the funerary temple. Adjacent is the house of the French Archæological Institute. — A smaller stone pyramid to the S.W. has been entirely demolished. The plateau commands a fine view of the Nile valley and of the gorges of the Libyan desert. — There is a third pyramid, built of brick, in the plain to the N. of the village of Abu Roâsh. The brick superstructure, which was 55 ft. in height when Lepsius saw it in 1842, has since been entirely demolished, and nothing now remains but the rock-core with the tomb-chamber.

The Excursion to the Pyramids of Abusîr, to the S. of Gîzeh, is interesting. We take the electric tramway to the Mena House Hotel (p. 120), and proceed thence in 1 1/2-2 hrs. on a donkey (there and back 10 pias.), on a camel, or in a desert-carriage (see above). Or a

donkey may be taken direct from Cairo in $2^1/_2$ hrs., viâ the villages of Gîzeh, Tirsa, and Shobrement; or the excursion may be combined with that to Saḳḳâra (p. 138; comp. Map, p. 141).

Quitting the Mena House Hotel, we ride along the verge of the desert, leaving the Pyramids of Gîzeh on the right. To the left is the cultivated country, with several villages. After about 1 hr. we have the large cemetery of the village of *Zâwyet Abu Musallim* on our right. A low mound of rubbish on the summit of the desert-plateau marks the site of the stone pyramid of *Zâwyet el-ʿAryân*, while the remains of a second, unfinished pyramid lie in the desert, to the W. This was lately excavated by Mr. Barsanti, and plainly shows the sloping passage cut in the rock and leading to the tomb-chamber. In $1^1/_2$ hr. we reach the rubbish heaps of Abu Gurâb. [Another, somewhat longer route leads viâ the village of *Zâwyet Abu Musallim*, with a picturesque sheikh's tomb.]

Abu Gurâb, formerly also called the *Pyramid of Righa*, was explored in 1898-1901, on behalf of the Berlin Museum, by Drs. Borchardt and Schæfer. The building was a *Sanctuary of the Sun God*, erected by King Nuserrē (5th Dyn.) on the occasion of the jubilee of his accession.

The sanctuary stands upon an artificial platform and consists of an uncovered court, 330 ft. long by 250 ft. broad, with its entrance on the E. side, while in the posterior (W.) and main part of it rose the large *Obelisk of the Sun*. From the entrance-gate a (once) covered passage, ornamented with fine reliefs, led to the left along the E. and S. sides of the court, and then turned to the right (N.) to reach the obelisk. The obelisk itself has totally vanished, but part of the platform of masonry on which it stood is still extant; and the top of this, reached by an internal staircase, commands a fine view. In the front half of the court was the place for slaughtering the sacrificial bulls; the channels or gutters in the pavement empty themselves into nine alabaster basins (originally ten). In front of the platform of the obelisk stands the altar, 19 ft. long, 18 ft. broad, and 4 ft. high, built of five massive blocks of alabaster. On the S. side of the obelisk is a ruined chapel, which was embellished with admirable reliefs (now partly in Cairo, partly in Berlin). On the N. side of the obelisk was another sacrificial court. The N. side of the court was flanked by treasure-houses, reached from the entrance-gate by a passage (to the right) similar to that described above. To the W. of the temple lie the brick foundations of a boat of the sun. — Opposite the N.E. slope of the hill, in the town to which the sanctuary belonged, stood a great gateway, from which a covered passage led upwards to the entrance-gate of the temple.

The three largest **Pyramids of Abusîr**, erected by kings of the 5th Dyn., stand close together, about 1 M. to the S.W. of the sanctuary of Abu Gurâb (comp. Map at p. 142). The masonry of these monuments, having originally been constructed with no great care, is now much damaged. The entrances are on the N. sides, and the interior chambers are almost completely in ruins. The northernmost of the pyramids belonged to *King Sehurē*, and was connected by a still traceable path with a building (gateway) situated in the plain. Its perpendicular height was $163^1/_2$ ft. (now 118 ft.), its sides were $258^1/_2$ ft. (now $217^1/_4$ ft.) in length, and they were inclined at the angle of 51° 42′ 35″. The central pyramid, to the S. of the last,

belonged to *King Nuserrē*. It is ascended by an easy inclined path, beginning on the E. side (fine panorama). To the E. lie the ruins of the great MORTUARY TEMPLE, excavated for the German Oriental Society by Dr. Borchardt in 1902-1904. Its general plan is still quite recognizable. From the plain a sloping way ascends to the main entrance and the forecourt, on each side of which lie store-rooms. This is adjoined by an open court, with columns and a basaltic pavement. Fragments of the granite papyrus-columns, the earliest known of this variety, lie scattered about. The following chambers, extending to the N. at the base of the pyramid, are in a very ruinous state. To the N. of the temple are some large *Maṣṭabas* of the time of the 5th Dynasty. At the S.E. corner of the pyramid is a smaller pyramid, perhaps that of the queen. — The builder of the largest pyramid (sides 108, formerly 120½ yds.; perpendicular height 165, formerly 229 ft.), situated a little to the S.W., was *King Nefer-er-ke-rē* (5th Dyn.). On the E. side are the remains of the mortuary temple, built of freestone and brick, excavated in 1907 by the German Oriental Society. — The other pyramids, some of which were certainly also sanctuaries of the sun, are mere heaps of ruins.

A few paces to the S.E. of the Pyramid of Sehurē is the *Maṣṭaba of Ptah-shepses* (5th Dyn.), excavated by De Morgan in 1893. It is mostly covered up again; the locked chambers are opened by the 'Ghafîr' of Abuṣîr. We first enter a large hall (not all accessible), the roof of which is supported on twenty square pillars. Thence a door opens into another hall, with three recesses containing statues; on the walls are reliefs of goldsmiths and of workmen carving statues of the deceased in wood and stone. A third hall contains two interesting columns (Nymphæa lotus, with closed capital) of which, however, only the lower parts are *in situ*, one capital being at Cairo (p. 78).

Continuing our route to Saḳḳâra, we leave to the left a pond and the village of *Abuṣîr*, situated beyond a group of palms to the S.E., and soon reach the sandy eminences of the Necropolis of Memphis and Mariette's House (p. 143), ¾ hr. from the first pyramid of Abuṣîr.

7. The Site of Ancient Memphis and the Necropolis of Saḳḳâra.

A visit to Memphis and Saḳḳâra may easily be accomplished in one day. Provisions should not be forgotten; an acetylene lamp is also desirable; candles may be procured at Bedrashein. — Tickets admitting to the monuments of Saḳḳâra may be obtained for 5 pias. each at the railway station of Bedrashein, in Mariette's House (p. 143), or from the guardians of the antiquities at Saḳḳâra. Travellers, however, who possess a general ADMISSION TICKET from the *Service des Antiquités de l'Egypte* (p. 196) do not require these special tickets. Excursions to Saḳḳâra and Memphis are organized by *Messrs. Cook* and other tourist agents. But the haste with which these excursions are conducted and the crowd of tourists taking part in them are out of keeping with the dignified and solemn associations of the spot.

The following arrangement of the journey will be found convenient. Take the train at 7 a.m. to (1 hr.) *Bedrashein (El-Badrechein)*, where donkeys and drivers (10 pias. there and back) are in waiting. Ride viâ the site of *Memphis*, where the **Colossi of Ramses* (p. 141) are inspected, to the *Necropolis of Sakkâra*, and thence, passing the **Step Pyramid* (p. 142), to (ca. 2 hrs. in all) *Mariette's House* (p. 143). For luncheon and a visit to the ***Serapeum* (p. 143) and the ***Tombs of Ti* and *Ptahhotep* (pp. 145, 159) 4 hrs. should be allowed; and possibly time may be found for the inspection of the *Onnos Pyramid* (p. 161) and the *Persian Tombs* (p. 162) or for the **Tomb of Mereruka* (p. 155) and *Street of Tombs* (Grave of the Physicians, p. 158). For returning to the station of Bedrashein 1½ hr. more should be reckoned. The time at which the train from Upper Egypt reaches Bedrashein should be carefully ascertained from the railway time-table. — Those who are not too fatigued may return by the route already described viâ Abusîr to the Mena House Hotel (2½ hrs.; bargain beforehand with the donkey-driver; from Bedrashein to the Mena House Hotel ca. 15-20 pias.) and thence take the electric tramway to Cairo. Those who confine themselves to the Necropolis of Sakkâra may make the excursion from the Mena House Hotel viâ Abusîr (donkey 20, camel 30, desert-carriage 80 pias.). — For the route to Sakkâra viâ Ḥelwân, see p. 166.

The trains start from the *Principal Station* (p. 30). The railway crosses the Nile, passes *Embâbeh* (p. 75), and makes a wide curve to (6½ M., in 25 min.) *Bûlâḳ ed-Dakrûr*. Farther on, near (8 M.) *Gizeh* (p. 119), the Great Pyramids appear on the right. On the left, beyond the Nile, we see Old Cairo, above which rises the long ridge of the Moḳaṭṭam, and to the S. the Gebel Ṭura (p. 163). On the banks of the Nile are the military establishments of Ṭura. To the right rise the hills of the Libyan desert with the Pyramids of Abusîr (p. 137). Farther on is the large sugar-factory of *El-Ḥawamdîyeh*. We next observe the Step Pyramid, which, however, soon disappears. On the right and left of the line are tracts of arable land. To the left, at the foot of the Gebel Ṭura, lie the baths of Ḥelwân (p. 164).

At (20½ M.) **Bedrashein** visitors bound for Memphis and Sakkâra leave the train, which goes on to Upper Egypt. The station lies to the right of the line. We descend from the train on the left side, opposite the goods-shed, and, riding along the railway, turn to the right, cross a bridge, and follow the embankment (Arab. *El-Gisr*) towards the village of Bedrashein and a conspicuous grove of palms on the W. We pass through the bazaar of the village, where candles may be bought. On each side of the embankment lie green fields in spring and summer, and large expanses of water in autumn and the first half of winter. The embankment ends near the first trees of the palm-groves, 20 min. from the station. The mounds of rubbish before us, shaded by palms, the ruins of large brick buildings, between which the lines of ancient streets may often be followed, solitary blocks of granite, and broken pottery mark the ancient —

Site of Memphis.

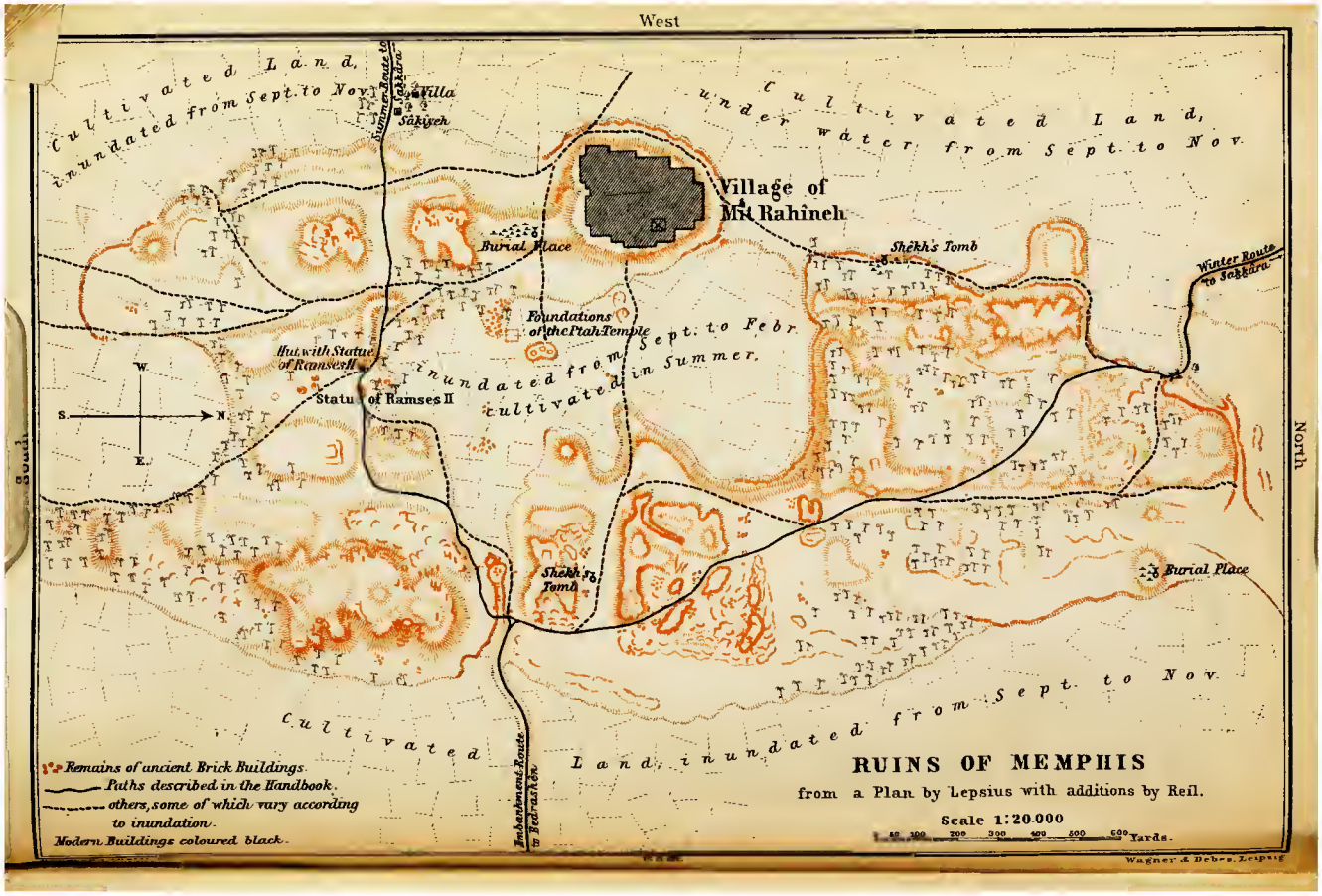
Were it not for the vast Necropolis to the W. of the ancient city, no one would imagine that one of the most famous and populous capitals of antiquity had once stood here. The Egyptians, from the earliest period down to the Roman imperial epoch, built

their edifices, with the exception of palaces and temples, of large sun-dried bricks of Nile mud; but even the public buildings of Memphis have almost disappeared, as the stones were carried off in former centuries to build other edifices on the right bank of the Nile. The ruins, which are said to have been half-a-day's journey in length even down to the 12th cent., extended between the Nile and the Baḥr el-Libeini, to the N. as far as Gîzeh, and to the S. about as far as the latitude of the Pyramids of Dahshûr. The most important quarters and buildings of the city appear to have stood in the fields of the villages of Bedrashein and Mît Rahîneh.

History. The story of Memphis stretches back to the earliest period in Egypt of which we have any record. According to a very probable tradition, Menes, the first historical ruler in Egypt, is said to have founded the 'white walls' of a fortress in a reclaimed district on the borders between the two ancient kingdoms of the 'North' and the 'South' (p. lxxvi), in order to keep the conquered inhabitants of Lower Egypt in subjection. To the S. of this he is said to have built also the temple of Ptah (Hephæstos), the patron-god of the city. The new settlement rapidly became of importance; it was made the capital of a separate district, and the kings of the early dynasties sometimes planted their court here. Under the 6th Dyn. a new quarter was founded, in which King Phiops I. fixed the residence of his court and near which the sepulchral pyramid of the ruler was situated. This quarter, and also the pyramid, were called *Men-nefru-Mirē*, *i.e.* 'The beauty of King Mirē (Phiops) remains', and this name (in the later abbreviated form *Menfē*, in Greek *Memphis*) was afterwards applied to the whole city. Memphis attained its greatest prosperity under the monarchs of the Ancient Empire, who resided here or in the vicinity (near Gîzeh). When Thebes became the centre of Egypt and the Theban Ammon the most revered among the gods, under the Middle and New Empires, Memphis appears to have retrograded. But even in the time of the 20th Dyn. the temple of Ptah was the largest in the country but two. In the course of the contests for the possession of Egypt, which raged after the 22nd Dyn., the city was captured by the Ethiopian Piankhi and by the Assyrians.

Cambyses, the first monarch of the Persian dynasty, took the city by storm after his victory at Pelusium (525 B.C.) over Psammetikh III.; and even after the foundation of Alexandria (331 B.C.) it still retained some importance. Under Augustus it was a large and populous city, though its palaces, elevated on an eminence, lay ruined and deserted. Among the temples that still existed were those of Ptah, of Apis (p. 143), and of a female deity, who was identified with the Aphrodite of the Greeks. In consequence of the edict of Theodosius (379-395 A.D.; comp. p. xc) the temples and statues were destroyed, and under the later Byzantine monarchs the heretical Monophysites (p. xci) seem to have been very numerous here. Muḳaukis, the leader of the Copts, was established at Memphis while negotiating with ʿAmr ibn el-ʿÂṣ, the general of Omar (p. 39). The Mohammedan conquerors transferred their residence to the right bank of the Nile, opposite the northernmost part of Memphis, using the well-hewn blocks, which had once composed the venerable palaces and temples of the ancient city of Menes, for the construction of their palaces, castles, and mosques at Cairo. Memphis, however, was so vast, that it was long before its plunderers succeeded in entirely destroying it. Down to a late period the ruins of Memphis excited the admiration of all visitors. Thus ʿAbdellaṭîf (at the end of the 12th cent.) assures us that even in his time the ruins contained a profusion of wonders which bewildered the mind and baffled description. — After his time the rapidly dwindling ruins of Memphis are rarely mentioned.

The path diverging to the left from the Bedrashein embankment, and leading through the palm-grove to the village of *Mît Rahîneh*,


West
North
South
Cultivated Land, inundated from Sept. to Nov.
Summer Route to Sakkara
Villa Sâkiyeh
Cultivated Land, under water from Sept. to Nov.
Village of Mit Rahîneh
Burial Place
Shêkh's Tomb
Winter Route to Sakkara
Foundations of the Ptah Temple
Hut with Statue of Ramses II
Statue of Ramses II
inundated from Sept. to Febr. cultivated in Summer.
W.
S.
N.
E.
Shêkh's Tomb
Burial Place
Cultivated Land, inundated from Sept. to Nov.
Embankment Route to Bedrashên
Remains of ancient Brick Buildings.
Paths described in the Handbook.
others, some of which vary according to inundation.
Modern Buildings coloured black.
RUINS OF MEMPHIS
from a Plan by Lepsius with additions by Reil.
Scale 1:20.000
0 50 100 200 300 400 500 600 Yards.
Wagner & Debes, Leipzig

brings us to the ***Colossal Statues of Ramses II.**, which once marked the entrance to the temple. The first of these, discovered in 1888, is made of granite, and lies on its back on a slight eminence. Its length is 25 ft., not including the crown, which is 6½ ft. in length. The square hole in the head of the colossus was for the insertion of the crown, which now lies on the ground beside it. On both shoulders, breast, girdle, and bracelet occurs the name of the king; and on the pillar at the back is an inscription. On the left of the statue is an incised relief of Princess Bent-Anat. — A stele of Apries (p. lxxxiv) and the upper part of a double statue of Ptah and Ramses II. (?) have also been found on this spot. In the rounded pediment of the stele appear Ptah, on the left, and the falcon-headed Seker, on the right.

A few minutes farther on we reach the mud-hut that conceals the *Second Colossus* (adm. 4 pias. for those without official admission ticket, see p. 138), discovered by Messrs. Caviglia (p. 123) and Sloane in 1820. A wooden flight of steps ascends to a platform from which the statue is inspected. It consists of remarkably hard and fine-grained limestone, and before it was injured was about 42 ft. in height, corresponding to the measurement given by Herodotus (30 cubits of 1½ ft. each). The workmanship is excellent. The handsome and gentle features of the king are admirably reproduced. An artificial beard is attached to the chin. In the girdle is a dagger adorned with two falcon's heads. On the right shoulder, the breast, and the girdle appear the prænomina of Ramses II. — In front of the hut are several fragments of monuments, showing the name of Ramses II.

Leaving the colossi to the S., we reach the ruins of the old *Temple of Ptah*, situated below the village of Mît Rahîneh and close by a cemetery containing the picturesque tomb of a sheikh. Among the scattered fragments is the fine head of a king in granite.

From Mît Rahîneh (Memphis) to Saḳḳâra. We ride towards the W. from the statues of Ramses, leaving the village of Mît Rahîneh at a little distance to the right. On quitting the palm-grove we obtain an attractive view; immediately to the right, shaded by palm-trees and lebbakhs, is a small villa. About 1½ M. to the W. is another long palm-grove surrounding Saḳḳâra and bordering the desert; beyond this, on the yellow sand of the desert, rise eleven pyramids. The first of these, to the left, is the S. brick pyramid, beyond which are the blunted pyramid, the N. brick pyramid, and the great pyramid, all belonging to the group of Dahshûr (p. 162). Not far from these we next perceive the Maṣṭabat el-Fara'ôn, with the pyramid of Phiops II.; then, exactly above the houses of Saḳḳâra, two pyramids, the lesser of which is that of Phiops I.; and, lastly, to the right, the pyramid of Onnos, the great step-pyramid, and two smaller ones (to the right, that of Teti). These last eight pyramids

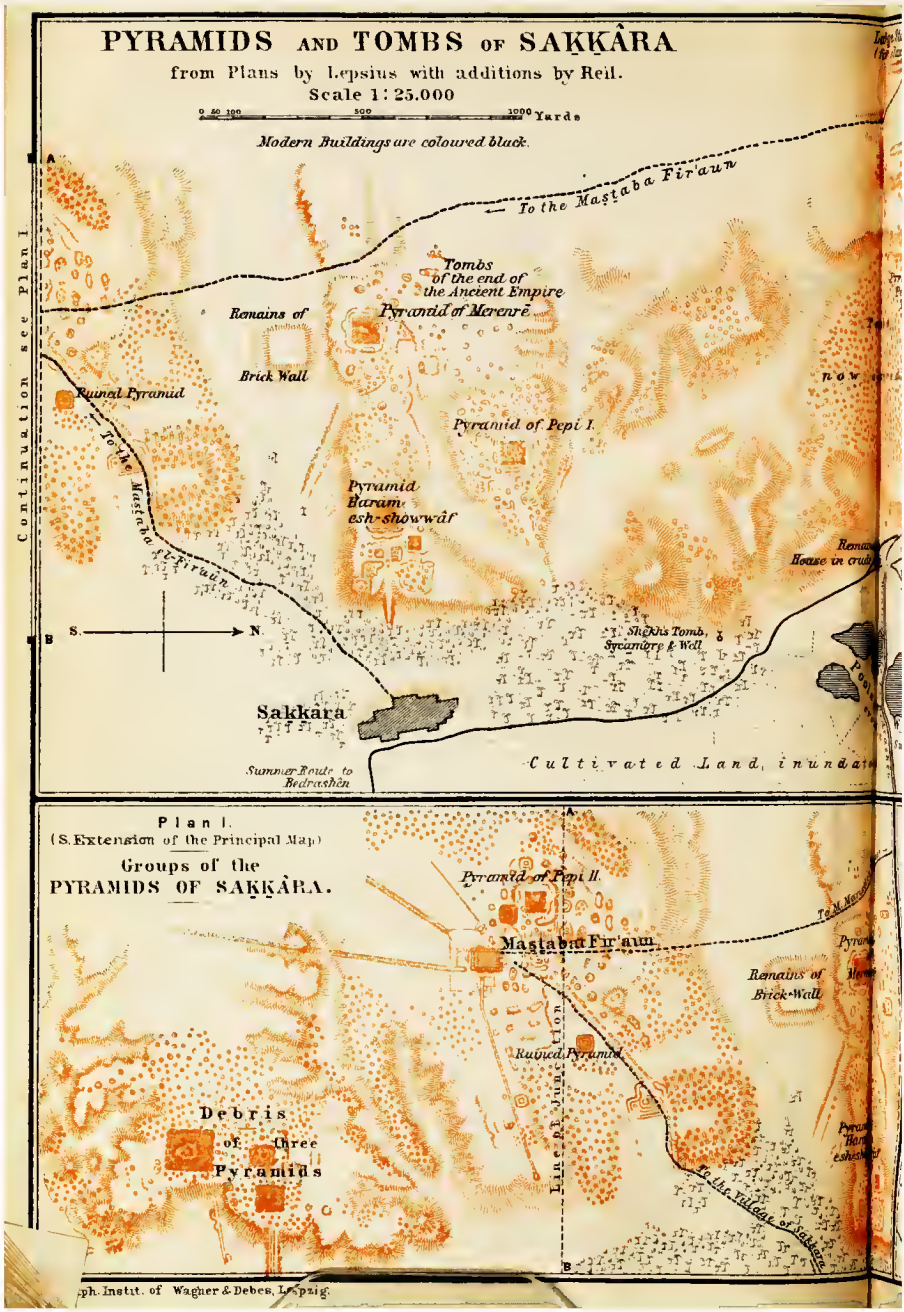
belong to the group of Saḳḳâra. — Having nearly reached (3/4 hr. from the statues of Ramses) *Saḳḳâra*, we leave the village to the left, passing an open space with a pond, turn towards the N. (r.), and skirt the palm-groves. At the end of these, on the left, is a beautiful, shady sycamore, close to a spring of good water. — A second road leads to the N. past the Temple of Ptah (p. 141), and through the narrow streets of Mît Rahîneh, and then runs due W., through the fields, to the Step Pyramid.

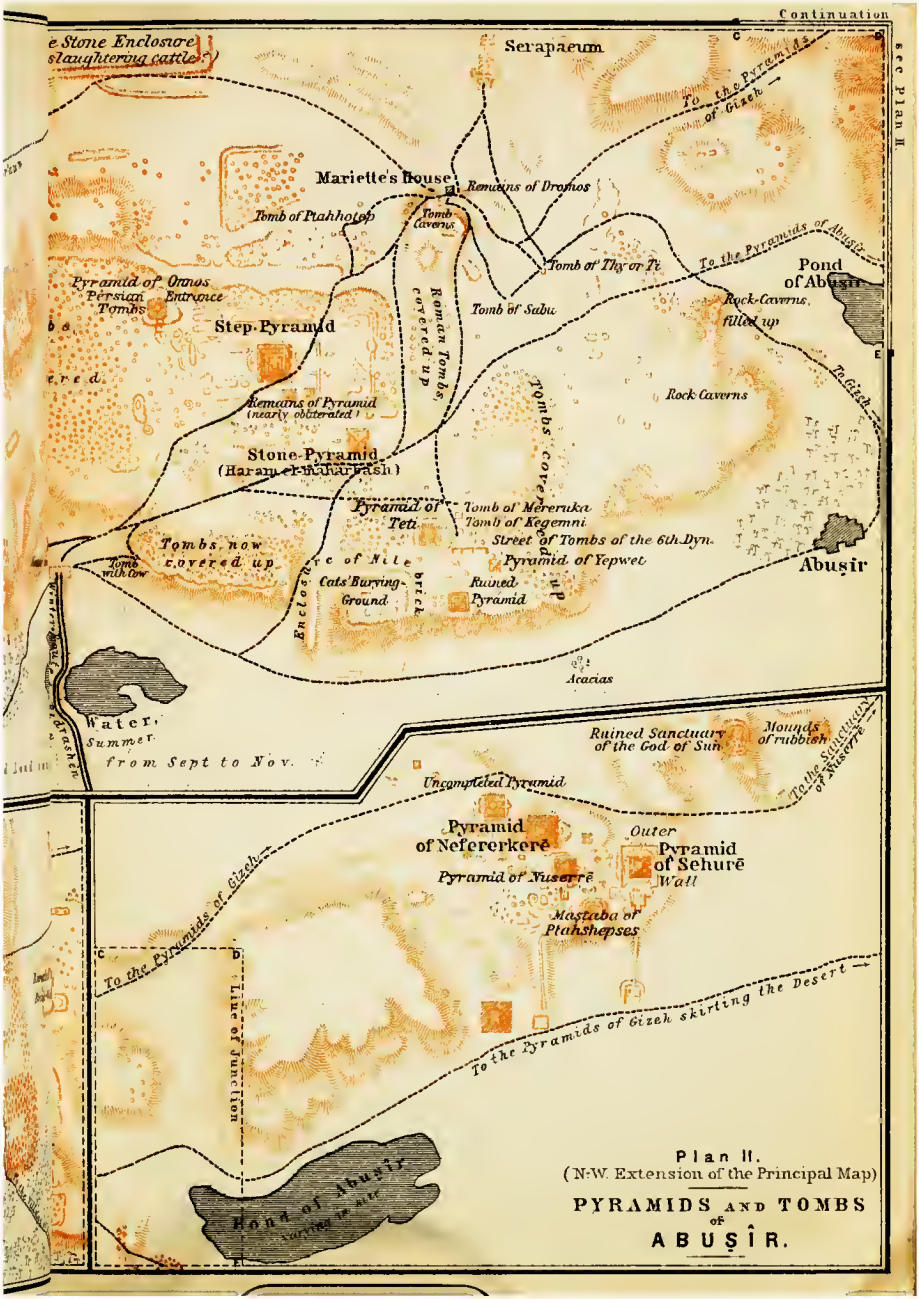
A different route must be followed during the period of the inundation, when the low ground between Mît Rahîneh and Saḳḳâra is under water. From the statues of Ramses we return to the (5 min.) end of the embankment (see p. 139), which leads back to Bedrashein, and then turn to the N., traverse the whole of the palm-grove, and ride through the brick houses of ancient Memphis, until we reach another embankment which winds across the plain towards the W., and is interrupted by a bridge with sluices. In 20 min. more we reach the margin of the desert beside some brick ruins (marked 'Remains of a house in crude brick' on the Map) where we join the above route.

The united two routes ascend to the plateau, and bring us in sight of the vast ***Necropolis of Saḳḳâra**, which extends about 4 1/3 M. in length from N. to S., and 1/4-1 M. in width from E. to W. It contains sepulchral monuments of every kind, dating both from the ancient and the later empire. Loose heaps of light-coloured sand mark the position of recent excavations. The whole of the Necropolis has been repeatedly explored both by the Byzantines and the Caliphs, as well as by modern explorers. The Arab name *Saḳḳâra* has probably arisen from the corruption of some earlier Egyptian name connected with *Seker*, the god of the dead of Memphis.

Two routes to Mariette's House, which is 20 min. distant, are shown on the map. That to the right passes several unimportant pyramids, with the so-called Cemetery of the Cats, where numerous mummies of cats and ibises were found, to the extreme right. Nothing is to be seen here, as the tombs are now covered up again. — The route to the left, leading straight towards the Step Pyramid, is preferable. The pyramid is seldom climbed, as the stone of which it is composed is too friable, but the top commands an interesting view.

The ***Step Pyramid** of Saḳḳâra (Arab. *El-Haram el-Mudarrag*, *i.e.* 'the pyramid provided with steps'; comp. woodcut, p. cxlii), a very conspicuous feature in the landscape, may be regarded as the 'Cognizance of Saḳḳâra'. It was the tomb of the ancient king *Zoser* (3rd Dyn.), and is one of the oldest historical monuments in Egypt that have come down to our days. The pyramid consists of six stages, the lowest of which is about 37 3/4 ft. in height, the next 36 ft., the third 34 1/2 ft., the fourth 32 3/4 ft., the fifth 31 ft., and the sixth 29 1/3 ft., while each stage recedes about 6 1/2 ft. as compared with the one below. The perpendicular height is 196 ft. For the graduated construction, comp. p. 122. The pyramid is built of an inferior clayey limestone quarried in the neighbourhood. The original entrance was on the N. side, at the foot of the lowest step. The


PYRAMIDS AND TOMBS OF SAKKÂRA
from Plans by Lepsius with additions by Reil.
Scale 1:25.000
0 50 100 500 1000 Yards
Modern Buildings are coloured black.
To the Maṣṭaba Fir'aun
Tombs of the end of the Ancient Empire
Pyramid of Merenrē
Remains of Brick Wall
Ruined Pyramid
Pyramid of Pepi I.
Pyramid Haram esh-showwâf
To the Maṣṭaba el-Fir'aun
Continuation see Plan I.
S. N.
Shekh's Tomb, Sycamore & Well
Sakkâra
Summer Route to Bedrashên
Cultivated Land, inundat
Plan I.
(S. Extension of the Principal Map)
Groups of the PYRAMIDS OF SAKKÂRA.
Pyramid of Pepi II.
Maṣṭaba Fir'aun
Remains of Brick-Wall
Ruined Pyramid
Line of Junction
Debris of three Pyramids
To the Village of Sakkara
ph. Instit. of Wagner & Debes, Leipzig.


Continuation
e Stone Enclosure slaughtering cattle
Serapaeum
To the Pyramids of Gizeh
Mariette's House
Remains of Dromos
Tomb of Ptahhotep
Tomb Caverns
Tomb of Thy or Ti
To the Pyramids of Abusir
Pond of Abusir
Pyramid of Onnos
Persian Tombs
Entrance
Step-Pyramid
Tomb of Sabu
Rock-Caverns filled up
Roman Tombs covered up
To Gizeh
Remains of Pyramid (nearly obliterated)
Rock-Caverns
Tombs
Stone-Pyramid
(Haram el Kuddâr ash)
Pyramid of Teti
Tomb of Mereruka
Tomb of Kegemni
Street of Tombs of the 6th Dyn.
Pyramid of Yepwet
Abusir
Tombs now covered up
Tomb with Cow
Enclosure of Nile Cats' Burying-Ground
brick
Ruined Pyramid
Acacias
Water, Summer from Sept to Nov.
Ruined Sanctuary of the God of Sun
Mounds of rubbish
To the Sanctuary of Nuserre
Uncompleted Pyramid
Pyramid of Nefererkerē
Outer Wall
Pyramid of Sehurē
Pyramid of Nuserrē
Mastaba of Ptahshepses
To the Pyramids of Gizeh
To the Pyramids of Gizeh skirting the Desert
Line of Junction
Pond of Abusir
Plan II.
(N.W. Extension of the Principal Map)
PYRAMIDS AND TOMBS
of
ABUṢÎR.

interior (inaccessible) contains a complicated series of passages and chambers, which, however, are due to treasure-hunters and to later attempts at restoration; for the original construction of King Zoser had only one sloping entrance-shaft (Pl. *ab*), with balustrades at the sides, and a single tomb-chamber (Pl. *b*).

About 300 paces to the S.W. of the Step Pyramid is the Pyramid of Onnos (p. 161). Beyond the Step Pyramid, as we continue on our way to Mariette's House, a striking view opens towards the N. In the foreground lies the green valley of the Nile, bordered by palm-trees, and framed on both sides with the yellowish-grey desert; and we also observe the alabaster mosque of Mohammed Ali at Cairo. On the left tower the three pyramids of Gîzeh, and the three nearer pyramids of Abuṣîr. The path turns to the right beyond the next heap of rubbish (N.W.), crosses the hollow, and soon reaches —

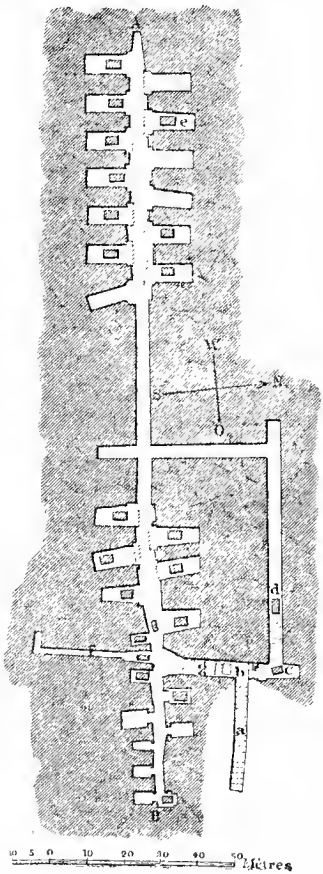
Mariette's House. Mariette, the famous French Egyptologist, first rose into notice by his discovery of the Apis Tombs in 1851; and from 1858 till his death in 1881 was director of the official excavations in Egypt. Visitors generally eat their luncheon (brought from Cairo) on the terrace. A fee of 2½ pias. or more, according to the number of the party, is given to the 'Ghafîrs' in charge of the house, who supply coffee prepared in the Arab style. From this point paths lead to the various points of interest.

A few hundred yards to the W. of Mariette's House lies the Egyptian ****Serapeum**, or subterranean *Tombs of Apis*, hewn in the rock.

Apis, the sacred bull of the god Ptah (p. 140), which was worshipped in a special temple at Memphis, was after death embalmed like a human being and interred with great pomp in the necropolis of Memphis. As early as the reign of Amenophis III., and probably still earlier, the Apis tombs consisted of a subterranean tomb-chamber, reached by a sloping shaft, over which a chapel was erected in honour of the bull. Under Ramses II. a large common grave was prepared for the Apis bulls by Prince Khamwēset; a subterranean gallery, over 100 yds. in length, was hewn in the rock and flanked with chambers, which were walled up after receiving the wooden coffin containing the sacred remains. Psammetikh I. caused a similar gallery with side-vaults to be constructed at right angles to the first one. These vaults, which were added to at intervals down to the Ptolemaic period, were much larger and more carefully constructed than the previous series. They have an aggregate length of about 380 yds. and are about 10 ft. in width and 17½ ft. in height. Above them rose a large temple for the cult of the dead god. — The ancient Egyptians believed that like man (p. cxxii) the deceased bull was united with Osiris, and became the 'Osiris-Apis' (Egypt. *Oser-hapē;* Gr. *Osorapis*). He thus became a kind of god of the dead and was called, like Osiris, 'Lord of the western land'; pilgrims crowded to the tomb to pay their devotions and to present votive offerings. The last were usually small memorial tablets, which were inserted in the walls of the subterranean galleries. The worship of the foreign god *Serapis* or *Sarapis*, introduced under Ptolemy I., rapidly spread in Egypt, and it is easy to understand how the new *Sarapis* was confounded with *Osorapis* and worshipped along with the latter in the ancient temple in the necropolis of Memphis. The temple itself came to be commonly known as the *Sarapeion* or *Serapeum*. Within

the cramped chambers of the Serapeum there was established a colony of hermits, who lived in the strictest seclusion in small cells, receiving even their food through narrow windows or air-holes. These were erroneously supposed to be the prototypes of the Christian monks and ascetics of a later period.

A second temple of Osorapis, built by Nektanebos II., once stood opposite the temple covering the Apis tombs (W. of Mariette's house). These temples were connected by a path enclosed by walls, on which stood Greek statues; a few of these are still on their original site (but now covered with sand). The great *Sphinx Avenue*, which led to the W. through the necropolis to the *Serapeum*, terminated in front of the temple of Nektanebos in a semicircular space adorned with statues of Greek philosophers. But the remains of all these monuments are now covered with sand, and only the gallery of *Apis Tombs* constructed by Psammetikh is accessible to visitors.



Passing through the Gateway (Pl. a), we enter a Chamber (Pl. b) of considerable dimensions, with niches in the bare limestone walls, where many tombstones of deceased bulls and votive tablets (see p. 143) were found. Visitors light their candles here. The guide now proceeds towards the right. After a few paces we observe at our feet a huge block of black granite (Pl. c), which once formed the lid of a sarcophagus. Beyond it we turn to the left, and after ten paces reach an enormous granite sarcophagus (Pl. d), which nearly fills the passage. The lid and the sarcophagus, which belong to each other, were probably stopped here on their way to the vault for which they were destined, in consequence of the overthrow of the worship of Apis. Near the end of this passage we turn to the left (S.) into another, which leads us to the —

Principal Passage (Pl. A B), running parallel with the first, from E. to W., and penetrating the solid rock. This passage is flanked with the side-chambers, about 26 ft. in height, the pavements and vaulted ceilings of which are constructed of excellent Moḳaṭṭam stone. Twenty-four of the chambers still contain the huge sarcophagi in which the Apis mummies

were deposited. These monster coffins each consist of a single block of black or red polished granite or of limestone, and average 13 ft. in length, 7 ft. in width, and 11 ft. in height, and no less than 65 tons in weight. The covers, five of which are composed of separate pieces of stone cemented together, have in many instances been pushed on one side. All the sarcophagi, when discovered by Mariette, had been emptied of their contents, with the exception of two, which still contained a number of trinkets. Only a few of the sarcophagi bear inscriptions; one bears the name of *Amasis*, another that of *Cambyses*, and a third that of *Khabbash*, leader of the Egyptians against the Persians (p. lxxxiv). The finest is the last sarcophagus but one on the right side (Pl. e), to which a flight of steps descends. It consists of black and finely polished granite and is covered with inscriptions and gate-ornaments.

Near the E. end of the principal passage we reach a side-passage (Pl. f) diverging to the right, some 22 yds. in length, from which another passage leads to the right, in a direction parallel with the main corridor, but now built up. Opposite, we pass over another sarcophagus by means of steps (Pl. g) and thus regain the door by which we entered the vaults. The temperature in these subterranean chambers is always nearly 80° Fahr.

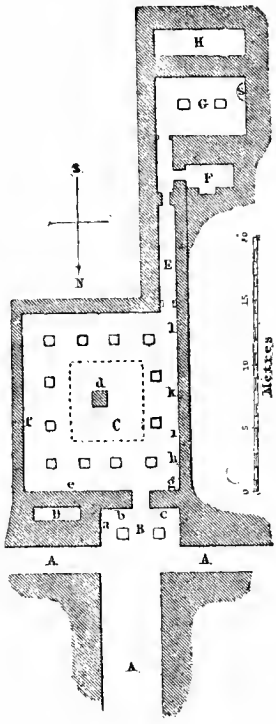
'I confess', says Mariette, in his report of the discovery, 'that when I penetrated for the first time, on Nov. 12th, 1851, into the Apis vaults, I was so profoundly struck with astonishment that the feeling is still fresh in my mind, although five years have elapsed since then. Owing to some chance which it is difficult to account for, a chamber which had been walled up in the thirtieth year of the reign of Ramses II. had escaped the notice of the plunderers of the vaults, and I was so fortunate as to find it untouched. Although 3700 years had elapsed since it was closed, everything in the chamber seemed to be precisely in its original condition. The finger-marks of the Egyptian who had inserted the last stone in the wall built to conceal the doorway were still recognizable on the lime. There were also the marks of naked feet imprinted on the sand which lay in one corner of the tomb-chamber. Everything was in its original condition in this tomb, where the embalmed remains of the bull had lain undisturbed for thirty-seven centuries'.

Next to the Apis Tombs the private tombs (*Maṣṭabas*, p. cxli) are the most interesting points at Saḳḳâra, though only a few are open to the inspection of tourists.

The most celebrated of them all is the ****Maṣṭaba of Ti,** to the N.E. of Mariette's House, which dates from the epoch of the 5th Dynasty. The deceased Ti held the positions of royal architect and manager of the pyramids of *Kings Nefer-er-ke-rē* and *Nuserrē*. The building originally stood above ground, but it is now almost entirely sunk in the sand. It was discovered and excavated by Mariette, and has been restored by the 'Service des Antiquités de l'Egypte', as is recorded on a tablet at the entrance. The mural reliefs, besides being interesting on account of their subjects, are

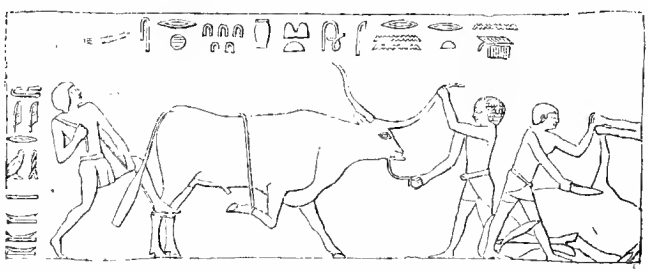
among the finest and best-preserved examples of the art of the Ancient Empire (comp. p. cxlvii).

From the street (Pl. A) we first enter the SMALL VESTIBULE (Pl. B), which contains two pillars (upper parts restored), on each of which Ti is represented, in a long wig and a short, broad apron, holding a staff in one hand and a kind of club in the other. On the E. wall are several female peasants (Pl. a), representing the villages belonging to Ti, bringing food to the tomb; on the S. wall are poultry and doves being fattened in a pen (Pl. b). The other reliefs are obliterated.



We next pass through a doorway, the sides of which show figures of Ti and inscriptions, and enter the GREAT COURT (Pl. C), an extensive quadrangle, with a modern wooden roof borne by twelve ancient square pillars (restored). This hall was the scene of the offerings to the deceased. In the centre of the court is a flight of steps (Pl. d), by which we may descend to a low subterranean passage extending the whole length of the building, and leading first to a kind of vestibule and then to the tomb-chamber of Ti. The now empty sarcophagus completely fills the niche in which it stands.

The *Mural Reliefs* in the great court deserve no long examination; they are much injured by exposure and some have become altogether unrecognizable. On the *N. Wall* (Pl. e) Ti is represented superintending the sacrifice and cutting up of cattle, shown in the woodcut below, and servants



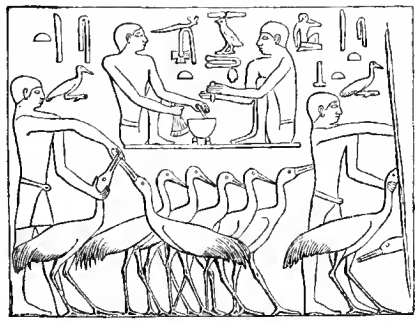
Throwing down the victim.

with gifts†. Behind the wall here was another chamber (*Serdâb;* Pl. D; p. cxlii), containing statues. On the *E. Wall* (Pl. f) there are reliefs only to the left: Ti borne in a litter, preceded by attendants carrying fans, boxes, and chairs. On the *W. Wall* (from right to left): Ti and his wife (Pl. h) inspect the fattening of geese and the feeding of cranes (Pl. g); a poultry-yard (Pl. i); Ti receiving the accounts of his officials, who stand in a house supported by columns; Ti (upper part injured) superintending the arrival of his Nile boats, while herds of various kinds are driven towards him (Pl. k); false door (Pl. l).

Cooking poultry.

We pass through the door in the corner, noticing on each side three figures of Ti, represented as walking from within, each time in a different costume. The door admits to a Corridor (Pl. E). On each side-wall are priests of the dead, the bearers of all kinds of offerings. On the right also is a false door dedicated to *Nefer-hotpes*, the wife of Ti. Another door admits us to a Second Corridor. In the lower row on the *Left Wall* the

Fattening geese.

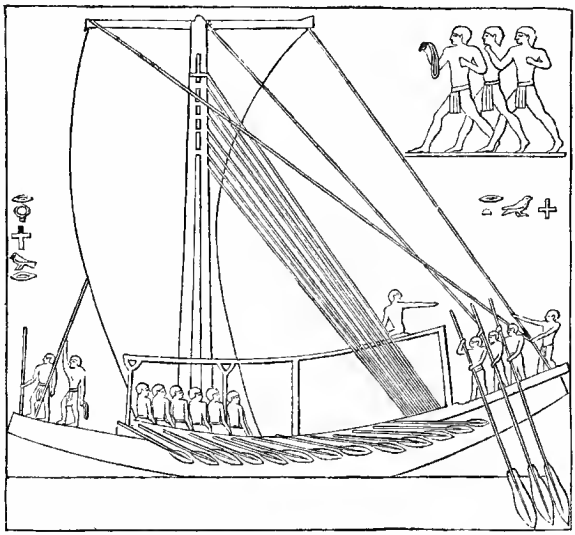


Feeding cranes; the two men above are preparing the food.

slaughter of cattle for sacrifice is represented; in the upper row statues of the deceased are being drawn to the tomb on sledges, in front of which a man pours water. On the *Right Wall* appear ships in which Ti has inspected his estates in the Delta. The curious

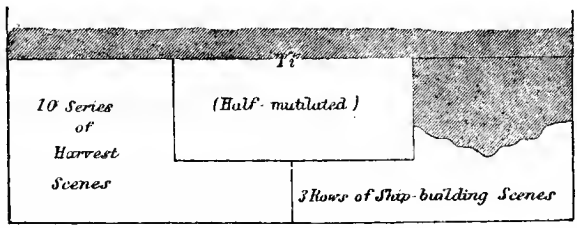
† We annex woodcuts of some of the best of these scenes, from photographs taken from impressions obtained by Dr. Reil (d. 1880), and therefore almost facsimiles. With the exception of the large picture of Ti engaged in hunting (p. 155), which is one-nineteenth the original size, they are reduced to one-twelfth of the original size.

steering-gear should be noticed. Over the door by which we entered are Ti and his wife in a boat in a thicket of papyrus. Over the door leading to Pl. G are dancers and singers. A door on the right now



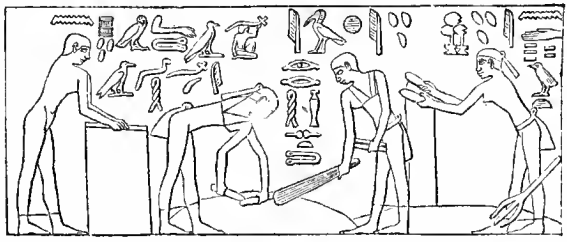
Sailing-ship.

leads into a SIDE CHAMBER (Pl. F), in which the original colours of the reliefs are admirably preserved. On the upper part of the left door-post a piece of the sycamore wood to which the door was

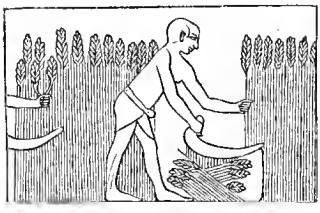


East Wall of the Tomb Chamber (Pl. G).

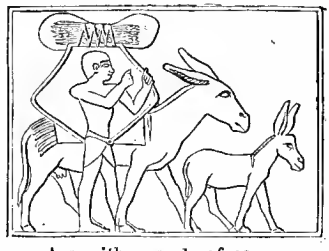
attached is still in its place. *Right Wall:* Ti, who stands to the right, receives from his servants sacrificial gifts (flowers, cakes, poultry, etc.); in the top row, tables with sacrificial gifts. *Back Wall:* at the top, bakers and brewers; below, a man measures corn,



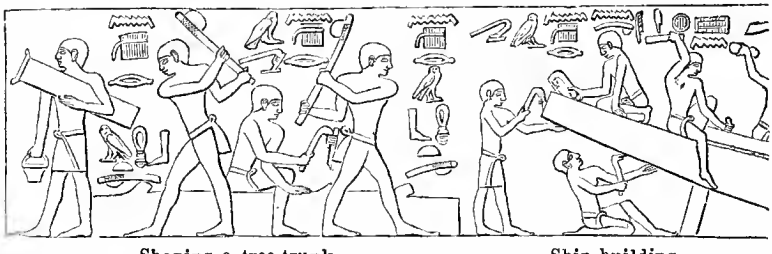
Winnowing corn.



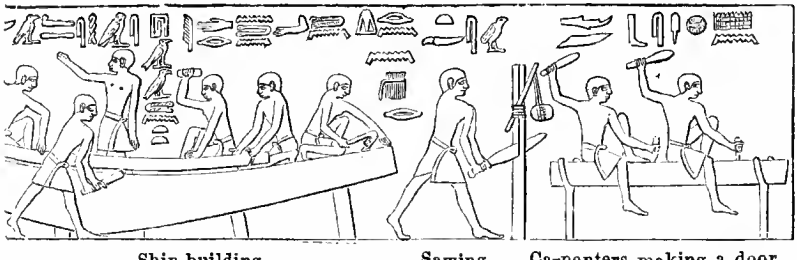
Reaping.



Ass with a sack of corn.



Shaping a tree-trunk. Ship-building.

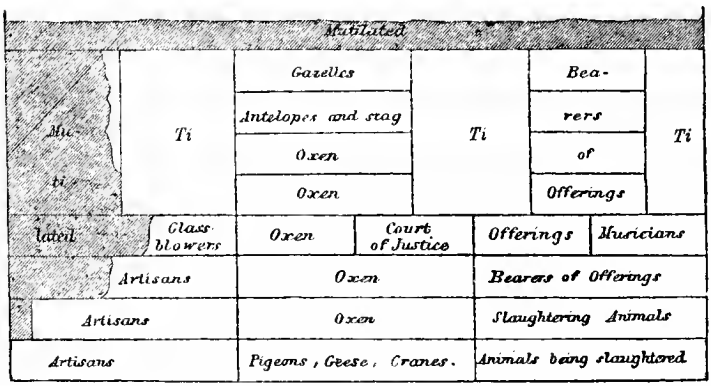


Ship-building, Sawing. Carpenters making a door.

while scribes note down the quantity. *Left Wall:* Ti; to the right, servants with gifts; above, tables and vessels of various kinds. *Entrance Wall:* Tables and vessels.

Leaving the corridor, we pass through the door opening to the S. (with a figure of Ti on each side), and enter the CHAPEL (Pl. G) itself, 22¾ ft. broad, 23¾ ft. long, and 12½ ft. in height. The ceiling rests on two massive square pillars, coated with stucco and coloured to imitate red granite. The names and titles of Ti are inscribed on the pillars. The reliefs here, the colouring of which is also for the most part well preserved, are unusually interesting and will repay careful examination.

On the *E. Side* (to the left of the entrance; comp. the Plan at p. 148) Ti, to the right, with his wife kneeling at his side, appears inspecting the harvest operations, which are represented in ten rows of scenes (beginning at the top): the corn is reaped, placed



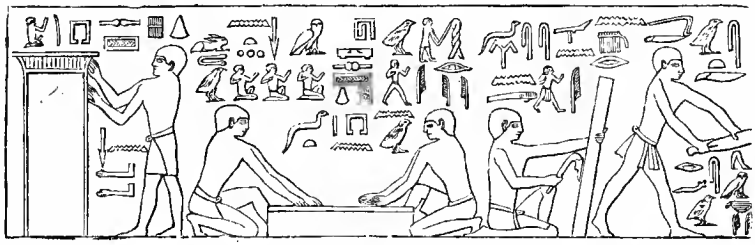
S. Side of the Tomb Chamber of Ti.

in sacks, and loaded upon asses, which bear it to the granary; the ears are taken from the sacks and piled in heaps; then follows the treading out of the corn by oxen or asses; the threshed grain along with the chaff is piled in a great heap by means of three-pronged forks, then sifted, and winnowed with two small boards; finally it is placed in a sack by a woman.

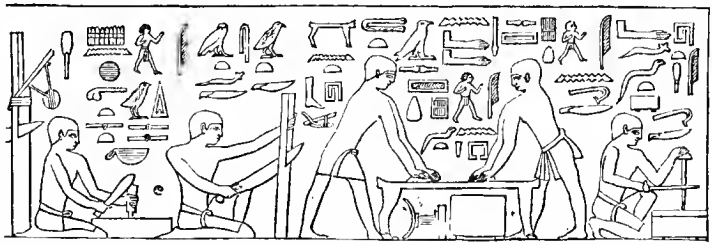
Farther to the right on this wall are two preserved and several damaged ship-building scenes, representing the various operations: shaping the tree-trunks, sawing boards, and the actual construction of the ship, on which some workmen are using hammer, adze, and chisel, while others are placing the planks. In one of the ships stands Ti, inspecting the work. The primitive saws, axes, hammers, drills, and other tools used by the workmen are particularly interesting.

The *S. Side* (see Plan above) is richly covered with representations, but the upper parts are damaged. From left to right.

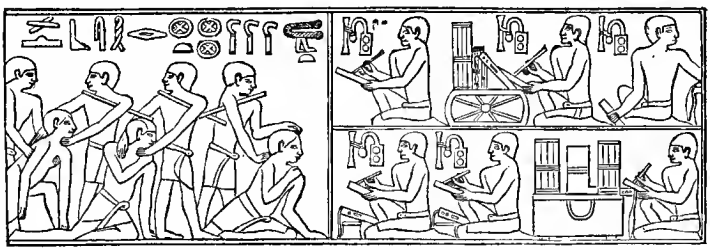
At the top (to the left) Ti. A small cleft below this figure to the left, leads to a second *Serdâb* (Pl. H), in which a complete statue of Ti and several broken ones were found. To the right and left of



Carpenters at work.



the cleft are two men offering incense to Ti. Ti and his wife inspect their workmen, who are represented in four rows: from above downwards, 1. Men blowing a furnace (perhaps for glass-making or copper-smelting) with long tubes; 2. Sculptors and makers of stone



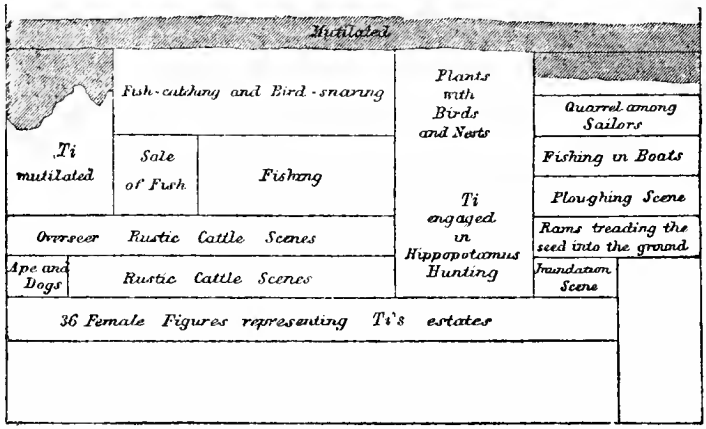
Village-elders brought to give evidence.

Estate-office.

vessels; 3. Carpenters; to the left are men polishing a door and a chest; then, men sawing planks; two men polishing a bedstead, below which lies a head-rest; a man using a drill; 4. Leather-workers and market-scenes; one dealer has a skin and two pots of

oil for sale; another has a wallet for which a man offers him a pair of sandals; a stamp-cutter makes a stone seal; to the right a man is selling sticks. At the top (in the middle), Ti, with his wife seated at his feet, inspects the different kinds of animals (antelopes, gazelles, goats, stags, cattle; each with the name above) which are being brought for sacrifice by the peasantry of his estates. Below, three rows of cattle; three village-elders are forcibly brought to the estate-office to give evidence as to taxes; at the bottom, poultry of all kinds (cranes, geese, pigeons). At the top (to the right) Ti is seated at table, while attendants bring various sacrificial gifts. Below are attendants with gifts, and flute-players and harpers, who perform music during the meal; slaughter of cattle for sacrifice.

On the *W. Side* of the chapel are two large false doors, representing the entrance to the realm of the dead. In front of the



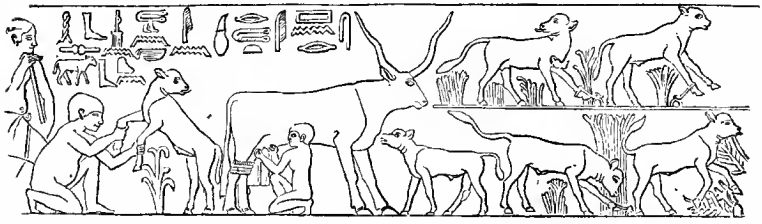
N. Side of the Tomb Chamber of Ti.

left door is a slab for the reception of offerings. In the centre of the wall are slaughterers and the presentation of gifts (damaged); above are tables. In front of these stood statues of Ti (comp. p. 79) and his wife.

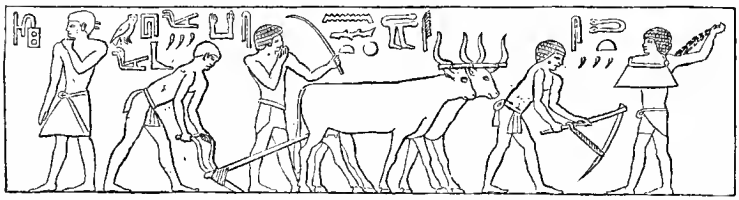
The ***North Side* of the chapel (see Plan above) is adorned with scenes representing life in the marshes of the Delta. *To the Left* (beginning at the top): Ti superintending fishing and bird-snaring (two rows); fisherman shaking fish from a kind of wicker bow-net into a basket; two men seated at a small table cutting up fish; below, cattle pasturing; a cow is represented calving, another is being milked, while an overseer leans on his staff close by and a herdsman grasping a calf by the legs prevents it running to its mother; to the left, calves tethered to pegs in the ground try to tear themselves free, others are browsing; to the right, herdsmen in

small papyrus boats drive a herd of cattle across a river in which lurk two crocodiles; to the left are two dwarfs with their master's pet ape and a leash of greyhounds.

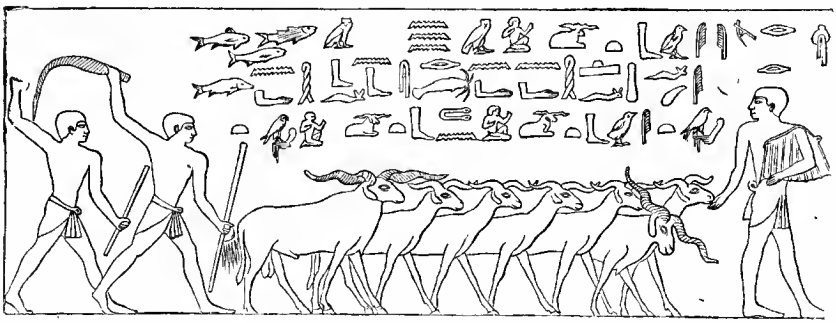
In the Centre, Ti sailing through the marshes in a boat of papyrus. In front of him is a second boat whose crew is engaged



Cattle feeding.



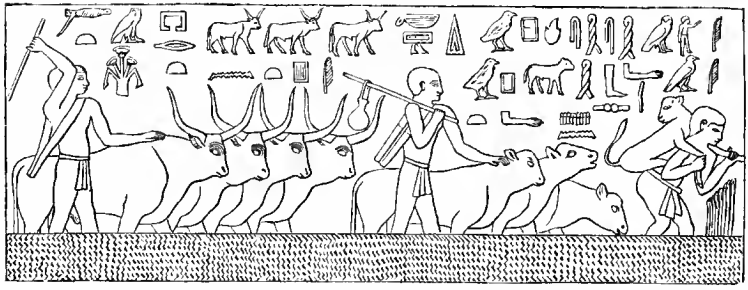
Ploughing. Tilling. Sowing.



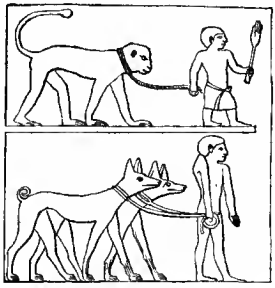
Rams treading in the seed.

in hunting hippopotami with harpoons, near which a hippopotamus devours a crocodile. In a smaller boat behind is a man catching a fish. In the surrounding papyrus-thicket various birds are sitting on their nests or fluttering about. — *To the Right:* Boatmen quarrelling and fighting; fishing; tilling the ground, a man ploughs

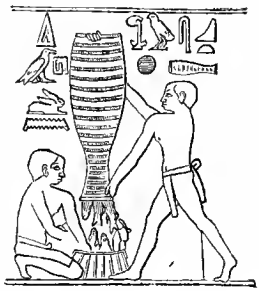
with two oxen, which another man drives (note the shape of the plough), a third man breaks the clods, while a fourth is sowing; close by is a scribe. Rams are driven over the newly-sown ground



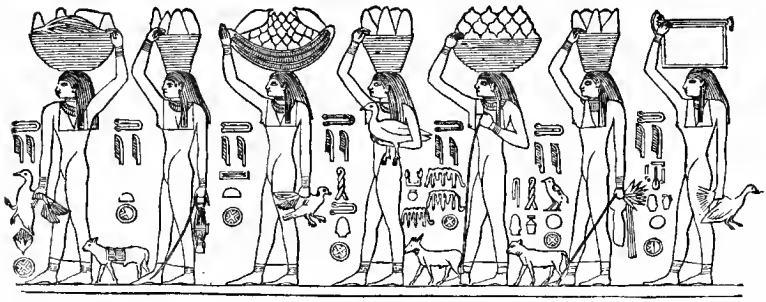
Cattle driven through a river.



Dwarfs with ape and dogs.

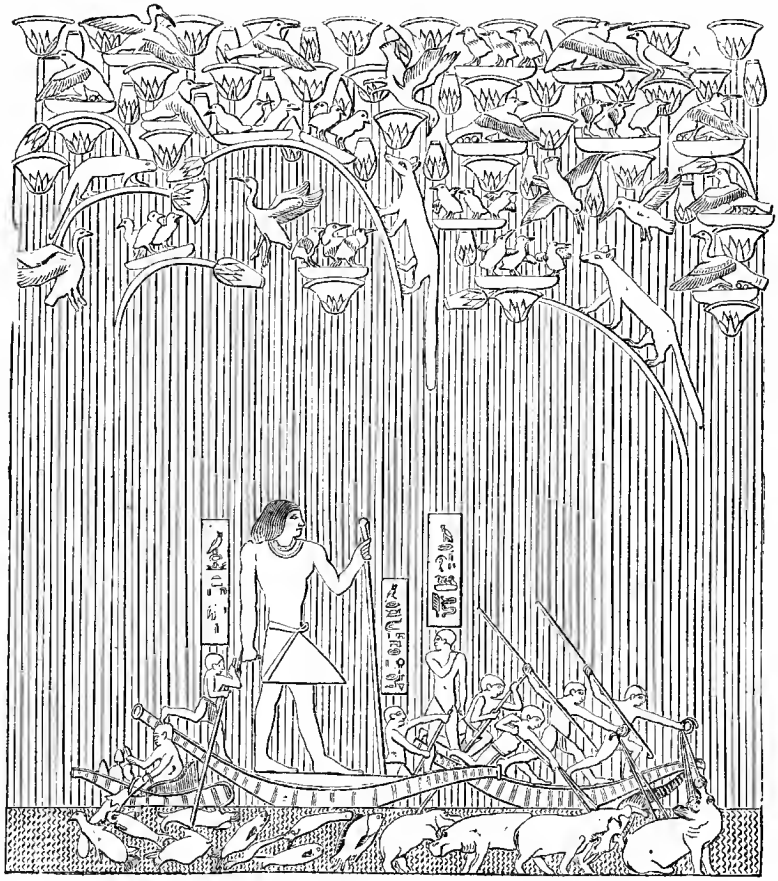


Captured fish.



Peasant women with offerings.

to tread in the seed, while men hoe the ground, to the right. Cattle, returning from pasturage in the Delta, are driven through the water; one of the herdsmen, in front, carries a young calf on his shoulders.

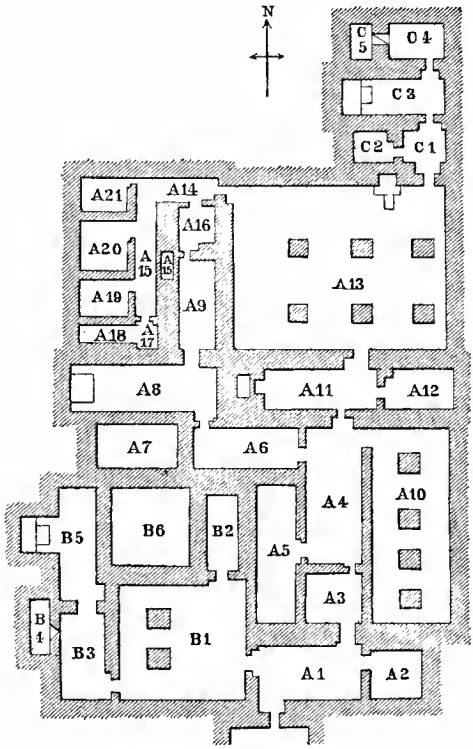


Ti sailing through the marshes.

The narrow strip running along the entire N. wall at the bottom consists of a procession of 36 female peasants bearing sacrificial offerings of meat, poultry, vegetables, fruits, and drink. The different figures represent the various estates of the deceased Ti, the name of each being inscribed beside its representative.

The ***Tomb of Mereruka** is another grave well worthy of a visit. It is situated at the N.W. angle of the *Pyramid of Teti* (p. 159), which lies to the E. of Mariette's house, beyond a ruined stone pyramid. The tomb dates from the beginning of the 6th Dyn., and contains 31 rooms

and passages, divided into three sections, of which that marked A on the plan belonged to *Mereruka*, that marked B to *Hert-watet-khet*, his wife, and that marked C to their son *Meri-Teti*. The tablet at the entrance records the discovery in 1893.



Rooms marked A. To the right and left of the *Entrance:* Mereruka and his wife (the latter on a small scale). To the rigbt in the entrance: the artist who designed the reliefs in the tomb, seated before an easel, painting the three seasons of the Egyptian year, represented by deities; in one hand he holds a shell containing colour, and in the other a pen, while a writing-apparatus hangs from his shoulder; in front of him stands his son *Khenu*. To the left: *Mereruka*, before whom is his little son *Meri-Teti*, holding a lotus-stalk and a bird; behind Mereruka appear his wife and several rows of attendants. — A 1. *N. Wall.* Mereruka, in a papyrus boat with his wife, spearing fish; in two smaller boats are men securing three hippopotami by means of snares and poles; in the reeds are birds and in the river fish. *S. Wall.* Mereruka hunting in the marshes, in a boat, accompanied by his wife. The details are beautifully rendered (birds, fish, etc., hippopotamus with a crocodile in its mouth). Below, to the left, cattle crossing a stream; above, cattle thrown on the ground in order to be slaughtered; gardens being watered. The positions of the cattle are accurately observed and reproduced. — A 2 contains the mummy-shaft. — A 3. *E. Wall.* Mereruka and his wife (to the left) inspecting various operations, which are represented in six rows. In the two lowest rows are metal-workers and makers of necklaces and vessels; in the 3rd row, three statues are being drawn to the tomb, while a priest waves a censer; in the 4th row are carpenters making bedsteads; and in the 5th row are men making stoneware vessels. *W. Wall.* Mereruka and his wife, accompanied by attendants, at a hunt in the desert; desert animals; hound seizing an antelope; lion devonring a steer; hedgehogs; hares. — A 4. *E. Wall.* To the right, Merernka and his wife, with attendants, watching the capture of fish; the fat brother of the deceased is shown sailing in a boat and drinking from a cup; to the left, Mereruka and his wife; before them are servants, one of whom leads a meerkat and two hounds in a leash. *W. Wall.* To the left is the estate-office, a hall with colnmns, in

which the clerks sit, while the village-elders are being dragged, not without cudgelling, to give evidence as to taxes (comp. p. 152); one has been stripped and is being beaten at a whipping-post. To the right, Mereruka and his wife inspect the offering of sacrifices to the statues of the deceased. — A 5 contains no reliefs. — Leaving A 6-A 9 unvisited for the present (see below), we turn to the right and enter —

A 10, the roof of which is supported by four pillars, bearing incised reliefs of the deceased. *W. Wall* (beginning to the left). Bedroom scenes. The bed, standing beneath a canopy, is prepared in presence of Mereruka and his wife; the deceased, along with his wife, who plays upon a harp, sits upon a large couch with lions' feet, beneath which are two rows of vases; the deceased Mereruka, seated in an easy chair, receives gifts of various kinds in vases and boxes from his retainers. *N. Wall.* Priests of the dead bring stands loaded with meat and drink to the deceased. *E. Wall.* Mereruka and his wife, with attendants; servants bringing sacrificial gifts; male and female dancers (two lowest rows). *S. Wall.* The deceased receiving sacrificial gifts. — A 11. Only a few reliefs are preserved here, together with the door on the *W. Wall*, behind which is a Serdâb. — A 12. *N. Wall.* The deceased receiving gifts; in the second row from the bottom are ten barns or storehouses; in the lowest row, treading grapes and pressing the trodden grapes in a sack. On the other walls are the deceased receiving food and drink, and cattle being slaughtered.

*A 13, the sacrificial chamber, has six square pillars, on which Mereruka is represented standing. In the middle is a stone ring for tethering the sacrificial ox. *N. Wall.* In a recess is a statue of Merernka (front view), with a sacrificial tablet in front. Mural reliefs (from right to left): Mereruka inspecting domestic animals, etc. (in the top row, boat-building, in the four lower rows, gazelles, goats, antelopes, and cattle, in the lowest row, feeding tame hyænas); the aged Mereruka conducted by his two sons; Mereruka in a sedan-chair, with a large retinue, including two dwarfs leading dogs. *W. Wall* (much damaged). Ships. *S. Wall* (bottom row only preserved), Funeral: entrance to the tomb, with a priest and dancers in front of it; to the left, men carrying a large chest; sacrificial gifts; four ships, with several men in the water; the funeral procession with professional mourners (very graphic). To the left of the door, the deceased, accompanied by two women, sails in a boat through the marshes; crocodiles and fish in the water. *E. Wall.* To the right, harvest operations in presence of the deceased and his wife and mother. To the left, Mereruka and his wife playing draughts. *Over and beside the door* to C 1: Mereruka, his wife, and mother, with female dancers and musicians; various games. We now pass through a doorway of modern construction and enter the —

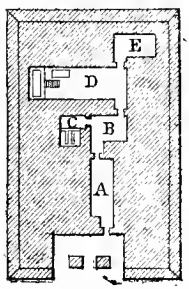
Rooms marked C. — C 1. *E. Wall.* To the right, poultry-yard, fattening geese; to the left, cattle, goats, and antelopes. *N. Wall*, Meri-Teti, son of Mereruka, receiving sacrificial gifts from servants. *W. Wall.* The deceased witnessing a hunt in the desert; gazelles and goats. *S. Wall.* Servants with poultry and fish as sacrificial gifts. — C 2 has no reliefs. — C 3. *E. Wall.* In the two lowest rows, cattle being slaughtered for sacrifice; in the upper rows, Servants bringing gifts, cattle, gazelles, etc. *N. & S. Walls.* Meri-Teti at table; servants bringing sacrificial gifts. *W. Wall.* False door, with the deceased's name inserted in place of an earlier one; in front is an altar. — C 4. *E. Wall.* Men bearing large chests full of clothing and vessels to Meri-Teti, who stands on the left. *N. Wall.* In the centre, the deceased; at the sides, servants bringing jars and boxes; to the right large jars are being brought on sledges. *W. Wall.* Attendants with gifts (unfinished); square hole leading to C 5, the *Serdâb*. *S. Wall*, unfinished (reliefs similar to those on the N. wall). — We now return to A 13 and turning to the right (W.) enter the unvisited —

Rooms marked A (continued). A 14 leads to several store-chambers (A 15 - A 21), only about 3 ft. high; the names are inscribed above the doors. — From A 16 we enter A 9. *W. Wall.* In the centre are Mereruka and his wife, to the right and left are servants bearing pieces of cloth, vessels of sacred oil, boxes of clothing, and stands of ornaments; a sledge

with three large jars. *E. Wall*, similar scenes. — A 8. Beyond the false door on the *W. Wall*, in front of which stood the table of offerings, nothing of interest. — A 6. *W. Wall.* Feeding of poultry (pigeons, geese, cranes). A narrow cleft in this wall leads to the Serdâb (A 7), in which a painted statue of Mereruka was found. *S. Wall.* To the left, cattle, goats, etc., are being driven before the deceased, while scribes note down the numbers; to the right, peasant women, representing villages the names of which are inscribed, bringing gifts. *N. Wall.* To the left, the slaughtering of cattle, to the right, Mereruka inspecting his fishermen.

Rooms marked B. — B 1. *N. & S. Walls.* The wife of Merernka, a princess, receiving various gifts from her attendants. *W. Wall.* To the right, Mereruka's wife, son, and daughter; four servants bearing a litter adorned with lions; to the left, fishing scene; above, capture of wild bulls. — B 2. Staircase. — B 3. *N. Wall* (to the left of the door leading to B 5). Dancers. On the other walls are servants bringing food for the deceased, and cattle. — B 4. Serdâb (inaccessible). — B 5. *W. Wall.* In the centre is an elaborate false door, in front of which is a square block once supporting a table of offerings; to the right and left is the deceased at table, with servants bringing food, flowers, etc. *N. Wall.* Mereruka's wife and son carried by women in a litter adorned with a lion, near which are three dogs and a pet ape. On the other walls, Attendants bringing gifts to the deceased; cattle being slaughtered. — B 6. Empty.

To the right (E.) of Mereruka's Tomb lies the **Maṣṭaba of Ke-gem-ni,** a vizier and judge, also of the 6th Dyn. and excavated in 1893. (The name is erroneously given on the tablet over the entrance as *Ka-bi-n.*)



Room I (Pl. A). On the left wall. Ke-gem-ni inspects his cattle and poultry; hyænas are being fed; feeding poultry; bird-snaring. On the right wall the deceased inspects the fisheries; the captured fish are recorded and carried away. Above the door to the next room is the deceased in his litter. — *Room II* (Pl. B). Ke-gem-ni receiving gifts from his attendants. To the left is a chamber (Pl. C) in which figures of the deceased are chiselled out at two places. — *Room III* (Pl. D). On the side-walls, Ke-gem-ni, seated in a chair, receives sacrificial gifts. On the end-wall is the false door, in front of which was the table of offerings, reached by a flight of steps. — *Room IV* (Pl. E). Two representations of Ke-gem-ni, standing, and receiving gifts from his attendants; tables with vessels; large ointment-jars dragged on sledges.

A few paces to the E. of the tomb of Ke-gem-ni, and to the N. of the Teti pyramid (p. 159), is a **Street of Tombs,** exhumed by Loret in 1899. Several interesting structures of the 6th Dyn. were discovered here. The first is the somewhat ruinous tomb of *Neferseshem-Rē*, surnamed *Sheshi*, a vizier and judge, the chief remains of which are a hall with six square pillars, each bearing the figure of the deceased, and an elegant false door.

The first tomb on the left in the Street of Tombs proper is that of **Enkh-me-Hor*, surnamed *Sesi*, also called the 'Tomb of the Physicians' on account of the surgical operations represented. The upper part of the wall has been destroyed.

Room I. To the left of the entrance; Farming scenes, including a representation of cattle fording a river. — In Room II, lying behind R. I, the deceased is represented on the left wall inspecting the catching of

birds. On the rear wall are interesting representations of statues being prepared for the tomb. In the doorway to the next room is represented the slaughter of sacrificial animals; to the right, the attendants are seen throwing an ox to the ground. — The THREE FOLLOWING ROOMS contain the customary representations, such as the bringing of offerings to the dead, and the slaughtering of cattle. — We now retnrn to the first room and enter the room lying to one side of it, which was formerly supported by five pillars. In the doorway are representations of surgical operations; on the right, circumcision, on the left, an operation on a man's toe. On the entrance-wall of the PILLARED ROOM, to the right, are representations of attendants and women bewailing the dead, while to the left are dancers.

The next tomb belongs to *Uzē-he-Teti*, or *Nefer-seshem-Ptah* surnamed *Sheshi*, 'the first next to the king'.

From the ENTRANCE ROOM we proceed through a door with representations of attendants and sacrificial animals, into a SECOND CHAMBER, with some fine painted reliefs. On the right wall: catching of wild ducks with a net; above, a poultry-yard, catching of fowls, feeding of geese; on the other walls are attendants with sacrificial gifts, several of them in boats. — On the W. wall of the LAST ROOM is the false door through which the deceased is twice represented as emerging; above is a window, out of which he is looking; in front is the table of offerings; on the walls are the deceased at a banquet, the attendants with gifts, and the slaughtering of cattle for an offering to the dead.

If not pressed for time, the traveller may now ascend to the *Pyramid of Teti*, to the E. of which lie the scanty ruins of the mortuary temple. Farther to the E. lies a chaos of buildings, brought to light during the excavations lately carried on by Mr. Quibell of the Service des Antiquités de l'Egypte, and dating from various times from the Ancient Empire down to the Greek period. The oldest monuments are two large stone maṣṭabas, belonging to the Ancient Empire, and surmounted by brick tombs added in the Middle Empire. The brick wall by which these are surrounded is 30-33 ft. thick, and dates from the Greek period. — Close by is the imposing building of the Service des Antiquités.

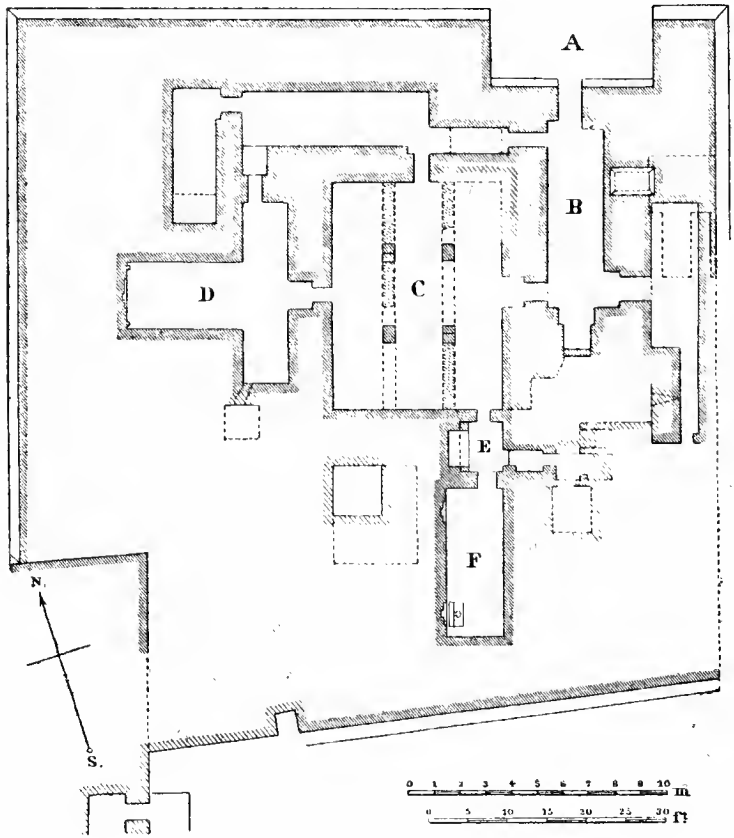
The Maṣṭaba of Ti is rivalled in beauty by the reliefs of the ****Maṣṭaba of Ptahhotep,** which lies between the Onnos Pyramid and Mariette's House, a few hundred yards from the latter. It dates from the period of the 5th Dyn., under which the deceased held one of the highest offices of state.

From the entrance (A on the Plan, p. 160), on the N. side, we enter a CORRIDOR (B), on the right of which is the PILLARED HALL (C), a large square apartment, with its roof supported by four pillars. A door in the S.E. angle admits us to a vestibule (E), beyond which is the —

CHAPEL OF PTAHHOTEP (F), adorned with mural reliefs that are among the highest achievements of ancient Egyptian art at its zenith (p. cxlvii). The colours are still well preserved. The ceiling imitates the trunks of palm-trees.

In the Doorway: Servants with sacrificial gifts. *N. Wall:* over the door, Ptahhotep at his morning toilet, with his greyhounds under his chair and a pet ape held by an attendant; in front of

him are harpers and singers; dwarfs stringing beads (upper row); officials seated on the ground (next two rows); harpers and flute-players, and a singer beating time with his hands (lowest row). To the left of the door are servants with gifts; slaughter of the sacrificial oxen. — *W. Wall:* In the right and left angles are false doors; that on the right, very elaborate, perhaps representing the



façade of a palace. On the left door (at the foot) the deceased is represented seated in a chapel (right) and borne in a litter (left); in front is the table of offerings. The wall-reliefs represent Ptahhotep seated at a richly furnished banquet (left); before him are priests making offerings (upper row) and servants bearing various gifts (three lower rows); above is the list of dishes. — On the *S. Wall* is a similar representation of the deceased at table; before him are

peasant women with gifts (top row; injured); in the second row, the sacrificial animals are being cut up; in the lowest two rows are servants with all kinds of offerings. — The representations on the *E. Wall* are the finest and most interesting. On the right Ptahhotep inspects the 'gifts and tribute that are brought by the estates of the N. and S.'; in the upper row are boys wrestling and seven boys running (the first having his arms tied). In the next two rows are shown the spoils of the chase: four men drag two cages containing lions, a man carries a frame loaded with young gazelles, bound together in groups, another has cages with hares and hedgehogs. In the fourth row are herdsmen and cattle in the fields, the calves being tethered to pegs; in the two following rows, cattle are brought for inspection (note the lame herdsman leading a bull with a neck-ornament); in the lowest row, poultry. On the left Ptahhotep is shown 'contemplating all the pleasant diversions that take place in the whole country'; in the top row a herd of cattle is being driven through a marsh, and men are engaged in plucking papyrus plants, tying them in bundles, and carrying them away; in the second row are boys playing; the vintage is represented in the third, with vines upon trellises, watered by a servant, while others gather the grapes and tread them in the wine-press or crush them in sacks; the fourth and fifth rows are devoted to animal life and hunting in the desert; in the sixth are men labouring in the marsh, fishing, weaving nets, or making papyrus boats; in the seventh row are fowlers with nets and other men placing the captured birds in boxes and bearing them away; in the lowest row are peasants in boats upon the Nile, with plants and fishes; some of the peasants are fighting. In the boat to the left appears Enkh-en-Ptah, sculptor-in-chief, receiving a drink from a boy; this is doubtless the artist who designed the reliefs and has here immortalized himself.

We now return to the Pillared Hall and pass through a door in the W. wall into the CHAPEL OF EKHET-HOTEP (D), a son of Ptah-hotep. To the right and left are representations of the deceased at a banquet, with servants bringing him sacrificial gifts. On the W. wall is a false door, with a large table of offerings.

From the Mastaba of Ptahhotep a path leads to the S.E. to (1/3 M.) the ***Pyramid of King Onnos** or **Unis** (p. lxxviii), which may easily be climbed without assistance. The view from the top repays the exertion: to the N. are the Pyramids of Abusîr and Gîzeh; to the S., those of Saḳḳâra and Dahshûr; and to the E., the Step Pyramid and the palm-groves and fields of Saḳḳâra and Mît Rahîneh.

INTERIOR. The pyramid was opened in 1881 and is accessible to visitors (keeper; admission tickets, see p. 138). A sloping *Passage*, the mouth of which was formerly covered with plaster, runs from the middle of the N. side, to an *Antechamber*, now closed (opened by the keeper on request), beyond which a straight *Corridor*, originally blocked at the farther end by three trap-doors, leads to a *Central Chamber*, with the *Tomb Chamber* on the right (W.) and another *Small Room* on the left (E.). The last, which was originally closed by a slab of stone, has a flat roof and three recesses,

while the central chamber and the tomb-chamber both have pointed roofs and walls covered with inscriptions. These hieroglyphics are cut into the stone and filled with blue pigment. They relate to the life beyond the tomb, and are the oldest religious Egyptian text known. The granite sarcophagus of the king stands in the tomb-chamber, close to the W. wall. To the right and left are false doors of alabaster.

The small *Mortuary Temple*, which stood on the E. side of the pyramid, has recently been excavated by the Egyptian Service des Antiquités, but is much dilapidated. It contained a court with palm-columns, the earliest examples of this form; fragments lie scattered about. At the foot of the pyramid, probably on the site of the inner sanctuary, are some vestiges of a false door of granite.

On the S. side of the Pyramid of Onnos are three SHAFT TOMBS OF THE PERSIAN EPOCH, all of similar arrangement. A vertical, square shaft descends to a chamber constructed of blocks of stone at the bottom of a deep parallel shaft, sunk for this purpose and then again filled in. The three tombs are now rendered accessible by a spiral staircase and connected with each other by tunnels.

The descent is somewhat toilsome. The shaft, 72 ft. deep, leads viâ a corridor 16 ft. long to the vaulted tomb-chamber of the physician *Psamtik*, a contemporary of Darius I. The walls are decorated with religious inscriptions. The lid of the large limestone coffin is wide open and the arrangement for lowering it is plainly visible. This coffin contained a smaller one of basalt, and, like those in the two other tombs, is let into the floor. To the W. is a modern tunnel, leading to the tomb-shaft and sarcophagus-chamber of the Royal Admiral *Zenhebu* (comp p. 91), which contains some beautifully carved inscriptions. — Towards the E. we descend by steps to the shaft (88 ft. deep) and the chamber of *Peteēsē*. The walls are decorated with inscriptions in fine, low relief, the colouring of which is well preserved, and with representations of sacrificial gifts. The vaulted roof is covered with coloured stars upon a white ground.

If time permit, the traveller may now proceed to the *S. Pyramids of Saḳḳâra*, a ride of $1^1/_4$ hr. to the S. from Mariette's House. We pass near a space of ground about 440 yds. square, enclosed by broad and massive, but now very dilapidated walls on the E., N., and W. sides, while the S. side is bounded by the natural hills of the desert. — The route now leads straight to the Maṣṭabat el-Fara'ôn, the most interesting monument in the S. group. To the left are the dilapidated *Pyramids of Phiops I.* and *Merenrē* and a pyramid called by the Arabs *El-Haram esh-Showwâf*. On the N.W. (r.) side of the Maṣṭabat el-Fara'ôn is the *Pyramid of Phiops II.* All these pyramids (now inaccessible) are constructed and adorned exactly in the same manner as that of King Onnos (p. 161). The *Maṣṭabat el-Fara'ôn* resembles in its shape some of the maṣṭabas of the Middle Empire. The passages in the interior resemble those in the pyramids of Onnos and his successors, so that this monument may probably enough be a king's grave, as its name implies ('grave of Pharaoh'). The top, which is easily reached, commands a fine view.

About $1^1/_2$ M. to the S. of the Maṣṭabat el-Fara'ôn lie the Necropolis and Pyramids of **Dahshûr**. Here rise two large pyramids and a smaller one of

limestone, and two of brick (*El-Ahrâm es-Sûd*, the 'Black Pyramids'), together with remains of others, all of which are at a considerable distance from each other. The *N. Brick Pyramid*, which was once covered with slabs of stone, is probably the tomb of King Sesostris (Senwosret) III. (12th Dyn.). The length of the side at the base is 345 ft., while the height is now only about 90 ft. To the N. of this pyramid, but within the girdle-wall that formerly enclosed it, are two subterranean galleries with tomb-chambers in which female members of the royal family were interred. In the lower of these galleries were found the jewels of the princesses Sit-Hatbor and Mereret (now in the Cairo Museum, p. 92). — At the E. base of the pyramid is a house belonging to the *Service des Antiquités*, in which the night may be spent by permission previously obtained at the Museum in Cairo.

To the S.W. of the N. Brick Pyramid lies a larger *Stone Pyramid*. This is still 326 ft. in height and 234 yds. in width, being nearly as large as the Great Pyramid of Gîzeh (p. 124), and in its solitude presents a very imposing appearance, even to an accustomed eye. It was probably (like the Pyramid of Meidûm, p. 205) built by Snofru, and is thus the most ancient royal tomb in the form of a pyramid.

To the E. is the ruinous pyramid of *Amenemhēt II.* (12th Dyn.), while to the E. and S. are remains of several other pyramids. Still farther to the S. rises a pyramid of peculiar form, sometimes called the *Blunted Pyramid* or *Pyramid of the Two Angles*, the lower part rising at an angle of 54° 41', while the sides of the apex form an angle of 42° 59'. This pyramid is 206½ yds. square and 321 ft. in height. The exterior coating is in good preservation and gives a very good notion of the former superficial appearance of the pyramids. The interior was explored as early as the year 1660 by an English traveller named Melton. In 1860 M. Le Brun found a small chamber in the interior. No clue to the name of the builder has been discovered.

To the E. of the Blunted Pyramid and a few kilomètres to the S. of the N. Brick Pyramid, near the village of Menshîyeh, which lies on the edge of the desert to the N. of Dahshûr, rises the *S. Brick Pyramid*. This, which was originally covered with limestone slabs, was perhaps built by King Amenemhēt III. (12th Dyn.). To the N. of it, but enclosed by the former girdle-wall, are the graves of *King Hor* and *Princess Nebhetepti-khrot* (p. 92).

8. Baths of Ḥelwân.

Railway to (14 M.) Ḥelwân viâ Ṭura in 35-50 min.; trains hourly to and from Cairo. First-class return-ticket, including luncheon at the Grand Hôtel Hélouan (see p. 164), 20 pias.; tickets may also be procured in the hotels of the Nungovich Co. (p. 31).

The trains start from the *Bâb el-Lûḳ Station* (Pl. B, 5), and follow the direction of the Shâria' el-Manṣûr. Beyond the stations of *Seiyideh Zeinab* (Pl. B, 7), and *St. Georges* (for Old Cairo, p. 101), the railway traverses the narrow plain on the E. bank of the Nile, generally on the boundary between the cultivated land and the desert. — After two more stoppages it reaches *Ṭura*. A little to the right are the 'Egyptian Army Bakery & Supply Stores', and about 1½ M. to the left are the quarries (p. 165). On the hill stand the ruins of an old fort. — *Ma'ṣara*, a village on the Nile. — Beyond stat. Ma'ṣara the line, leaving the Nile, skirts the slopes of the *Gebel Ṭura*, and after ascending a slight incline reaches the plateau on which the Baths of Ḥelwân are situated. [The old village of Ḥelwân (p. 204) lies on the Nile, 3 M. to the S.W.]

14 M. **Ḥelwân.** — **Hotels.** *Grand-Hôtel Hélouan (1 on the Map at p. 119), the property of the George Nungovich Co. (p. 31), opposite the station, sumptuously fitted up, with terrace, pens. from 60 pias. (or 15 fr.), European waiters; *Hôtel des Bains (Pl. 2; same proprietors), near the Bath House, with veranda, pens. from 40 pias.; Tewfik Palace Hotel (*Palace* on the Map), in a former viceregal mansion, equipped in the English style, pens. from 10s.; Heltzel's Hotel, opposite the Post Office, well equipped, and opened the year round, pens. 45 pias. — **Pensions.** *English Winter Hotel (Miss Dodd)*, pens. from 12s.; *Antonio*, pens. 40 pias.; *Sphinx*, German, pens. 40 pias.; *Villa Wanda* ('Daisha Vanda'; Russian), pens. 10-15 fr., very fair; *Loir*, pens. 7-9 fr. — Invalid cooking and diet on request at any of the hotels or pensions. — **Sanatoria.** **Al Hayat* (3 on the Map; also recommended as a hotel: German manager; medical superintendent, *Dr. von Campe*), on the Mokaṭṭam plateau to the E. of the town, ca. ½ M., from the rail. station, with room for 80 guests, pens. from 85 pias.; *Dr. Urbahn's Sanatorium*, pens. 10-20s. according to room, open from Nov. to May. — *San Giovanni Restaurant*, see p. 204.

Physicians. *Dr. H. Overton Hobson* (medical superintendent of the Bath House); *Dr. Bentley; Dr. Engel, Dr. Glanz*, German. — Lady Dentist, *Dr. Marie D. Glanz.* — Druggist, *New Anglo-German Dispensary (Jonovitch)*, opposite the station.

Carriages at the station (fares according to tariff).

English Church. — Roman Catholic Church, belonging to the *Missionnaires de l'Afrique Centrale.* — *International School* (director, H. Guyot), for modern languages (including Arabic), mathematics, and history.

Golf Course, laid out on the desert, with 18 holes, club-house, and professional. There is also a *Ladies' Course*, with 9 holes. — Tennis Courts at the Grand-Hôtel (see above). — Driving, Riding, and Cycling are also favourite pursuits. — Race Meetings are held by the *Helouan Sporting Club.*

Comp. 'Helouan, an Egyptian Health Resort', by *H. Overton Hobson, M.D.* (1906). The visitor should also provide himself with *Prof. Schweinfurth's* map of the 'Environs of Ḥelwân' ('Aufnahmen in der östlichen Wüste von Ægypten, Blatt I').

Ḥelwân, French *Hélouan-les-Bains*, an artificial oasis in the desert, 1¾ M. to the E. of the Nile, and 115 ft. above the average water level, is situated on a plateau enclosed by steep limestone hills from N.W. to S.E., and has about 8000 inhabitants. Ḥelwân has hitherto had a very prosperous existence. This it owes partly to its thermal springs, partly to its climate. The sulphur, saline, and chalybeate springs, which were known in ancient times and were made available for sanatory purposes in 1871-72, have a temperature of 91° Fahr. and resemble those of Harrogate, Aix in Savoy, and Hercules-Bad in Hungary in their ingredients. They are efficacious in cases of rheumatism, skin diseases, and catarrhs. The *Bath Establishment*, in the Moorish style, built by the Egyptian government and opened in December, 1899, is excellently equipped. It contains immersion-baths for fresh and sulphur water, electric baths, hot-air baths, vapour baths, etc. There are two open-air swimming baths with sulphuro-saline water, one for ladies (90 ft. long) and one for gentlemen (120 ft. long). There are arrangements also for inhalation, massage, and sun and air baths. The interior of the Khedive's private bath-house may be inspected.

The dry and warm climate is specially adapted for rheumatic, pulmonary, and kidney diseases, and for all cases in which cold

and damp should be avoided (comp. also p. xxi). Between Nov. and Feb. rain falls for a few hours only, and even during the inundation, when the lower-lying river-valley is covered with mist in the morning and evening, the atmosphere at Ḥelwân is free from all perceptible moisture. The mean temperature in winter is 61° 5′ Fahr., with a daily range of 21° (51-72°). The amount of daily sunshine averages 8 hrs., and the fall of temperature after sunset is very slight. In consequence of the rocky soil and the powerful rays of the sun, the air is extraordinarily pure, dustless, and bracing.

To the E. of Ḥelwân and to the N. of the Sanatorium Al Hayat (p. 164), on the plateau, stands the *Astronomical & Meteorological Observatory* (open to visitors daily, 3-5, and on Thurs., 6-10.30; at other times by special permission of the director, Dr. Wade). Adjacent are the *Water Works*.

Ḥelwân is within easy reach of Cairo. Excursions may be made to the gorge-like valleys of the desert, and to Saḳḳâra, while the banks of the Nile afford good wild-fowl shooting.

The quarries of **Ma'ṣara** and **Ṭura** are reached from Ḥelwân in 1½ hr.'s donkey-ride; candles and matches should not be forgotten. These quarries, which are still worked, yielded some of the stone used in the construction of the Pyramids and Maṣṭabas and other ancient buildings down to the Ptolemaic period. The stone is transported to the bank of the Nile by means of tramways, carts, camels, and mules. The Arabs of the present day quarry the stone on the outside of the rocky slopes only, while the quarrymen of the Pharaohs penetrated into the interior of the mountain and excavated large chambers, when they came to serviceable stone. These apparently endless dark rocky halls can scarcely be trodden without a feeling of awe. The roofs are supported by pillars of rock. A few inscriptions, recording the opening of new halls in the quarries, some demotic inscriptions, and reliefs (Kings Amenemhēt, Amosis, Amenophis III., Nektanehēs) are still preserved. The Egyptians named these the quarries of *Royu* (or *T-royu*), which the Greeks corrupted into *Troja*, while Strabo relates that the village beside the quarries was 'an ancient residence of captive Trojans who had followed Menelaus to Egypt and remained there'.

From Ḥelwân an excursion to the ***Wâdi Hof**, with its picturesque scenery, curious fossils, and remarkable desert-vegetation, which is finest after rain, may be made in ½ day either by carriage or by donkey (10 pias.; the donkey-boys know the way). We ride or drive across the plateau to the N.E., passing the observatory (see above). For the first ¾ hr. we proceed along the old caravan-route to Suez and then, at the Steindorff Hill (shown on Schweinfurth's map), we descend into the valley, the manifold and picturesque windings of which we follow. Drivers must quit their carriages before beginning the descent, but rejoin them at (2-2½ hrs.) the end of the valley, whence they drive back to Ḥelwân. To the right, at the beginning of the descent, are some ancient Egyptian *Quarries*. The places where the huts of the labourers stood are easily recognizable. To the left, on the rock, is a partly effaced figure of a king.

Another very pleasant excursion may be made to the Wâdi Risheid, which lies to the S.E. of Ḥelwân (to the end of the valley 6-8 hrs.; guide, water, and provisions necessary). The valley contracts until it finally becomes a very picturesque gorge, at the end of which several pools known to the Beduins rise in stages one above the other.

About 7 M. to the S.E. of Ḥelwân is the **Wâdi Gerraui**, a desert ravine running E. and W. between abrupt limestone cliffs. Dr. Schweinfurth discovered here the remains of a large *Weir* of masonry, probably erected under the Early Empire to arrest the water flowing down the ravine in rainy winters and so to provide drinking-water for the workmen employed in the alabaster quarries, 2½ M. to the E. The erection consists of an embankment, 33 ft. high, 200-260 ft. long, and 145 ft. thick, stretching quite across the ravine, and constructed of solid masonry faced with limestone slabs on the E. side. Remains of the stone-huts of the workmen were found in the vicinity.

The excursion from Ḥelwân to *Saḳḳâra* takes a whole day. We ride in 1 hr. to the bank of the Nile and ferry across to *Bedrashein*. Travellers are carried ashore on the backs of the Arabs. Thence, see p. 139.

9. From Cairo to Manṣûra viâ Zaḳâzîḳ.

92 M. Railway viâ Belbeis in 4-4½ hrs.; four trains daily (fares 1st cl. 63, 2nd cl. 32 pias.). — The route viâ Ṭanṭa (where carriages are changed) is shorter (ca. 3 hrs. by the express). Comp. pp. 29, 30, 169.

From Cairo to (8½ M.) *Ḳalyûb*, see p. 30. — Beyond Ḳalyûb the main line to Alexandria (R. 3) diverges to the left. Our train turns towards the N.E., and traverses a fertile and well-watered district. — 14 M. *Nawa.* — 20 M. *Shibîn el-Ḳanâṭir (Chibîne el-Kanater).*

About 1½ M. to the S.E. of Shibîn el-Ḳanâṭir is the ruined site of **Tell el-Yehûdiyeh** (Hill of the Jews), the ancient *Leontonpolis*. Ramses III. erected a temple here, covered with glazed mosaic tiles, most of which are now in the Cairo Museum. These tiles are of special technical interest, as their colouring is produced partly by variations in the glazing and partly by the use of separate inlaid pieces of glass. At a later date (170 B.C.) a Jew named Onias, aided by Philometor I., erected a temple after the model of the Temple of Solomon for his countrymen who had been expelled from Jerusalem by the Syrian party, and had met with a hospitable reception in Egypt. A visit to the ruins scarcely repays the trouble, as most of them are again buried in rubbish.

Narrow-gauge railways run from Shibîn to the N.E. to *Ṭûkh* (p. 30) and *Beltân* (p. 169), and to the S. to *Kafr Ḥamza* and viâ *Abu Za'bal* to the quarries in the Gebel Damashk.

29½ M. *Inshâṣ.* — 36 M. *Belbeis* lies on the old caravan road from Cairo to the East.

Narrow Gauge Railways from Belbeis: 1. To *Mînet el-Ḳamḥ* (p. 176). — 2. To *Abu Hammâd* and *Abu Kebîr* (see p. 168).

The railway now approaches the *Fresh Water Canal* (p. 175). — 42 M. *Burdein;* narrow-gauge railway to *Burdein Junction* (p. 168). The line crosses the *Fâḳûs Canal.*

48 M. **Zaḳâzîḳ** (good buffet). — Hôtel d'Egypte, immediately to the left, in the main street, spacious, with good rooms and tolerable Greek cuisine and attendance, café with billiard-room below.

British Consular Agent, *G. Diacono;* German, *Rizgallah Shedid Bey.*

Zaḳâzîḳ, the capital of the province of *Sharḳîyeh* and seat of a Mudîr, is a thriving, semi-European town, containing (1897) 35,700 inhabitants. Its situation on the *Mu'izz (Moez) Canal* (the ancient Tanite arm of the Nile, from which the *Mashtût Canal* here

diverges to the N.), in the midst of a fertile district, is extremely favourable, and it is a rapidly improving place, which may be considered the chief centre of the Egyptian cotton and grain trade. Many European merchants have offices here, and the large cotton factories give parts of the town an almost European appearance. An Arab market is held here every Tuesday.

Zaḳâzîḳ is a junction for the railway from Cairo to Ismâʿîlîya (Port Saʿîd, Suez; p. 176), and for a branch-line to Ḳalyûb (p. 30). Narrow-gauge railway to Sinbelâwîn (p. 168).

In the vicinity, near *Tell Basṭa*, 1/4 hr. to the S., lie the ruins of the ancient **Bubastis** (Egyptian *Per-Bastē;* the *Pibeseth* of Ezekiel xxx. 17), the capital of the Bubastite nome. The remains of the temple of Bastet, the patron-goddess of the town, were excavated in 1887-89 by the Egyptologist Naville, at the expense of the Egypt Exploration Fund; but they are in too ruinous a state to repay a visit. The temple, begun by the pyramid-builders Kheops and Khephren, underwent frequent alterations at the hands of Ramses II. and other later kings, but owed its final form to the monarchs of the 22nd Dyn., who resided at Bubastis, and to Nektanebēs (Nekht-Har-ehbēt). At this period it consisted of four large halls, of an aggregate length of 600 feet; and in these were celebrated the joyous and licentious festivals in honour of Bastet. 'When the Egyptians travel to Bubastis', says Herodotus, 'they do so in this manner. Men and women sail together, and in each boat there are many persons of both sexes. Some of the women make a noise with rattles, and some of the men blow pipes during the whole journey, while the other men and women sing and clap their hands. If they pass a town on the way, they lay to, and some of the women land and shout and mock at the women of the place, while others dance and make a disturbance. They do this at every town that lies on the Nile; and when they arrive at Bubastis they begin the festival with great sacrifices, and on this occasion more wine is consumed than during the whole of the rest of the year. All the people of both sexes, except the children, make a pilgrimage thither, about 700,000 persons in all, as the Egyptians assert.'

Beyond Zaḳâzîḳ the Manṣûra train crosses the railway to Ismâʿîlîya and Port Saʿîd and proceeds to the N.N.E., following the E. bank of the *Muʿizz Canal*. The country is fertile. 56 M. *Hehîyeh* (*Hehia;* narrow-gauge line to *Ibrâhîmîyeh*, see p. 168).

62 M. *Abu Kebîr.*

From Abu Kebîr a branch-line runs to the E. viâ (8 1/2 M.) *Fâḳûs* to (20 1/2 M.) *Eṣ-Ṣâliḥîyeh (El-Salhie).* — To the N. of Fâḳûs, near the hamlet of *Khataana*, are the ruins of a large town; buildings dating from the time of the 12th Dyn. and of the Ramessides have been discovered here by Naville. About 2 3/4 M. to the N. of Khataana, near the village of *Kantir*, stood a temple built by Ramses II.

About a day's journey from Fâḳûs lie the ruins of the ancient **Tanis** (Egypt. *Zanet;* the *Zan* or *Zoan* of the Bible), situated near the fishing-village of *Sân*, on the *Muʿizz Canal* (see above; comp. also p. 168). The temple of the patron-god Seth, built by Ramses II., partly with the material of earlier structures, is now represented by a confused heap of ruins. It was last examined by Prof. Flinders Petrie in 1884. Most of the larger monuments have recently been transferred to the Cairo Museum (p. 82).

About 8 M. to the S.E. of Tanis, and 9 M. to the N.W. of Eṣ-Ṣâliḥîyeh (see above), lie the mounds of débris known as *Nebesheh*, the ancient Egyptian *Yemet*, the capital of the 19th nome of Lower Egypt. These were excavated in 1886, at the instance of the Egypt Exploration Fund, by Prof. Flinders Petrie, who discovered the remains of a temple built by Ramses II., with the aid of older monuments, and a sanctuary of the town-goddess Buto, founded by Amasis. In the cemetery, among the Egyptian tombs of the

19th Dynasty and later, were found the graves of Cyprian mercenaries stationed here under Amasis.

NARROW GAUGE RAILWAYS FROM ABU KEBÎR. 1. Viâ *Horbeit (Khorbeta*, the ancient *Pharbaethus*, chief seat of the worship of Har-merti), on the Mu'izz Canal, and *Ibrâhîmîyeh* (branch to Hehîyeh, see p. 167), to *Diarb-Negm* (see below). — 2. Viâ *Abu Hammâd* (see pp. 166, 176) and *Burdein Junction* (p. 166) to *Belbeis* (p. 166).

Beyond Abu Kebîr the line turns to the N.W. and crosses the Mu'izz Canal and a number of other smaller canals. — 66½ M. *El-Bûha.* — 70½ M. *Abu Sheḳûḳ.*

When the Nile is in flood, *Ṣân* (p. 167) may be reached from Abu Sheḳûḳ in 7-8 hrs. (*i.e.* sooner than from Fâḳûs) by boat on the Mu'izz Canal (fare about £E 2, or including stay and return £E 3 or £E 4).

79½ M. *Sinbelâwîn (Simbellaouein).*

To the N.E. of the station, on either side of a village, rise two mounds of ruins known as *Tmei el-Amdîd.* That to the S., the *Tell ibn es-Salâm*, is Roman and perhaps marks the site of the ancient *Thmuis.* That to the N., the *Tell Roba*, was known in the Middle Ages as *El-Mondîd* and contains the ruins of the ancient *Mendes.* A shrine dedicated in the temple by Amasis and coffins of sacred rams, which were revered in Mendes, may still be seen here.

NARROW GAUGE RAILWAYS FROM SINBELÂWÎN. 1. Viâ *Diarb-Negm* (see above) and *Kanâyât* to *Zaḳâzîḳ* (p. 166). — 2. Viâ *Aga* (p. 169) to *Mit Semenûd*, on the right bank of the Damietta arm of the Nile (on the opposite bank lies *Semenûd*, p. 170). — 3. To *Fumm el-Buḥiyeh* (p. 169), where the *Buḥiyeh Canal* diverges from the Damietta arm of the Nile. Thence to *Mit Ghamr*, see p. 169.

85 M. *Baḳl'yeh*, with the remains of the ancient *Hermupolis* (Egypt. *Baḥ*); 88 M. *Shâweh (Choua).*

92 M. **Manṣûra.** — HÔTEL KHÉDIVIAL (rooms only), HÔTEL ROYAL (with restaurant), both prettily situated on the river.

POST OFFICE, beside the Hôtel Royal. — BANKS. *Bank of Egypt; National Bank; Crédit Lyonnais.*

VICE-CONSULS. British, *Fred. T. Murdoch;* Austrian, *Ibrâhîm Daoûd;* German, *C. Humyerbühler* (consular agent); French, *P. Bard.*

Manṣûra, a thriving town with (1897) 33,580 inhab. and numerous new houses in the European style, lies on the right bank of the ancient Phatnitic arm of the Nile, now the Damietta branch, from which diverges the *Baḥr es-Ṣughaiyar*, a canal emptying into Lake Menzaleh. On the opposite bank of the river lies *Ṭalkha* (p. 170). Manṣûra is the capital of the province of *Daḳahlîyeh.* There are cotton-cleaning mills here, the most important of which is that of J. Planta & Co.

HISTORY. Manṣûra (*i.e.* 'the victorious') was founded by Sultan Melik el-Kâmil in 1221, as an advantageous substitute for Damietta (comp. p. 171). The first serious attack made on Manṣûra was by the Crusaders under Louis IX. of France in 1249. After encountering great difficulties they succeeded in crossing the Ushmûm Canal (the present Baḥr es Ṣughaiyar), but in the neighbourhood of Manṣûra they were defeated and surrounded by the young Sultan el-Mo'aẓẓam Tûrânshâh. Their fleet was destroyed, and 'famine-fever' broke out. When the ill-fated Crusaders attempted to escape they were intercepted by the vigilant Turks, who thinned their ranks terribly and captured the king with his brother Charles of Anjou and a number of knights (April, 1250). On May 6th, 1250, Louis and his barons were released on payment of a heavy ransom, and on surrendering the town of Damietta.

The small mosque of *Sanga*, near the Russian vice-consulate, contains columns brought from older edifices, with Byzantine capitals of Corinthian tendency, bearing Saracenic arches. The minbar (pulpit) and ceiling are still embellished with remains of fine wood-carving, which was originally painted. — An unfounded tradition points out an old house of Saladin's time, near the *El-Muwâfik Mosque*, as the prison of Louis IX. (see pp. 168, xciv). — The *Palace of the Khedive*, a large and unattractive building, is used as a law-court.

Railway to *Damietta*, see p. 170; to *Ṭanṭa*, see p. 29.

Narrow Gauge Railways from Manṣûra. 1. Viâ *Aga* (p. 168), *Fumm el-Buhîyeh* (p. 168), **Mit Ghamr** (with about 12,000 inhab.; station on the narrow-gauge line to *Sinbelâwîn*, p. 168), on the right bank of the Damietta branch of the Nile, *Fumm es-Safurîyeh*, and *Ṣahragt* (7000 inhab.), to *Benha* (p. 29), and thence on viâ *Beltân* to the *Barrage du Nil* (p. 117). — 2. To *Maṭarîyeh*. This line runs along the right bank of the Baḥr eṣ Ṣughaiyar (p. 168). The intervening stations are *Meḥallet Damana* (also connected with Dekernes by a loop-line viâ *Mit 'Alî*), *Mit Dâfer*, *Dekernes* (a town of ca. 5000 inhab.; branch-line to *Meḥallet Ingâk*, on the E. bank of the Damietta Arm, opposite *Shirbîn*, p. 170), *Ashmûn er-Rummân* (a village with 2500 inhab.), *Mît Salsîl* (3500 inhab.), and *Menzaleh* (a village with fully 10,000 inhab.). Maṭarîyeh is a village with 12,000 inhab., situated on a peninsula in Lake Menzaleh (p. 180). Adjoining the station is the dépôt of two Altona firms occupied in exporting eels from the lake. — For the steamer to *Port Sa'îd*, see p. 174.

For the Excursion to Behbît el-Hagar viâ *Mît 'Assas*, see p. 170.

10. From Ṭanṭa to Damietta viâ Manṣûra.

72 M. Railway in 3½-6¾ hrs. (fare 54 or 27 pias.).

Ṭanṭa, see p. 29. — 5 M. *Ragdîeh*. — 8½ M. *Meḥallet Rûḥ* is the junction for Zifteh (see below) and for Desûḳ and Damanhûr (pp. 27, 28).

From Meḥallet Rûḥ to Zifteh, 19½ M., branch-line in 1 hr. (fare 15 or 7 pias.). Stations: *Korashiyeh*, *Gemzeh* (*Guemmêzah*), *Ṣonṭa* (*Santah*), and **Zifteh**, which lies on the left bank of the Damietta arm. Narrow-gauge railway to Birket es-Sab'a (p. 29). About 2 M. lower down, reached in 5 minutes by the light railway to Mehalla Kebir (see below), lies the *Zifteh Dam*, constructed in 1903 and containing 50 sluices, each 16 ft. in width. This construction resembles the Dam of Assiût (p. 224) and is intended to collect water for the canals of the E. provinces (Gharbîyeh, Daḳahlîyeh, and Sharḳiyeh), which were formerly supplied in a very round-about way from the barrage-works at Kalyûb (p. 118). — Opposite Zifteh, on the right bank, lies *Mît Ghamr* (see above). About 6 M. to the S., in one of the most beautiful parts of the Delta, is the *Tell Mokdam*, with a ruined temple of Osorkon II., perhaps on the site of the *Leontonpolis* of Strabo.

16½ M. **Mehalla-Kebir** *(Meḥalleh el-Kobra)*, a district capital with (1897) 31,100 inhab., has numerous European houses, cotton cleaning and weaving mills, and an interesting old synagogue.

Narrow Gauge Railways. 1. To *Talkha* (see p. 170), running to the N. of the main line viâ *Kafr Ṣârem*, *Tireh*, and *Nabaroh*. — 2. To *Birket es-Sab'a* (p. 29), running to the S. viâ *Kafr Ṣârem*, *Semenûd* (see p. 170), *Sonbât* (a village with 4000 inhab., on the Damietta arm), *Zifteh Barrage*, and *Zifteh* (see above). — 3. To *Ṭanṭa* viâ *Shîn* (p. 29). — 4. To *Ṭanṭa* viâ *Ḳoṭûr* (see p. 29).

20 M. *Rahbein.* — 22 M. *Semenûd (Samanoud)*, with the scanty ruins of the ancient *Sebennytos* (Egypt. *Zeb-nuter*, Copt. *Jemnuti*), the birthplace of *Manetho* (p. lxxvi), is situated on the Damietta arm of the Nile, and is a station on the narrow-gauge railway from Mehalla-Kebir viâ Zifteh to Birket es-Sab'a (p. 169). On the opposite (right) bank is *Mît Semenûd* (p. 168). — 26½ M. *Mît 'Assas.*

About 1½ M. distant from the station of Mît 'Assas lie the ruins of **Behbît el-Ḥagar**, the ancient **Iseum** or *Isidis Oppidum* of the Romans. The ancient name of the place was *Hebet* or *Per-ehbēt*, or 'House of the god of Hebet' (*i.e.* Horus), of which the modern name is a corruption. Isis also was worshipped here. Within a still partly extant girdle-wall of unburnt brick, used by the Arabs as a place of burial, rises a heap of ruins, known as *Ḥagar el-Gâmûs* (buffalo stone), which form the remains of the once magnificent **Isis Temple of Behbit**, built by Nektanebēs (Nekht-Har-ehbēt; 30th Dyn.) and Ptolemy II. Philadelphus. The ruins of the venerable sanctuary form an imposing and most picturesque mass of blocks, fragments of columns and architraves, ceiling slabs, and other remains, altogether about 400 paces in circumference. The structure consisted entirely of beautiful granite, chiefly grey, but partly red in colour, brought hither from a great distance. The sculptures *(hautreliefs* and *reliefs en creux)* are most elaborately executed. Several of the female heads and busts, and some of the cows' heads also, are remarkably fine. The inscriptions consist of the usual formulæ. In some the hieroglyphics are unusually large, in others they are of small and elegant form, and in all they are executed in the somewhat florid style peculiar to the age of the Ptolemies. On the W. side of the ruins is an interesting large slab of grey granite, veined with red, on which is represented the king offering a gift of land to Osiris and Isis, 'the great divine mistress'. Higher up there is another block of grey granite, with a representation of Isis enthroned, and of the king offering her two small bags of malachite and eye-paint. To the E. is another block of grey granite, with reliefs. On a much damaged grey block of granite, lying in an oblique position, is represented the sacred bark of Isis; a second portion of the same block shows the king offering incense and the bow of the sacred bark with the head of Isis. On the N. side lies an unusually large Hathor capital, in granite. Numerous remains of pillars and architraves also still exist. A little farther on the remains of a staircase built in the walls may be observed.

The sacred lake of the temple still exists near the village of *Behbît*, which lies outside the girdle-wall.

32½ M. *Ṭalkha* is the junction for a narrow-gauge line to Mehalla-Kebir (see p. 169). — The train now crosses the Damietta arm, by means of a handsome bridge, to (34 M.) **Manṣûra** (p. 168).

On leaving Manṣûra, the train recrosses the river to the left bank, which it follows to Damietta. The land is carefully cultivated, and we observe a number of steam-engines used for the irrigation of the soil. — 91 M. *Batra.*

47 M. *Shirbîn (Cherbine)*, an insignificant little town with a large station. Opposite, on the right bank of the Damietta arm, is *Meḥallet Ingâk* (p. 169).

From Shirbîn to Kalîn, 50 M., branch-railway in ca. 3 hrs. — The first station of importance is (6¼ M.) *Bassandîleh.* The line crosses the *Baḥr Shibîn*, the main branch of the Damietta arm of the Nile, and beyond the stations of *Belḳas* (9000 inhab.) and *Biyâla (Bielah)*, the *Baḥr Tirah.* Stations (40 M.) *Kafr esh-Sheikh* (5500 inhab.); *Nashart.* — 50 M. *Kalîn* (p. 28).

54½ M. *Râs el-Khalîg.* — 64½ M. *Fâreskûr (Farascour);* the town lies on the right bank of the Damietta arm. Lake Menzaleh

(p. 180) now comes into sight on the right (E.). — 68 M. *Kafr el-Baṭṭîkh* lies in a sandy plain, extending as far as Lake Burlus, and covered in summer with crops of water-melons (large melon-market in July). The railway-station of (72 M.) *Damietta* lies on the left bank of the arm of the Nile (ferry in 5 min.; 3 pias.).

Damietta. — Hôtel Khédivial, Hôtel de France, both poor (R. 8-10 pias.). — *Restaurant Khédivial*, moderate charges; *Café du Nil*, with a terrace, on the bank of the river. — *Post Office* and *Egyptian Telegraph Office*.

Damietta, Arabic *Dumyâṭ*, situated between the Damietta branch of the Nile and Lake Menzaleh (p. 180), about 4 M. from the sea, contains 31,500 inhab. (few Europeans). Seen from the railway station, situated near the harbour, Damietta presents an imposing appearance, with its lofty houses flanking the river. The interior of the town, however, by no means fulfils the traveller's expectations. On every side lie ruinous old buildings and walls. The harbour is considerable, but its entrance is much silted up. The insignificant trade of the place is chiefly in the hands of native merchants (Arabs and Levantines). The industries to which the town was indebted for its former prosperity (see below) still exist to some extent, and the traveller will find it interesting to visit one of the streets inhabited by the silk and cotton weavers.

History. Little or nothing is known of the early history of Damietta. During the Arabian era Damietta attained a great reputation on account of the resistance it offered to the Crusaders; but the town of that period stood farther to the N. than its modern successor (see below). In 1218 it was besieged by King John of Jerusalem. With the aid of an ingenious double boat, constructed and fortified in accordance with a design by Oliverius, an engineer of Cologne, the Frisians, Germans, and others of the besiegers succeeded after a fight of twenty-five hours in captnring the tower to which the chain stretched across the river was attached. The success of the Christians was, however, considerably marred by the interference of the ambitious, though energetic Pelagius Galvani, the papal legate, and hy the vigilance of the Egyptian sultan Melik el-Kâmil. At length, after various vicissitudes, the Christians captured the place. They obtained valuable spoil, sold the surviving townspeople as slaves, and converted the mosques into churches, but in 1221 they were compelled by a treaty to evacuate the town. In 1249, when Louis IX. landed near Damietta, it was ahandoned hy its inhabitants. Without striking a blow, the Crusaders marched into the deserted streets of the fortress, but in the course of the following year they were obliged to restore it to the Saracens as part of the ransom of Louis IX., who had heen taken prisoner at Manṣûra (p. 168). During the same year, by a resolution of the Emirs, the town was destroyed, and re-erected on the E. bank of the river, farther to the S. The new town soon became an important manufacturing and commercial place. Its staple products were leather-wares, cloth, and oil of sesame, for which it was famous, and its harhour was visited by ships of many different nations. By the construction of the Maḥmûdîyeh Canal Damietta lost most of its trade, and its decline was further accelerated hy the foundation of the ports on the Suez Canal.

The principal *Mosque* is a huge, shapeless edifice, the only redeeming features of which are the lofty minarets and the spacious dome. All the houses of more stories than one are provided with handsomely carved wooden jutties and lattice-work, which are in

most cases very ancient and differ materially in style from the mashrabîyehs of Cairo. A glance into one of the ancient courtyards is interesting. The principal street, which is upwards of 1 M. long, forms the busy and well-stocked bazaar of the place. Damietta contains a Roman Catholic and a Greek Catholic church.

An interesting excursion may be made to the mosque of *Abu'l Ma'âteh*, in the suburb of *El-Gebâneh*, to the N. of the town. The building appears to date from the period of the old town of Damietta, and has Cufic inscriptions in front. The interior contains numerous antique columns, two of which, standing on the same base, are believed, like those in the Mosque of Amr at Cairo (p. 105), to possess miraculous powers. (Jaundice-patients, for example, are said to be cured by licking one of them.) The minaret is embellished with early-Arabian ornamentation.

A trip by boat down to the *Mouth of the Nile (Bôghâz)* takes 3-3½ hrs., or, if the wind is favourable, 1½ hr. only (fare there and back 20 pias.). During the summer months steamers ply to (1 hr.) the *Râs el-Baḥr*, a peninsula jutting out between the Nile and the sea, and formerly a favourite summer-resort. Numerous dolphins will be observed in the river near its mouth.

From Damietta to Rosetta (p. 26), viâ *Lake Burlus (Borollos)*, a route which is not recommended, takes 2-3 days at least, and sometimes much longer. — To *Port Sa'id*, see p. 174.

11. From Port Saʿîd to Cairo or Suez viâ Ismâʿîlîya.

Railway to *Ismâ'îlîya*, 48 M., in 1½-3 hrs. (fares 37 and 18½ pias.); to *Cairo*, 145 M., in 4½-5¼ hrs. (fares 95 and 47½ pias.); to *Suez*, 99 M., in 5½ hrs. (fares 70½ and 35½ pias.). Dining-cars are attached to the express trains.

Port Sa'id.

Arrival by Sea. The coast, consisting of low sand-dunes, is not seen for some time after the steamer reaches the yellowish-green waters at the mouth of the Nile. The entrance, marked by buoys, is ½ M. wide. To the right, near the S. end of the W. mole, is the Lesseps Monument (p. 173). — The Custom House examination takes place on shore. As the steamer does not lie to at the pier, the passengers have to disembark by small boats (ca. ½, with baggage 1½ fr.). The agents of Cook, Clark, and the Hamburg-American Line (Hapag) and the commissionnaires of the larger hotels meet the steamer in special boats recognizable by their flags and take charge of the travellers and their luggage. The Hamburg-American Line also furnishes landing-tickets. — For the continuation of the steamboat voyage to Ismâ'îlîya, see pp. 180-182.

Hotels. Eastern Exchange (Pl. a; owned by *Wills & Co.*), Rue Sultan Osman, with 100 rooms, baths, and English cuisine, pens. from 10 fr.; *Hôtel Savoy (Pl. d; Swiss manager), cor. Quai François-Joseph and Rue du Commerce, with 70 rooms, restaurant, and bar, pens. from 50 pias.; Hôtel Continental (Cook's; kept by *Simonini*; Pl. b), Rue du Commerce, with 40 rooms, baths, and pretty veranda, pens. 12½ fr.; Hôtel de la Poste (Pl. c; proprietor, *Romeo*), Rue Sultan Osman.

Cafés-Concerts. *Concert Khédivial*, Quai François-Joseph, with female orchestra; *Eldorado*, Rue du Commerce.

Cabs: per drive 80 c., at night 1 fr.; from the quay to the station 1, at night 1¼ fr.; per hr. 2, at night 2½ fr.

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Tramway from the harbour through the town and the Arab quarter to the cemetery (p. 174).

Physicians. *Dr. Williams; Dr. Bryce*, Medical Officer of the Egyptian Government Hospital; *Dr. Cuffey*, physician to the Lady Strangford Hospital (British); *Dr. Grillet* (Maltese); *Dr. Arbaud* (French); *Dr. Belleli* (Italian).

Banks. *Bank of Egypt*, Rue Sultan Osman; *Anglo-Egyptian Bank*, in the same street; *National Bank of Egypt*, Rue Eugénie; *Crédit Lyonnais*, Rue du Commerce (open 9-12, 3-5); *Banque Ottomane*, Rue Sultan Osman. — Prices at Port Saʿîd are stated in francs, and French money, including French copper coins, is current there. But travellers on arriving from Europe should provide themselves with Egyptian money, which, with the exception of British and French gold coins, is alone current in Egypt off the line of the Suez Canal. — Base silver coins are very common at Port Saʿîd.

Post Offices. Egyptian (Pl. 14), Rue Sultan Osman; French (Pl. 15), Rue Quai du Nord. — **Telegraph Offices.** Egyptian (Pl. 18), Rue du Commerce; Eastern Telegraph Co. (Pl. 17), Quai François-Joseph, for Europe.

Consuls. British (Pl. 3), *Mr. D. A. Cameron* (consul-general), Quai François-Joseph; American (Pl. 2), *Mr. H. Broadbent* (consular agent); French (Pl. 5), *M. Meyrier*, Rue Eugénie; German (Pl. 1), *Herr H. Bronn* (also Russian consul), Quai François-Joseph; Italian (Pl. 6), *Count Mancinelli Scotti*, Eastern Exchange Hotel: Austro-Hungarian (Pl. 4), *Ritter von Stepski-Doliwa* (consul), Quai François-Joseph.

Shops of all kinds abound, but the intrusive and almost insolent importunities of the proprietors addressed to the passers-by will sufficiently set the traveller on his guard. Chinese and Japanese articles, etc., at *Fioravanti's*, Rue du Commerce.

Tourist Agents. *Cook & Son*, Quai François-Joseph; *F. C. Clark*, Hôtel Savoy (p. 172). — *Lloyd's Agents*, L. Savon & Co.

Steamship Offices of all the large companies on the Quai François Joseph (comp. the Plan). For the steamboat connection with Europe, see pp. 4, 177.

Port Saʿîd (Port-Saïd), the chief town of the Egyptian district of the same name, lies at the E. extremity of an island which belongs to the narrow strip of land separating Lake Menzaleh from the Mediterranean. It owes its origin to the Suez Canal, and its prosperity during the last ten years has been marked. The population, which in 1883 was only 17,000, had risen by 1897 to 42,095, including 11,322 Europeans.

The *Harbour* occupies an area of about 570 acres, and has been excavated to a depth of 26 ft. by means of laborious dredging. It is protected by two massive piers; the eastern running out into the sea towards the N. for a distance of an English mile; and the western, running towards the N.E. for $1^1/_2$ M., intended to protect the harbour from the mud-deposits of the Nile (comp. p. 10). On the landward end of the W. pier rises the **Lighthouse (Phare)*, constructed of concrete, 174 ft. in height, and one of the largest in the world. Its electric lights are visible to a distance of 24 M. About 300 yds. to the N. of it, on the pier, is a statue of *Ferdinand de Lesseps* (p. 178), by the French sculptor E. Frémiet, unveiled by the Suez Canal Co. in 1899, thirty years after the opening of the Suez Canal, his great achievement. The statue, $22^1/_2$ ft. high, stands on a pedestal $34^1/_2$ ft. in height.

The *Inner Harbour*, or *Bassin Ismaïl*, is adjoined by three sheltered basins in which vessels discharge and load; *viz.* the commercial harbour and the arsenal harbour (on each side of the handsome buildings of the Canal Co.), and the 'Bassin Chérif'. The last is flanked with fine buildings erected by Prince Henry of the Netherlands as a factory for the Dutch trade; on his death (1879) they were purchased by the British government and are now used as a military dépôt and barracks (Pl. 9).

The *Arab Quarter* and the *Cemetery* lie to the W. (tramway, p. 173). The tombs are constructed in the form of vaults of masonry above ground, as the soil is saturated with salt water at a depth of $1\frac{1}{2}$ ft. below the surface.

Steamers ply regularly across Lake Menzaleh (p. 180) to *Maṭarîyeh* (p. 169).

Ferry-boats (fare 10 pias.) across Lake Menzaleh to *Damietta* (p. 171) start from the 3rd kilomètre on the Suez Canal, which may be reached on donkey-back or by rowing-boat.

The Railway from Port Saʿîd to Cairo at first skirts the W. bank of the Suez Canal (comp. R. 12); to the right lies Lake Menzaleh (p. 180). — $1\frac{1}{2}$ M. *Rassoua;* 8 M. *Râs el-ʿEish* (p. 181); 15 M. *Tîneh;* $24\frac{1}{2}$ M. *Le Cap.* Beyond (28 M.) *El-Ḳanṭara* (p. 181) the train runs aloug an embankment through *Lake Balah* (p. 181). $33\frac{1}{2}$ M. *Balah (Ballah).* — At (40 M.) *El-Ferdân* (p. 181) we leave the Suez Canal and turn towards the S.E.

48 M. **Ismâʿiliya** *(Ismaïlia).* — The Railway Station (good buffet) lies to the N.W. between the European and Arab quarters, and is connected with the pier by a steam-tramway. — Arrival by Sea, see p. 182. — A Steam Tramway runs to the E. to *St. Vincent*, a settlement in connection with the steamers on the canal.

Hotels. Hôtel du Canal de Suez (proprietress, *Mme. Querzoli*), Rue Guichard. — Hôtel-Restaurant des Voyageurs (proprietor, *J. Basta*), near the station.

Post Office, Place Champollion, not far from the railway-station. — Egyptian Telegraph Office, beside the station. — Tourist Agents: *Thos. Cook & Son.*

Physician: *Dr. Dampeirou*, in the Hospital of the Suez Canal Co. — Chemist: *Pharmacie Internationale*, Rue Negrelli. — *Roman Catholic* and *Greek Orthodox Churches.*

Ismâʿîlîya, situated on the N. bank of *Lake Timsâḥ* (p. 181), was the main centre of operations during the construction of the Suez Canal, and is still the seat of its administration, but has, to a large degree, lost its importance. Even the fact that the Asiatic and Australian mail-steamers, on their way to and from Cairo viâ Port Saʿîd and the Canal, call here, has not added much to the life of the place. The town is the seat of a deputy-governor and contains 7000 inhabitants. The pretty gardens and plantations and the view of the blue lake lend the town the appearauce of an oasis, with both European and Arabian cultivation. The air is healthy and not moist, in spite of the proximity of the water.

A pleasant walk may be taken along the lebbakh-avenue, on the Quai Méhémet-Ali, as far as the château of the Khedive and the water-works. — In a public park in the Avenue Victoria (opposite the former Villa Lesseps) several monuments found at Pithom (p. 176) are preserved.

Group of Ramses II. seated between the gods Rē and Atum; memorial stone of Ramses II., with sculptures and inscriptions; recumbent lion with human head, dedicated by Ramses II. to Atum; naos with the figure of a similar lion (sphinx), dedicated by Ramses II. in the temple of Pithom.

The best way of spending a few leisure hours here is to visit the *Khedivial Chalet*, at the influx of the canal into Lake Timsâḥ (near the Canal Co.'s Hospital) and the hill of *El-Gisr* (p. 181; 1-2 hrs.; donkey 1 fr.).

On quitting Ismâʿîlîya, we obtain another glimpse of the azure waters of Lake Timsâḥ. At (52 M.) *Nefîsheh*, the first station, the railway to Suez diverges to the left (see p. 176). The line to Cairo traverses the Arabian Desert, which is intersected from E. to W. by the *Wâdi Ṭûmîlât*, and skirts the *Fresh Water* or *Ismâʿîlîyeh Canal*. The fertile tract which we now traverse is part of the *Goshen* of the Bible. During the Turkish régime it fell into a miserable condition, and at the beginning of the century afforded a very scanty subsistence to barely 4000 Arabs; but the cultivation was so rapidly improved by means of the fresh-water canal that it now supports upwards of 12,000 prosperous farmers and peasants. Beyond the canal, on the left, is a fertile strip, behind which rise the desert hills.

The **Fresh Water** or **Ismâʿîliyeh Canal**, constructed in 1858-63 to snpply the towns on the Suez Canal with drinking-water and enlarged in 1876, is in great part a restoration of an earlier canal, dating from the Middle Empire. This ancient canal, which began at the Nile, watered the land of Goshen with its branches, and entering the Bitter Lakes, changed their character, according to Strabo, and connected them with the Red Sea. The channel of the old canal, which was re-discovered by the French expedition of 1798, is still traceable at places, and its direction has freqnently been followed by the engineers of M. de Lesseps. The remains of scarps of masonry show it to have been about 50 yds. in width, and 16-17½ ft. in depth. According to Herodotus the canal was four days' journey, and according to Pliny 62 Roman miles, in length. In ancient times the canal was primarily constructed for purposes of navigation, and it is still used by numerous small barges; but it is now chiefly important as a channel for conducting fresh water to the towns on its banks, particularly Ismâʿîlîya and Suez, and as a means of irrigating and fertilizing the country through which it passes. Near Cairo the canal diverges from the Nile to the N. of the Kaṣr en-Nîl, and thence traces to the N.E. the boundary between the Arabian plateau (on the N.) and the land of Goshen (on the S.). To the E. of Abu Hammâd (p. 176) it intersects the ancient fresh-water canal coming from Zaḳâzîḳ, and then runs to the E., parallel with this, through the *Wâdi Ṭûmîlât*, which is over 30 M. in length. At *Nefîsheh* (see above) the canal forks; the S. arm leads to Suez, while the N. arm leads to Port Saʿîd.

The **Goshen** of the Bible (Egypt. *Gosem*) is first mentioned in the Book of Genesis, xlv. 10, where Pharaoh says to Joseph: — 'And thou shalt dwell in the land of Goshen, and thon shalt be near nnto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast'. Mention is also made of Goshen in Genesis xlvi. 28, 29; and xlvii, 1, 6, 27. Exodus i. 11 mentions the cities in

Goshen in which the Israelites were compelled to work at the tasks imposed on them by Pharaoh: — 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities (or storehouses). Pithom and Raamses' (see below). Goshen lay in the Egyptian nome of Arabia, the capital of which was *Per-Sopt* (the *Phakusa* of the Greeks), identified with the ruins discovered by Naville near the modern *Saft el-Henneh*. Goshen may therefore be located in the triangle between Zaḳâzîḳ, Belbeis, and Abu Hammâd.

59 M. *Abu Ṣuweir.* — 65 M. *Maḥsameh.*

The neighbouring ruins of *Tell el-Maskhûṭa* mark the site of the **Pithom** (Egypt. *Per-Atum*, *i.e.* 'house of the god Atum') of the Bible (see above). The spot has been explored for the Egypt Exploration Fund by Naville, who discovered among the temple-buildings several grain-stores, in the form of deep, rectangular chambers without doors, into which the corn was poured from above. These perhaps date from the time of Ramses II., and may possibly be the actual 'storehouses' of the Bible Later excavators, however, recognize in these buildings part of the platform of a fort.

69½ M. *Kaṣâṣin (Kassassine).* — 79 M. *Tell el-Kebîr*, noted as the scene of Arabi's defeat by the British troops in 1882 (p. c). On approaching Tell el-Kebîr the train passes (left) a cemetery laid out by the English, with a tasteful monument to the British soldiers who fell in the struggle with Arabi.

At (86 M.) *Abu Hammâd* the train enters the fertile district of the E. Delta, which is richer both in water-courses and trees than the W. Delta. — 92½ M. *Abu el-Akhḍar.* — 95 M. *Zakâzîḳ*, see p. 166. — 98½ M. *Zankalûn;* 103 M. *Godaïeda;* 105½ M. *Mînet el-Ḳamḥ* (p. 166); 107 M. *Mît Yazîd;* 111 M. *Sheblengeh (Chehlanga).* The train crosses the Taufîḳîyeh Canal and reaches (117 M.) *Benha* (p. 29), the last express-station before Cairo, where our line is joined by that from Alexandria.

145 M. **Cairo** (Main Railway Station).

From Ismâ'iliya to Suez, 51 M., in ca. 2 hrs. — As far as (4½ M.) *Nefîsheh* (p. 175), the train follows the line to Cairo. It then bends to the S. On the right we observe a large viceregal nursery for trees. The train crosses the fresh-water canal, and remains on the W. bank all the way to Suez, with the desert lying to the right. Farther on, to the left, we obtain a fine view of the bluish-green *Bitter Lakes* (p. 182). To the right rises the *Gebel Geneifeh*, or *Gebel Aḥmed Ṭaher*, with quarries which yielded material for the construction of the canal. More in the background are the heights of the *Gebel 'Uweibid.* 16 M. *Fâyid.* — Near (28 M.) *Geneifeh* we lose sight of the Bitter Lakes. On the left again stretches a vast sandy plain. On the right, above the lower hills, tower the dark masses of the *'Atâḳa Mts.*, the outlines of which stand out very prominently by evening-light; they are also conspicuous from Suez. Before reaching Shalûf (p. 182) we catch a glimpse of the Suez Canal.

51 M. *Suez.* The station is in the Rue Colmar (Pl. 8; see p. 183). The train goes on 3 M. farther to the *Terre-Plein Station* and the *Docks Station.*

12. The Suez Canal from Port Saʿîd to Suez.

The passage of the Suez Canal is interesting only on one of the large steamers, for from the small steamboats which ply regularly between Ismâʿîlîya and Port Saʿîd the passenger cannot see beyond the embankments of the Canal. The S. part of the Canal, from Ismâʿîlîya to Suez, is the more interesting. The passage from Port Saʿîd to Suez occupies 15-22 hrs. The fare by the British steamers is about 3*l*., by the French steamers 100 fr., by the North German Lloyd 60 and 44 marks; by the German East African Line 60 and 50 marks. The fares include the tax levied by the Canal Co. on each traveller (see p. 180).

A visit to the *Suez Canal* from Cairo takes four days: 1st Day. By train to *Suez;* in the afternoon visit the harbour. — 2nd Day. Excursion in the morning to the *Springs of Moses;* in the afternoon return by train to *Ismâʿîlîya* (preferably by steamer if there happens to be an opportunity). — 3rd Day. Excursion in the morning to *El-Gisr* and walk through Ismâʿîlîya; in the afternoon by train to *Port Saʿîd* (1½ hr.). — 4th Day. Visit the harbour at Port Saʿîd in the morning; in the afternoon return by rail to *Cairo.* — Hurried travellers may save time by omitting Ismâʿîlîya, the attractions of which are not great. At Suez, Ismâʿîlîya, and Port Saʿîd there are tolerable hotels in the European style, where local guides may be engaged for the environs.

The excursion to the Suez Canal may be conveniently made on the way back to Europe, as the Australian, China, and Indian mail-steamers touch at *Suez* or *Ismâʿîlîya* (comp. pp. 1, 3). Between Feb. and June early application to the offices mentioned at p. 33 is desirable, as the steamers are then apt to be crowded. The steamer is sometimes a few days ahead of or behind its time, and information as to this point is not generally obtainable until it has left Aden (*i.e.* 3-4 days before it reaches Snez). Comp. p. 1.

a. Isthmus of Suez and History of the Canal.

The **Isthmus of Suez,** a neck of land which connects Africa with Asia, is at its narrowest part 70 M. in width. On the S. side it is washed by the N. part of the *Gulf of Suez* (Arab. *Baḥr Ḳolzum*, Greek *Heroöpolite Bay*), the western of the two arms of the Red Sea which separate Africa and Asia. The idea of a Suez Canal is no modern conception, but the final accomplishment of this great international artery of traffic had to wait for the coujuncture of the necessary technical skill with a favourable combination of political and economical conditions.

The earliest authenticated attempt to connect the Red Sea with the Nile (and thereby with the Mediterranean) was made by *Necho* (p. lxxxiii). His plan was to extend towards the S., from Lake Timsâḥ to the Red Sea, an earlier canal, in existence even during the Middle Empire, which diverged from the Nile near Bubastis and flowed through the Wâdi Ṭûmîlât (p. 175). Herodotus informs us that no fewer than 120,000 Egyptians perished while engaged in the work, and the king afterwards abandoned the undertaking, as he was iuformed by the oracle that the barbariaus (*i.e.* the Persians) alone would profit by it. The canal was completed a century later by *Darius.* Its course roughly correspouded to that of the present Fresh Water Canal. It was wide enough to permit two triremes to row

abreast, and it was four days' journey in length. Darius commemorated the completion of the great work by various monuments on its banks, of which the remains have been found at different spots (*e.g.* to the S. of Tell el-Maskhûṭa; to the W. of the Serapeum station; to the N. of Shalûf et-Terâbeh; and to the N. of Suez). — Under the Ptolemies the canal system was extended, and locks were erected at its efflux into the Red Sea.

The Canal fell into disrepair during the first century B. C., and *Trajan* (98-117 A.D.) seems to have restored it. At all events, a canal, beginning near Cairo, and terminating in the Gulf of Suez, the precise course of which, probably following the earlier channel, is nowhere described, was called the *Amnis Trajanus* (Trajan's river).

After the *Arabs* had conquered Egypt, they must have been desirous of connecting the Lower Egyptian part of the Nile as directly as possible with the Red Sea. 'Amr ibn el-'Aṣ (pp. xci, 39) accordingly restored the ancient canal (of which the former Khalîg at Cairo is said to have been a portion), and used it for the transport of grain from Fosṭâṭ (p. 39) to Ḳolzum (Suez), whence it was exported by the Red Sea to Arabia. The bed of the ancient canal is said to have been pointed out to Amr by a Copt. The canal again became unserviceable after the 8th century. At a later period the Venetians frequently thought of constructing a canal through the Isthmus with a view to recover the trade which they had lost owing to the discovery of the route round the Cape of Good Hope, and several travellers advocated the scheme; but no one seriously attempted to carry it out. Leibnitz, too, in his proposal regarding an expedition to Egypt, made in 1671 to Louis XIV., the greatest monarch of his age, strongly recommends the construction of such a canal. Sultan Muṣṭafa III., the admirer of Frederick the Great, Ali Bey, the enterprising Mameluke prince, and Bonaparte all revived the scheme, and the latter on his expedition to Egypt in 1798 (p. xcvii) even caused the preliminary works to be undertaken, but the actual execution of the project seemed almost as distant as ever. Lepère, Bonaparte's chief road engineer, surveyed the ground, but owing to a serious miscalculation he threw great doubt on the feasibility of the undertaking. While in reality the level of the two seas is nearly the same, Lepère estimated that of the Red Sea to be nearly 33 ft. higher than that of the Mediterranean.

In 1836 *Ferdinand de Lesseps* (1805-94) came to Cairo as a young consular *élève*, and there had his attention called to Lepère's Mémoire regarding the scheme of connecting the two seas, which led him to consider its great importance, although Lepère himself doubted its feasibility. In 1838 he made the acquaintance of Lieut. Waghorn (p. 184), whose zealous advocacy of the construction of a route between Europe and India viâ Egypt stimulated his zeal for a similar project. In 1841 and 1847 Linant-Bey, the viceroy's engineer of water-works, and Messrs. Stephenson, Negrelli, and

Bourdaloue, demonstrated the inaccuracy of Lepère's calculations. In 1854 M. de Lesseps, having matured his plan, laid it before Sa'îd Pasha, who was then viceroy and determined to carry it out. Difficulties were thrown in the way of the enterprise by the British government during Lord Palmerston's ministry, but on Jan. 5th, 1856, permission to begin the work was formally granted by the viceroy. A considerable time, however, elapsed before the necessary capital was raised, and it was not till April 22nd, 1859, that the work was actually begun. The viceroy undertook to pay many of the current expenses, and provided 25,000 workmen, who were to be paid and fed by the company at an inexpensive rate, and were to be relieved every three months. In order to provide these workmen with water, 4000 water-casks suitable for being carried by camels had to be constructed, and 1600 of these animals were daily employed in bringing them supplies, at a cost of 8000 fr. per day. On Dec. 29th, 1863, the fresh-water canal (p. 175) was completed, so that the company was thenceforth relieved of the enormous expense of supplying the workpeople with water. The hands now employed, among whom were a number of Europeans, were less numerous, and much of the work was done by machinery, of 22,000 horse-power in all.

On March 18th, 1869, the water of the Mediterranean was at length allowed to flow into the nearly dry, salt-encrusted basins of the Bitter Lakes, the N. parts of which lay 26-40 ft. below the level of the Mediterranean, while the S. parts required extensive dredging operations. The opening of the Suez Canal was inaugurated on Nov. 17th, 1869, in the presence of the Empress Eugénie, the Emperor of Austria, the Crown Prince of Prussia, and many other princes, and the magnificent festivities which took place on the occasion are said to have cost Ismâ'îl, Sa'îd's successor, an enormous sum.

The cost of constructing the canal amounted to about 19 million pounds sterling, of which 12,800,000*l.* was paid by the shareholders, while the rest of the sum was almost entirely contributed by the Khedive. In 1875, however, the British Government acquired 177,000 of the Khedive's shares for a sum of 4,000,000*l.* The Suez Canal Company *(Compagnie Universelle du Canal Maritime de Suez)* also possesses lands, buildings, and other property valued at nearly 3,000,000*l.*

The capital was raised in the following manner: —

Original capital, in 400,000 shares of 20*l.* each	8,000,000*l.*
Loan of 1867-68, repayable in 50 years by means of a sinking fund involving an annual charge of 400,000*l.*	4,000,000*l.*
Loan of 1871, repayable in 30 years (annual charge, 51,000*l.*) .	800,000*l.*
Total:	12,800,000*l.*

The Canal is 160 kilomètres (100 M.) in length, and the E. bank is furnished with distance-posts at intervals of 5 kilomètres.

Near the stations are passing-places for the large steamers, named 'Gare du Nord' and 'Gare du Sud' respectively. The Canal is now throughout 31 ft. in depth, thus admitting vessels drawing 28 ft. of water. The surface varies in breadth from 230 to 360 ft., while the width of the bottom is 128 ft. only.

The great mercantile importance of the Canal is apparent from the following data. The distance from London to Bombay viâ the Cape of Good Hope is 12,548 English miles, and viâ the Suez Canal 7028 M. only. The saving thus effected is 44 per cent of the distance. From Hamburg to Bombay by the Cape 12,903 M., by the Canal 7383 M.; saving 43 per cent. From Trieste to Bombay by the Cape 13,229 M., by the Canal 4816 M.; saving 63 per cent. From London to Hongkong by the Cape 15,229 M., by the Canal 11,112 M.; saving 28 per cent. From Odessa to Hongkong by the Cape 16,629 M., by the Canal 8735 M.; saving 47 per cent. From Marseilles to Bombay by the Cape 12,144 M., by the Canal 5022 M.; saving 59 per cent. From Constantinople to Zanzibar by the Cape 10,271 M., by the Canal 4365 M.; saving 57 per cent. From Rotterdam to the Sunda Strait by the Cape 13,252 M., by the Canal 9779 M.; saving 26 per cent.

The passage of the Canal, which is open to the vessels of all nationalities, has been practicable both by day and by night since the introduction of the electric light. The following table illustrates the growth of traffic: —

Year	No. of vessels	Aggregate tonnage	Year	No. of vessels	Aggregate tonnage
1870	486	493,911	1898	3503	12,962,632
1875	1494	2,009,984	1900	3441	13,699,238
1880	2026	4,350,000	1901	3699	15,163,233
1885	3137	8,430,043	1902	3703	15,694,359
1890	3389	9,794,130	1903	3761	16,615,309
1892	3559	10,866,401	1904	4237	18,661,092
1895	3434	11,833,637	1905	4116	18,310,442
1896	3409	12,039,859	1906	3975	18,810,713

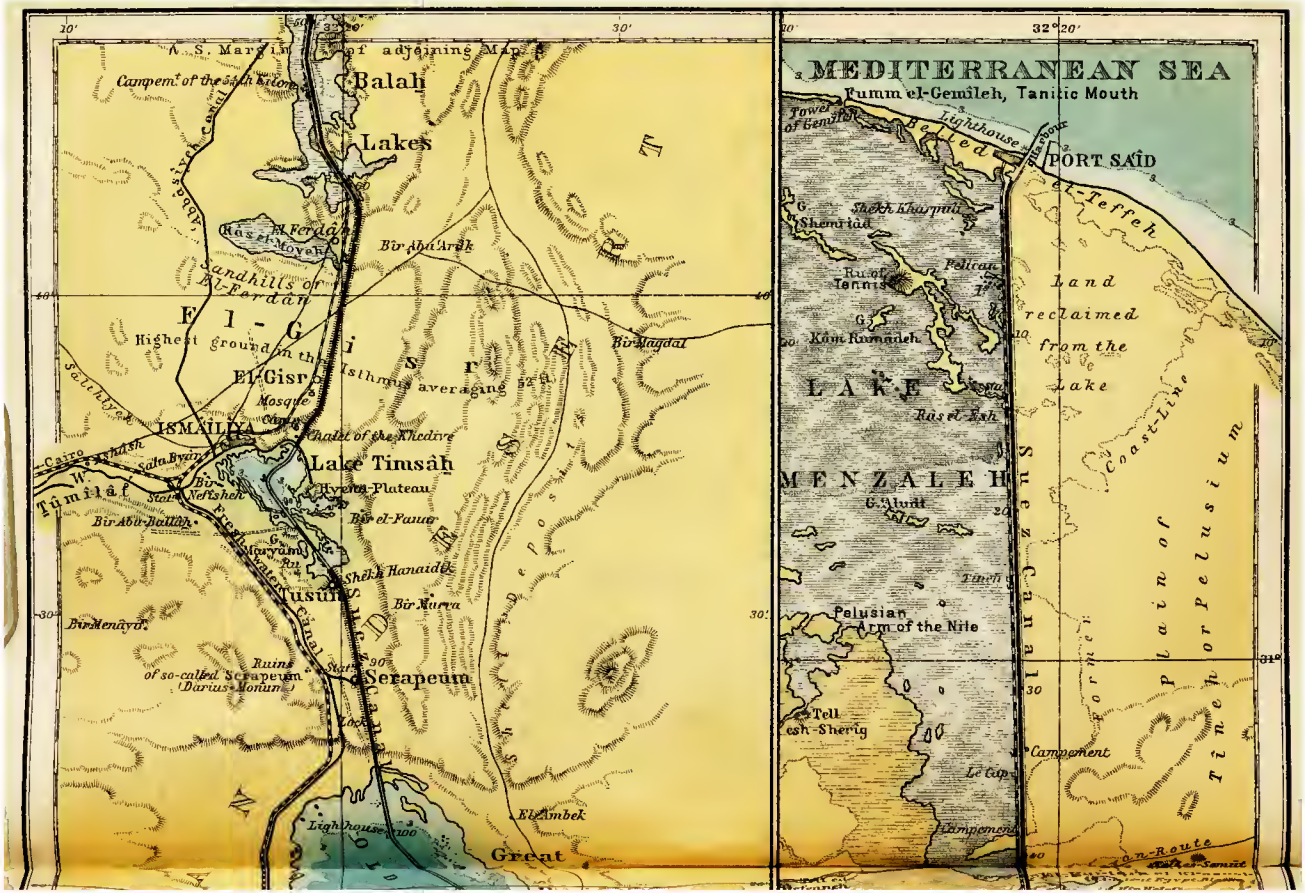
The nationalities of the vessels traversing the Canal in 1905 were as follows: British 2484; German 600; French 272; Dutch 219; Austrian 139; Russian 70; Italian 91; Spanish 26; Norwegian 66; other nationalities 169.

The dues amount to 7 fr. 75 c. per ton for laden passenger or cargo steamers and war-ships; 6 fr. 50 c. per ton for ships in ballast without passengers; 10 fr. for each passenger (children half-price). Ships of war and the regular mail-steamers obtain a reduction. The income of the company in 1904, in 1905, and in 1906 was respectively 115,793,162 fr. (expenditure 37,038,470 fr.), 113,800,000 fr., and 112,000,000 fr.

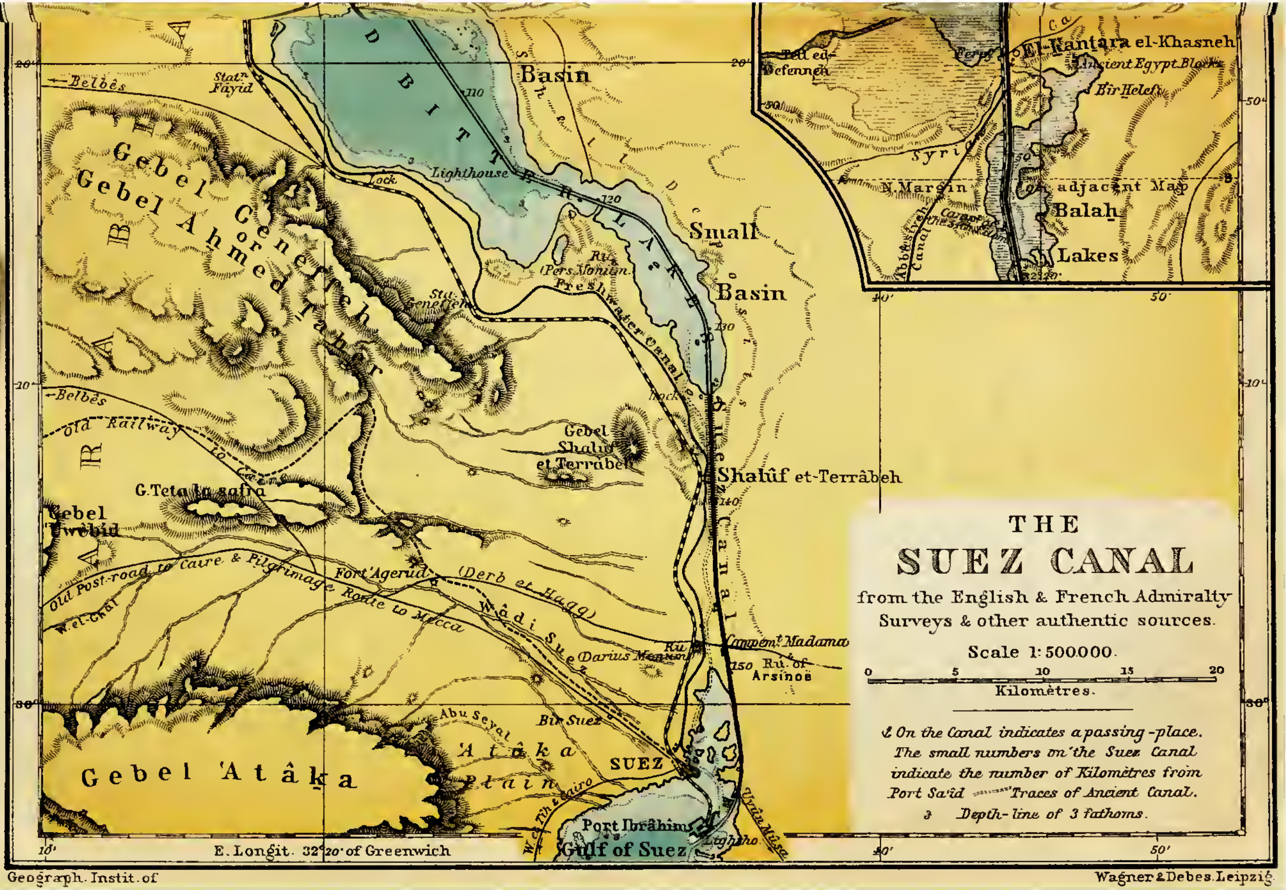
Steamers are not allowed to steam through the Canal (except in the large Bitter Lakes) above a speed of 6 M. per hr., as their wash would injure the embankments.

b. Passage of the Suez Canal.

Port Sa'îd, see p. 172. — The numerous masts in the harbour of Port Sa'îd remain in sight long after we quit that town. The Canal, on the W. bank of which runs the railway to Ismâ'îlîya (p. 174), is constructed in a perfectly straight line through **Lake Menzaleh.** The brackish waters of this lake extend over an area of about 1000 sq. M., covering what was once one of the most fertile districts in Egypt, and was intersected by the three most important arms of the Nile (p. xlix) in ancient times, the Pelusiac, the Tanitic,



MEDITERRANEAN SEA
Fumm el-Gemîleh, Tanitic Mouth
Tower of Gemîleh
Lighthouse
Belled
Quarbour
PORT SAÎD
el-Teffeh
Shekh Kharpali
Shemriâd
Pelican
Ruin of Tennis
Kôm Rumâdeh
LAKE
MENZALEH
Râs el-Esh
G. Aludi
Tineh
Pelusian Arm of the Nile
Tell esh-Sherig
Campement
Le Cap
Suez Canal
Coast-Line
Land reclaimed from the Lake
Plain of Tineh or Pelusium
Former
Balah
Lakes
Campem.t of the 54th Kilom.
Abbâsiyeh Canal
Râs el-Moyeh
El Ferdân
Bîr Abu'Arâk
Sandhills of El-Ferdân
El-Gisr
Highest ground in the Isthmus averaging 52 ft.
Bîr Magdal
Salthiyeh
Mosque
ISMAÎLIYA
Chalet of the Khedive
Lake Timsâh
Cairo
Sala Byân
Tûmîlât
Bîr Nefîsheh
Hyena-Plateau
Bîr Abu-Ballâh
Bîr el-Fauar
Fresh-water Canal
Shekh Hanaidik
Tusûn
Bîr Murra
Bîr Menâyif
Ruins of so-called Serapeum (Darius Monum.)
Serapeum
Lock
Lighthouse
El-Ambek
Great
Sheli Deposits
Sheli Deposits


THE
SUEZ CANAL
from the English & French Admiralty Surveys & other authentic sources.
Scale 1: 500000.
0 5 10 15 20
Kilomètres.
On the Canal indicates a passing-place.
The small numbers on the Suez Canal indicate the number of Kilomètres from Port Saïd
Traces of Ancient Canal.
3 Depth-line of 3 fathoms.
Bitter Lakes
Small Basin
Shalûf et-Terrâbeh
Suez Canal
Gebel Geneffeh
Gebel Ahmed Taher
Gebel 'Atâka
'Atâka Plain
SUEZ
Port Ibrâhim
Gulf of Suez
Wâdi Suez
Old Post-road to Cairo & Pilgrimage Route to Mecca
(Derb et-Hagg)
Fort 'Agerud
Old Railway
Freshwater Canal
Lighthouse
Lock
Stat. Fayid
Stat. Geneffeh
G. Tetalkosafra
Gebel 'Uwebid
Gebel Shalûf et Terrâbeh
Ru. (Pers. Monum.)
Darius Monum.
Ru. of Arsinoë
Campemt Madama
Abu Seyal
Bir Suez
'Uyûn Mûsa
Belbês
El-Kantara el-Khasneh
Ancient Egypt Blocks
Bir Helefs
Tell ed-Defenneh
Balah Lakes
N. Margin of adjacent Map
Abbâsîyeh Canal
E. Longit. 32°20' of Greenwich
Geograph. Instit. of Wagner & Debes. Leipzig

and the Mendesian. Among the numerous towns and villages situated here were the important cities of Tanis (p. 167) and Tennis. Immense flocks of pelicans and silver herons, some flamingoes, and a few herds of buffaloes are to be met with here. The operation of draining the lake has been begun, the part adjoining the Canal on the E. is already dry. — *Râs el-'Eish* (16th kilomètre) is the first station (p. 174).

Lake Menzaleh ends at (27½ M.) **El-Ḳanṭara** ('the bridge'), an isthmus separating it from Lake Balaḥ. Over this isthmus led the ancient caravan-route from Egypt to Syria. The railway to Port Sa'îd (p. 174) has a station here, near which are several restaurants. The village, with its mosque, lies on the Asiatic bank of the canal. The hill to the left commands a survey of the environs.

About 1½ M. from Ḳanṭara, a little to the S. of the old caravan-road, lies the hill of *Tell Abu Seifeh*, with the ruins of a temple of Ramses II. and remains of the Ptolemaic and Roman periods. — A moderate day's journey (on camels) from Ḳanṭara are situated the ruin-strewn *Tell Farama* and *Tell el-Faḍda*, occupying the site of **Pelusium**, the celebrated eastern seaport and key to Egypt, which now contains no objects of interest. — The mounds of débris named *Tell Defenneh* or *Tell Daffâneh* ('hill of the grave-diggers'), situated to the N. of the caravan-route between Es-Ṣâliḥîyeh (p. 167) and El-Ḳanṭara, at the ancient Pelusiac mouth of the Nile, contain the remains of a camp of the Greek mercenaries of Psammetikh I. These were excavated in 1886 by Prof. Flinders Petrie, who found numerous fragments of pottery, arrow-heads, weapons, and other articles. Mr. Petrie identifies the spot with the Greek *Daphnae* and with the *Tachpanhes* or *Tehaphnehes* of the Bible (Jer. ii. 16; Ezek. xxx. 18, etc.).

The Canal traverses **Lake Balaḥ**, from which it is separated by a low embankment. At *El-Ferdân* (p. 174), at the S. end of the lake, the Canal passes through the first cutting. At the next passing place we obtain a glimpse of the desert.

The hills of **El-Gisr** ('the embankment'), which cross the course of the Canal at an average height of 52 ft. above the sea-level, presented the most serious obstacle to its construction. In order to form a cutting through it, no less than 18,767,000 cubic yds. of earth had to be removed, and 20,000 fellahin were employed in the work before machinery could be brought into operation. At the top of the hill is the deserted village of *El-Gisr*, with a chapel to the Virgin of the Desert, and a ruined mosque. A flight of steps ascends to this point from the Canal. The view hence embraces a great part of the Isthmus, the frowning 'Atâḳa Mts. (p. 176) above Suez, the mountains of the peninsula of Sinai, the course of the Canal, and the green expanse of the Bitter Lakes.

At the end of the cutting the Canal enters **Lake Timsâḥ**, or the *Crocodile Lake*, the dredged channel through which is indicated by stakes. As we enter the lake we see the Khedivial Château (see p. 175) above us to the right, and in the S. the mountains of Gebel Abu Balaḥ. The lake, which is now about 6½ sq. M. in area, and of a beautiful pale-blue colour, was, before the construction of the Canal, a mere pond of brackish water, and full of reeds. On its N.

bank lies the town of **Ismâ'îliya** (p. 174; passengers who leave the ship here have their luggage examined).

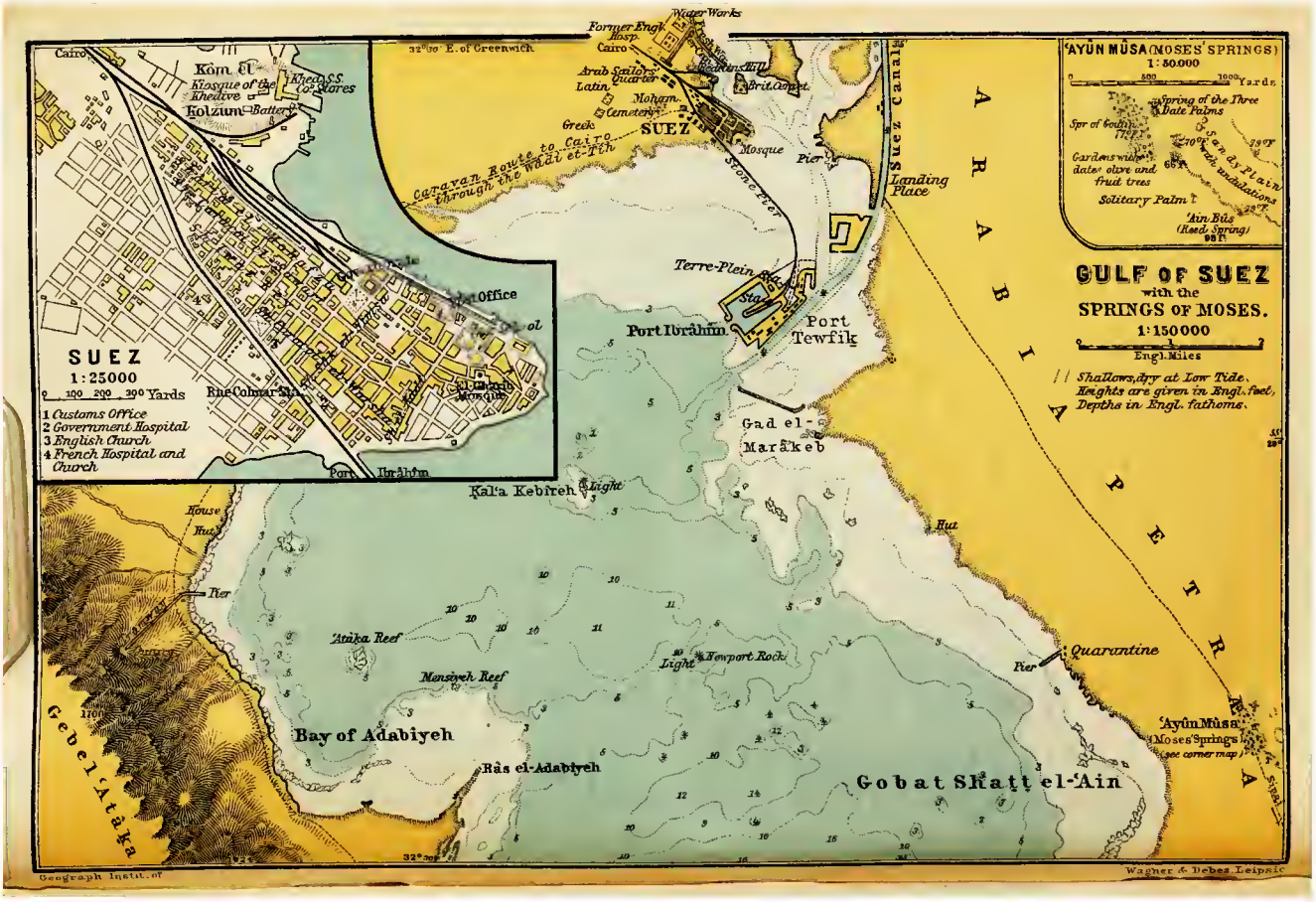
After quitting Lake Timsâḥ we pass (r.) the foot of the *Gebel Maryam*, which an Arabian legend points out as the place where Miriam, when smitten with leprosy for her disapproval of the marriage of Moses with an Ethiopian woman, spent seven days, beyond the precincts of the camp of the Israelites (Numbers, xii.). — At the 85th kilomètre is situated (r.) the small village of *Ṭusûn*, which is easily recognized by the whitewashed dome of the tomb of a sheikh. Excavations near Ṭusûn have led to the discovery of many interesting fossil remains of large animals belonging to the miocene tertiary formation, and pieces of fossil wood have also been found here (comp. p. 113). — A little farther on (near the 90th kilomètre) is the cutting which conducts the Canal through the rocky barrier of the *Serapeum* (comp. p. 178).

The Canal now enters the *Large Basin* of the **Bitter Lakes.** Brugsch identifies the Bitter Lakes with the *Marah* of the Bible (Exod. xv. 23). At each end of the large basin rises an iron lighthouse, 65 ft. in height. The water is of a bluish-green colour. The banks are flat and sandy, but a little to the S. W. (r.) rises the not unpicturesque range of the *Gebel Geneifeh* (p. 176). The bed of the *Little Bitter Lake*, which we next traverse, consists entirely of shell-formations.

Near *Shalûf et-Terâbeh* (a station near the 139th kilomètre; see p. 176) no less than 40,000 cubic yds. of limestone, coloured red and brown with iron, had to be removed in the course of the excavation of the Canal. This stone contained teeth and vertebræ of sharks, bivalve shells, and remains of Bryozoa. In the layer of sand above the limestone were found crocodiles' teeth and the remains of hippopotami and other large quadrupeds. The monument of Darius near Shalûf is mentioned at p. 178.

We finally reach the Gulf of Suez, which is here so shallow that, but for the Canal, it might be crossed on foot at low tide. It contains several islands. On the W. bank rise the workshops and magazines of the Canal Company. Passengers are landed in steam-launches.

Suez (*Port Taufîḳ*; 160 kilomètres), see p. 183.


Water Works
Former Engl. Hosp.
Cairo
32°30' E. of Greenwich
Arab Sailors' Quarter
Latin
Mohem. Cemetery
Greeks
SUEZ
Brit. Consul
Suez Canal
Caravan Route to Cairo through the Wadi et-Tih
Mosque
Pier
Stone Pier
Landing Place
ARABIA PETRAEA
Terre-Plein
Station
Port Ibrahim
Port Tewfik
Gad el-Marâkeb
Kal'a Kebireh
Light
Hut
House
Pier
'Ataka Reef
Mensiyeh Reef
Light
Newport Rock
Quarantine
Pier
'Ayûn Mûsa (Moses' Springs)
(see corner map)
Bay of Adabiyeh
Râs el-Adabiyeh
Gobat Shaṭṭ el-'Ain
Gebel 'Ataka
Suez Canal
Kom el Kheit
Kiosque of the Khedive
Kolzum Battery
Cairo
Rue Colmar
Rue Chalons
Rue Marseille
Rue Paris
Rue Bordeaux
Rue Lyon
Rue Strasbourg
Rue Nancy
Rue Toulouse
Rue Rouen
Rue Dijon
Rue Calais
Rue Amiens
Rue Arras
Rue Boulogne
Rue Abbeville
Rue Metz
Rue Verdun
Rue Nantes
Rue Orleans
Rue Tours
Rue Poitiers
Rue Bayonne
Rue Limoges
Rue Montauban
Rue Montpellier
Rue Nimes
Rue Avignon
Rue Grenoble
Rue Valence
Rue Lille
Rue Roubaix
Rue Tourcoing
Rue Cambrai
Rue Douai
Rue Arcole
Rue Rivoli
Rue Castiglione
Rue Solferino
Rue Magenta
Rue Malakoff
Rue Mazagran
Rue Sebastopol
Rue Inkermann
Rue Alma
Rue Jemmapes
Rue Austerlitz
Rue Wagram
Rue Iena
Rue Friedland
Rue Moscowa
Rue Lodi
Rue Mondovi
Rue Montebello
Rue Palestro
Rue Turbigo
Rue Custozza
Rue Varese
Rue Como
Rue Milazzo
Rue Vinoy
Rue Solferino
Rue Magenta
Rue Malakoff
Rue Mazagran
Rue Sebastopol
Rue Inkermann
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Rue Jemmapes
Rue Austerlitz
Rue Wagram
Rue Iena
Rue Friedland
Rue Moscowa
Rue Lodi
Rue Mondovi
Rue Montebello
Rue Palestro
Rue Turbigo
Rue Custozza
Rue Varese
Rue Como
Rue Milazzo
Rue Vinoy
Custom House
Government Hospital
English Church
French Hospital and Church
Port Ibrahim
SUEZ
1:25000
0 100 200 300 Yards
1 Customs Office
2 Government Hospital
3 English Church
4 French Hospital and Church
'AYÛN MÛSA (MOSES' SPRINGS)
1:50000
0 500 1000 Yards
Spring of the Three Date Palms
Spr. of bad water
Open dry Plain with undulations
Gardens with date olive and fruit trees
Solitary Palm
'Ain Bûs (Reed Spring)
GULF OF SUEZ
with the
SPRINGS OF MOSES.
1:150000
0 1 2 3 4 5 Engl. Miles
// Shallows dry at Low Tide.
Heights are given in Engl. feet,
Depths in Engl. fathoms.
Geograph. Institut. of
Wagner & Debes. Leipsic

13. Suez and its Environs.

Railway Stations. 1. *Rue Colmar*, for the town of Snez; 2. *Terre-Plein*, for Port Taufîḳ; 3. *Docks Station*, for the docks.

Hotels. Hôtel Bel Air (lessees, MM. Pelletier), opposite the English telegraph-office, well managed, good table, pens. 40 pias.; Hôtel Bachet (lessee, Mme. Bachet), at Port Taufîḳ, opposite the Terre-Plein station (p. 184), the property of the Canal Co., well spoken of. There are also a few smaller hotels. — **Beer.** *Café Olympia*, Rue Colmar; *Suez Bar*, Rue Colmar (both kept by Greeks).

Post and Telegraph Offices (Egyptian) at the station. Telegrams to foreign countries should be despatched by the wires of the Eastern Telegraph Company (English). Branch post-office at Port Taufîḳ, with branch offices for both telegraph companies and a sub-office of customs. *Mr. A. W. Haydn*, agent for Cook & Son, also lives at Port Taufîḳ.

Physicians: *Dr. J. Creswell* (head of the Government Hospital); *Dr. Gauthier* (head of the French Hospital). — **Druggists.** *Hippocrate*, Rue Colmar; *Pharmacie Italienne*, Rue Dousseaux Bey.

Consuls. British, *Mr. V. J. Laferla* (vice-consul); American, *Mr. Fred. T. Peake* (consular agent); German, *Herr Th. Meyer;* French, *M. E. H. Altemer* (vice-consul); Austrian, *M. A. Pacho* (vice-consul); Russian, *M. N. Costa* (vice-consul; p. 185); Italian, *Sig. L. Deperais* (vice-consul).

Junction Railway between the town and the harbour-island (p. 184), in ¼ hr. (fares 2, 1 pias., return-ticket 3, 1½ pias.); trains hourly all day.

Rowing Boats. A charge of 8-10 pias. is usually made for a rowing boat for an hour. The boatmen are apt to be extortionate in their demands, as travellers on their way to or from India, and making a short stay only, are often too lavish in their payments. Comp. pp. 184, 185.

Disposition of Time. The afternoon of the day of arrival may be devoted to a visit to the *Harbour* and *Canal Entrance*, by rowing-boat or by the junction-railway. The next forenoon (early start necessary; comp. p. 184) may be spent in an excursion to the *Springs of Moses*. A visit to the *Coral Formations* (p. 185) practically involves another day's stay at Suez.

Shells and coral from the Red Sea may be bought from the boatmen at the harbour; bargaining necessary.

Suez (Arab. *Suês*) lies at the head of the gulf of that name, one of the N. extremities of the Red Sea, and to the S.W. of the mouth of the Suez Canal. Before the construction of the great work of M. de Lesseps, it was a miserable Arabian village, while in 1897 it contained 17,457 inhab., including 2774 Europeans. Its trade, however, in spite of the opening of the canal and the construction of large docks, has not materially increased. Neither the Arabian quarter, with its seven mosques and unimportant bazaar, nor the European quarter, which contains several buildings and warehouses of considerable size, presents any attraction. The streets and squares are kept clean, and the climate is excellent. The town has a governor of its own.

On a mound of débris to the N. of the town, not far from the station and the magazines of the 'Khedivîyeh Company', is a kiosque of the Khedive, commanding a fine view of the mountains of the peninsula of Sinai, the sea, the harbour, and the town. The hill is called by the Arabs *Kôm el-Ḳolzum*, and was probably the site of the Ptolemaic fortress *Klysma* as well as of an earlier settlement of the period of the Pharaohs. Beyond the railway, to the W., are the mud-huts of an Arab sailors' quarter. The small

eminence to the N.W. is named the *Beduins' Hill.* — A little farther to the N. is the mouth of the *Fresh Water Canal* (p. 175), the flow of which into the conduits, as well as its discharge into the sea, is regulated by means of a large lock. The level of the canal is here $6^1/_2$ ft. above that of the Red Sea. On its banks, and also near the *British Cemetery*, are gardens in which fruit and vegetables flourish luxuriantly. The large buildings to the N. of it are the former *English Naval Hospital* and the engine-house of the *Water Works.* — To the E. of the canal is the large camping-ground for caravans. Numerous pilgrims to Mecca, chiefly from Egypt, Syria, Turkey, and Bokhara, pass through Suez.

As the N. extremity of the Gulf of Suez ends in a shoal, which is dry at low water, the entrance of the Suez Canal and the necessary harbour-works were constructed 2 M. to the S., at the beginning of the deep water. A stone *Pier*, 50 ft. wide, on which is the railway mentioned at p. 183, connects the town with these works, and affords a pleasant promenade (donkey 5-8 pias., according to the time), commanding beautiful views of the ʿAtâḳa Mts. on the W. and the range of the Peninsula of Sinai on the E.

At the end of the pier is an artificial *Island*, about 50 acres in area, constructed of the large quantities of earth dredged from the canal. To the left, on this island, are the railway-station of *Terre-Plein* and the *Small Dock* of the Canal Co. Farther on is the *Avenue Hélène*, over 1000 yds. in length, with a lighthouse at the extremity, beside which is a statue erected by M. de Lesseps to *Lieutenant Waghorn* (p. 178), an enterprising German in the British service, who, after having spent the best years of his life in establishing regular communication between England and India viâ Egypt, died in London in poverty in 1850. The large basin farther to the S., *Port Ibrâhîm*, is capable of containing 50 vessels of the largest size and is divided by massive bulwarks into two parts, one for vessels of war, and the other for trading vessels. The mouth of the dock is protected by gates and a massive breakwater. The dry dock is 135 yds. long, 24 yds. wide, and 23 ft. in depth. — The situation of the sand-banks and of the navigable channel is of course best seen at low tide.

For a visit by *Rowing Boat* (p. 183) to the docks and canal entrance, calm weather is desirable. The beautiful clearness of the green water, with its curious shells and seaweed, and the almost invariable beauty of the sunsets render a boating-excursion here unusually attractive.

Excursion to the Springs of Moses (7-8 hrs.). — *Boats* (p. 183) and *Donkeys* (there and back about 20 pias.) should be ordered a day in advance, and an early morning start should be made (about 6 a.m.). Calm weather is very desirable for this excursion also, not only for the passage in the boat (by which the donkeys must also be conveyed) but also because the driving sand in the desert is very disagreeable in a high wind. About 2 hrs. should be allowed for the stay at the springs, including time

for luncheon (brought by the traveller) and for a walk on the beach in search of shells.

The distance from the usual landing-place of the boats, in the entrance to the Suez Canal (comp. the Map, p. 183), to the Springs is about $6^1/_2$ M. The whole of the route thence by land traverses the sand of the desert, skirting the sea, which lies to the right. Towards the W. tower the imposing 'Atâḳa Mts. (p. 176), which present a most picturesque appearance on the return-route. To the left rise the yellowish ranges of the *Gebel er-Râḥa*, belonging to the long chain of the *Gebel et-Tîh*, and facing the S.E. We are now traversing Asiatic soil, while at the same time the eye ranges over part of the African continent.

Another route, practicable in good weather but entirely dependent upon the wind for its duration, is the sea-route to the so-called 'Caravan Landing Place' (marked 'Pier' on our Map), about 2 M. to the N.W. of the Springs, which are thence reached on foot. This part of the Red Sea was long regarded as the 'reedy sea' across which the Israelites fled from Pharaoh; now, however, this is generally located farther to the N., in the vicinity of the Bitter Lakes, which at that epoch may have been connected with the Red Sea.

The **Springs of Moses** *('Iyûn Mûsâ)* form an oasis of luxuriant vegetation, about five furlongs in circumference, the property of *M. Costa* (p. 183) and several Greek residents in Suez. Lofty date-palms and wild palm-saplings, tamarisks, and acacias thrive in abundance; and vegetables are successfully cultivated by the Arabs. The springs, varying in temperature from 70° to 82° Fahr., are situated among the gardens, which are enclosed by opuntia hedges and palings. Some are only slightly brackish, while others are undrinkably bitter. The largest, in the garden farthest to the S., is said to have been the bitter spring which Moses sweetened by casting into it a peculiar tree (Ex. xv. 23 et seq.). The traveller may here rest and partake of coffee.

A mound, ca. 10 min. to the S. E. of the gardens, which is about 15 ft. high and is marked by a solitary palm-tree, commands a fine view. The pool on the top of the mound is one of the most characteristic of the springs, and is full of animal life. — Conchologists will find a number of interesting shells on the beach at low tide, but the best places are farther to the S.

An interesting excursion may be made in good weather to the *Submarine Coral Gardens*. We skirt the slope of the coral rock '*Sha'âb*', which stretches along the coast, becoming better developed the farther S. we go. Those who are interested in marine biology should land on the rock, which is nearly dry at low water.

From Suez to *Khartûm*, see p. 407.

14. The Fayûm.

A short VISIT TO THE FAYÛM, a fertile and attractive district with many historical associations, may be accomplished in 4 days. Travellers with a slight knowledge of the language and the customs may dispense with a dragoman. *1st Day.* Railway from Cairo to *Medînet el-Fayûm;* inspect that town and its environs. *2nd Day.* Excursion to *Illahûn* and *Hawâra (Labyrinth);* then on in the afternoon, if possible, to *Biahmu* by carriage or donkey. *3rd Day.* Excursion to *Lake Moeris*, where the night is spent. *4th Day.* Return to Cairo. — A complete TOUR THROUGH THE FAYÛM takes about 6 days, and requires a dragoman, who charges 30-40 fr. a day for each person, according to the requirements of his employers, and for that sum is bound to provide them with a tent, provisions (wine excepted), and donkeys, or other means of conveyance, and to pay railway fares and all other expenses (comp. p. xxiv). The Hamburg-American Line (p. 33) keeps a camping outfit at Lake Mœris (with tent, etc., for two persons) for the use of travellers in the Fayûm (*2l.* 10*s.* each). — Sportsmen will find the Fayûm worthy of their attention.

RAILWAY from Cairo to Medînet el-Fayûm, 81 M., in 3-3½ hrs. There are three trains daily in each direction. — From Medînet el-Fayûm the line goes on to Abuksa (Abouxah; see p. 189). — CARRIAGES and HORSES may be obtained at the Hôtel Karoun in El-Medîneh (p. 187).

Situation and History of the Fayûm. In the great plateau of the *Libyan Desert*, which rises 300-400 ft. above the sea-level, is situated the province of the FAYÛM (or more correctly *Faiyûm*, from the ancient Egyptian 'Phiom', *i.e.* the lake), the first of the oases, which is usually considered to belong to the valley of the Nile, and is justly celebrated for its extraordinary fertility. This tract is in the form of an oval basin and is enclosed by the Libyan hills, which are here of moderate height, and lies about three-fifths of a degree to the S. of Cairo. It enjoys a remarkably fine climate. This 'land of roses' is still one of the most beautiful parts of Egypt. The oranges and mandarins, peaches, olives, figs, cactus fruit, pomegranates, and grapes grown here are much esteemed, and the fields, which are watered by means of wheels of peculiar construction, yield rice, sugar, cotton, flax, and hemp, besides the usual cereals. The beginning of November is probably the season at which the traveller will obtain the most distinct idea of the fertile character of the district. Even at the period of the Ptolemies and the Romans the products of the Fayûm were much extolled. 'The Arsinoite Nome', says Strabo, 'is the most remarkable of all, both on account of its scenery and its fertility and cultivation. For it alone is planted with large and richly productive olive-trees, and the oil is good when the olives are carefully gathered; those who are neglectful may indeed obtain oil in abundance, but it has a bad smell. In the rest of Egypt the olive-tree is never seen, except in the gardens of Alexandria, where under favourable circumstances it yields olives, but no oil. Vines, corn, podded plants, and many other products also thrive in this district in no small abundance'. The Fayûm is entirely indebted for its fertility to the *Baḥr Yûsuf* ('Canal of Joseph'), a channel 207 M. in length, which diverges from the Nile to the N. of Assiût, and flows at Illahûn (p. 190) through a narrow opening in the Libyan chain into the Fayûm, where it divides into numerous ramifications, abundantly watering the whole district. At the point where the Baḥr Yûsuf enters the Fayûm, the district forms a plateau of moderate height, descending towards the W. in two gradations towards the Birket Karûn (p. 192). Method of irrigation, see p. liii.

In antiquity the Fayûm was known as *Te-she* or 'lake-land' (Gr. *Limnē*, lake), from the great inland lake frequently mentioned and described by Greek travellers and geographers under the name of *Lake Moeris* (from Egypt. *me(r)-wēr*, *mwēr*, great lake), of which the last trace must be recognized in the present *Birket Ḳarûn*. At the most remote period the lake occupied almost the entire basin of the Fayûm, but within the historical period its

LE FAYOUM
Les noms des stations de chemin de fer sont soulignés.
Chemins de fer à voie étroite
30° 30'
29° 30'
DÉSERT
Lac Karoun
Ruines de Dimay (Socnopaei Nesus)
El-Kenissah
El-Korn
Guez-Karoun
Ruines El-Hamman
Kasr Karoun (Dionysias?)
Wadfa (Philoteris)
Ruines Kasr el-Benat (Euhemeria)
Harit (Theadelphia)
Kafr Aboud
Sanhour
Tersa
Abou Ksah
El-Seliyine
Fédimine
El-Kallabiyine
El-Chawachah
Senarou
Beni Magnoun
Ebchawaï
Abou Ganchou
El-Mandarah
El-Agamyine
Thalât
Sonbat
Guebaïi
Tobhar
Nazleh Chokéta
Dessieh
Abguig
Garadou
Abou Dankâch
Obélisque
Motoul
Etsah
Abou Gandir
Ga'afrah
Miniet el-Heit
Chedmouh
Ch. Abou Nour
Kalamchah
Totoun
El-Gharak-el-Soultani
Ruines
Talei?
Tebtunis
W. Masaigega
Wadi Liernur
Wadi Rayan
Can. d'el-Gharak
Gravé et imprimé par
0 5 10 20 Kilomètres
1:500

Longitude Est de Greenwich

1.000 | 0 2 4 6 8 10 12 Engl. Miles

Wagner & Debes, Leipzig.

circumference seems to have been about 140 M. (though Herodotus says 3600 stadia, *i.e.* 445 M.) and its area about 770 sq. M. According to recent calculations it lay 73 ft. above the level of the Mediterranean, whereas the present lake is 144 ft. below sea-level. The ancient Lake Mœris thus left uncovered only a narrow strip of fertile land on the S., known as the 'Lake-land', on which stood the capital *Shetet* (Crocodilopolis, p. 188), protected by embankments against inundation. Several rulers of the 12th Dyn. established their royal camps on the margin of the Lake-land, and Amenemhēt III. seems to have shown a special predilection for it. Teyē, the wife of Amenophis III. (18th Dyn.), fixed her residence near Illahûn. In the Greek period, chiefly in the reign of Ptolemy Philadelphus, the lake-area was reduced by means of embankments, until its total size approximated to that of the modern Birket Karûn. Attempts were made to reclaim land for agricultural purposes by draining the marshes; and the success that has attended these efforts is attested by the fertile fields and prosperous villages that have occupied for twenty centuries the erstwhile site of Lake Mœris. Strabo describes the lake in the following terms: 'Owing to its size and depth Lake Mœris is capable of receiving the superabundance of water during the inundation without overflowing the habitations and crops; but later, when the water subsides, and after the lake has given up its excess through the same canal (*i.e.* the Baḥr Yûsuf), both it and the canal retain water enough for purposes of irrigation. At both ends of the canal there are lock-gates by means of which the engineers can regulate the influx and efflux of the water.' The method by which the distribution of the excess water was accomplished is unknown. Near the modern Illahûn there is a lock to this day. — The statement of Herodotus that Lake Mœris was an artificial construction thus rests upon an error and is moreover in direct contradiction to Strabo's account, which expressly mentions that in its size and colour the lake resembled the sea and that its banks looked like the seashore. For the pyramid and statues mentioned by Herodotus as standing in the lake, see p. 189.

The Fayûm forms a separate province. The *Inhabitants* are fellahin, or tillers of the soil, and Beduins. To the latter race belong the poor fishermen who inhabit the banks of the Birket Karûn. — Comp. 'The Topography and Geology of the Fayûm Province of Egypt', by *H. J. L. Beadnell* (Report of the Egyptian Survey Department; Cairo, 1905).

From Cairo to *El-Wasṭa* (57 M.; 92 ft.), see pp. 201, 205. Travellers coming from Cairo change carriages and wait here.

The branch-line to the Fayûm runs towards the W., across cultivated land (with the pyramid of Meidûm, on the plateau to the right; p. 205), to the village of *Abu Râdi*, beyond which it traverses a desert tract, and crosses the low and bleak Libyan chain of hills, reaching its highest point at a level of 190 ft. above the sea. On reaching the cultivated districts of the Fayûm the train crosses the Baḥr Wardân. The pyramid of Ḥawâra (p. 191) is seen to the left. Beyond (15½ M.) *Siala* (*Seileh, Sêlah;* the large village of Seileh lies to the N. of the railway-station) we cross first the *Baḥr Seileh*, and then the *El-Bats Canal* (p. 192; now reclaimed for tillage). — Near the station of (18½ M.) *Edwa* (*Edwah;* 69 ft.) is a cemetery. In the extreme distance is the pyramid of Illahûn (p. 190), nearer is that of Ḥawâra (p. 191). We traverse rich arable land.

24 M. **Medînet el-Fayûm.** — **Hotels.** HÔTEL KAROUN (landlord, *Athanase Tasco*), pens. 50 pias.; HÔTEL DU FAYOUM OR *Locanda Manuli*, plain but very fair, pens. 25-40 pias., both near the station.

Medînet el-Fayûm, usually known as *El-Medîneh*, is the chief town of the province of Fayûm and contains about 31,000 inhab.

(including many Greeks). The *Baḥr Yûsuf* (p. 186) flows through the town, its running water forming a feature quite unusual in Egyptian towns. There are several mosques and a large Coptic church. The long covered bazaars contain nothing of special interest. The mosque of *Ḳâït Bey*, built on a bridge over the Baḥr Yûsuf, has an ancient portal, with bronze-mounted doors. The interior has been restored. Below the mosque, on the Baḥr Yûsuf, are some remains of ancient masonry. At the W. end of the town the Baḥr Yûsuf radiates through sluices into numerous branches.

To the N. of the town are the rubbish-mounds, known as *Kîmân Fâris*, or 'riders' hills', covering an area of 560 acres and rising to the height of 65 ft. These mark the site of **Crocodilopolis-Arsinoë**, the most extensive remains of any old Egyptian town.

The ancient Egyptian name of this town was *Shetet*. It was the centre of the worship of the crocodile-headed water-god *Sobek* (the Greek *Suchos*), under whose protection the entire lake-land stood. The crocodile was sacred to Sobek, and the Greeks therefore named the city *Crocodilopolis* or 'crocodile-town'. It never attained to any political importance. Ptolemy II. Philadelphus seems to have converted it into an essentially Hellenic city by adding new quarters, founding Greek temples and educational institutions, and introducing the Greek language. This monarch also raised Queen Arsinoë to the dignity of patron-goddess, and the district became known as the 'Arsinoïtic Nome', and the capital as the 'City of the dwellers in the Arsinoïtic Nome', or, more briefly, as *Arsinoë*. At the time of its greatest prosperity it had over 100,000 inhabitants.

For a visit to the ruins, we begin at the railway-station and follow the tracks of the line leading to Abuksa (p. 189). We soon reach the extensive cemeteries of the modern town, with the picturesque graves of various sheikhs, and the large area of the ruins, in the midst of which rises a mound of rubbish known as *Kôm Fâris* (65 ft. high). The top commands a fine *Survey of the modern town, the ruins of the ancient city, and the whole Fayûm, with the pyramids of Illahûn and Ḥawâra to the S.E. The rubbish-heaps have recently been much diminished by the diggers of sabakh-salts (p. lii). — To the S. rises the mound known as *Kôm el-Kharyâna*. During the last thirty years important discoveries have repeatedly been made here of papyri, most of which are now in the Archduke Rainer's collection in Vienna, while others are in the museums of London, Berlin, and other towns. Most of the papyri are Greek business-documents (records, receipts, letters, etc.), but some literary specimens have also been found, containing fragments from Homer, Euripides, Thucydides, etc. Farther to the S. are two *Saltpetre Pans*, which were formerly used to extract sabakh-salts. — To the W. are the black mound known as *Kôm en-Numshi*, and the long *Kôm et-Ṭayâra*, where papyri have also been discovered. More to the N., on the W. verge of the ruins, rises the *Kôm el-ʿAḍḍâmeh* ('bone mound'), which was used in the 5-6th cent. after Christ as the burial-place of the poorer inhabitants. In the tombs here numerous toys, well-preserved textile fabrics, etc., have been found.

The best-preserved section of the ruins is that to the N., which in Dr. Schweinfurth's words, 'to this day produces the impression of a city but recently destroyed. The walls of the houses still stand far and wide, but the narrow interlacing lanes, bewildering in their ramifications and interrupted by countless trenches and holes in the ground, render it impossible to obtain any clear idea of the general plan'. On the extreme N. edge of the ruins, near the farm of 'Ezbet Tarkhât Effendi, are a few blocks of limestone marking the site of the principal ancient temple, which was dedicated to Sobek. This existed as early as the 12th Dyn., and was afterwards rebuilt by Ramses II. Beside the temple lay originally the sacred pond in which the crocodile of Sobek was kept.

RAILWAYS run from Medînet el-Fayûm viâ *Senru (Senaro, Senarou)* and *Ebshuai (Abchaouai, Ebchawai)* to (15 M.) *Abuksa* (p. 186), and viâ *Biahmu* to (7½ M.) *Senûres (Sennourès, Sanourès;* light railway, see below).

The **Fayoum Agricultural Light Railways** also radiate in various directions, their starting-point adjoining the main railway-station. 1. Viâ *El-Kuhâfeh (Kuhafa, Kohafa;* p. 190), *Hawâra* (station for a visit to the Labyrinth, p. 191), and *Dimishkin* to *Illahûn (Lahoon;* pyramid, p. 190). — 2. Viâ *Sheikh Hasan* and *'Ezbet Mattar* to *Kalamsha (Kalamchah).* — 3. Viâ *Ebgig (Begig, Abghigh, Abguig;* see p. 190), *Difinu (Difino, Dofanou), Etsa, Minet el-Heit* (see below), *Shidmo (Chedmouh),* and *Sheikh Abu Nûr* to *Gharak.* On a desert height to the W. of Gharak are the ruins of a Roman town. From Gharak an interesting desert-expedition may be made in one day on camels to the *Wâdi Rayân,* a valley on the way to the oasis of Baḥriyeh. — 4. To *Etsa* and *Minet el-Heit* (see above), and viâ *Abu Gandîr, Nezleh-Beled,* and *Kasr el-Gebâli* to *Shawâshneh* (p. 194). — 5. Viâ *Sufi, Mutûl (Motoul), Garadu,* and *Tubhar* to *Nezleh-Wâdi.* — 6. Viâ *Edwa* (p. 187), *Mitirtâris, Ma'saret,* and *Dûdeh (Maasaret Douda)* to *Senûres* (see above) and *Tâmiyeh* (p. 193). — 7. Viâ *Edwa* and *Mitirtâris* to *Forkos* and *Er-Rôda.* To the E. of Forkos lies the village of *Er-Rubiyât,* the ancient *Philadelphia,* in the necropolis of which Theodore Graf found the famous mummy-portraits he brought to Europe.

The village of **Biahmu** or *Bihamu,* which lies on the railway to Senûres (see above), 4½ M. to the N. of Medînet el-Fayûm, is usually visited on donkey-back (1¼ hr.; there and back 15 pias.) or by carriage (there and back 30 pias.). The fine highroad running to Senûres leads past the Government School, the Government Hospital, and several attractive country-houses. It then traverses fertile fields, and passes palm groves, fig-orchards, and murmuring irrigation-channels, affording an insight into the fertility of the district. Beyond the village of 'Ezbeh we diverge to the W. from the road, cross the Baḥr Senûres, and soon reach Biahmu. A short distance to the N. of Biahmu rise two large stone *Buildings,* which present the appearance of ruined pyramids and are called by the natives *Kursi Fara'ôn* ('Pharaoh's chair') or *Es-Sanam* ('the idol'). These were the pedestals of two colossal sandstone *Statues of King Amenemhêt III.,* remains of which have been found by Lepsius and by Prof. Flinders Petrie, who estimates their original height at 40 ft. The learned Father Vansleb of Erfurt saw the lower portion of one of these figures in 1672. Each was surrounded by a girdle-wall, with a granite door on the N. side. The N.E. angle of the E. wall is still in good preservation. These walls were once washed by the waters of Lake Mœris, and there is little doubt that they are the two pyramids described by Herodotus (p. 187) as standing in Lake Mœris, each with a colossal seated human figure upon it.

FROM EL-MEDÎNEH TO ṢENHÛR, 9½ M., a ride of about 3 hrs. This fine route leads through a remarkably fertile and well-cultivated region, viâ the villages of *Beni Magnûn* and *Es-Seliyin.* Picturesquely situated on a cliff to the left appears the village of *Fidmîn* or *Fademineh.* — Ṣenhûr

(Sanhour) is a large village occupying the site of a considerable ancient town. A resting-place and sometimes nightquarters are to be found in the large house of the Sheikh el-Beled or village prefect.

Near **Ebgig** (railway-station, see p. 189), 3 M. to the S.W. of El-Medîneh, lies a red-granite obelisk, broken into two parts, which must once have been at least 46 ft. in height. The natives call it *'Amûd*, or the column. The inscriptions, which are damaged at many places, inform us that the monnment was erected by Sesostris (Senwosret) I.

Illahûn, the Pyramid of Ḥawâra, and the Labyrinth.

The excursion to Illahûn and the Pyramid of Ḥawâra may be comfortably accomplished in half-a-day. We take the light railway (p. 189) to *Illahûn* (1 hr.) and then return along the track in a hand-car (trolley), previously ordered in El-Medîneh, to the station of *Hawâret el-Maḳṭa'* (there & back 80 pias.). We proceed thence by donkey (also to be ordered from El-Medîneh) to the *Pyramid of Hawâra*, whence we may either return to the station and go by the trolley to El-Medîneh or (preferably) ride the donkey all the way to El-Medîneh. — CARRIAGE to the Pyramid of Ḥawâra and back 45 pias., DONKEY 15 pias. — The landlord of the Hôtel Karoun (p. 187) will arrange for the trolley and donkey.

1. **Railway Journey to Illahûn.** The railway, following the same course as the highroad, leads at first along the bank of the *Baḥr Yûsuf*, with the pyramid of Ḥawâra to the left, to the village of *El-Ḳuhâfeh* (p. 189). Farther on it traverses cultivated fields, with the heights of Gebel Sedment to the right, and reaches the village of *Ḥawâret el-Maḳṭa'*, with its pretty mosque (route hence to the pyramid, see below). To the left is a large cemetery, with the graves of sheikhs. — The railway now again approaches the Baḥr Yûsuf. The remains of old embankments which we see from the train date from the period of the Caliphs. — Stat. *Siala.* We then cross the *Baḥr Seileh*, which diverges from the Baḥr Yûsuf. The pyramid of Illahûn becomes visible on the left. The train approaches the margin of the desert. — The station of *Bash-Kâtib* is the starting-point for the pyramid of Illahûn (see below). — The train then traverses fertile land to **Illahûn** or *El-Lahûn* (Egypt. *Le-hōnē*, *i.e.* 'mouth of the canal', see p. 186), a village with 3200 inhab., situated on the right bank of the Baḥr Yûsuf. Close to the railway-station is the sluice-bridge through which the Baḥr Yûsuf enters the Fayûm. Beyond the bridge is the village of *Ḥawâret 'Eglân*, a picturesque place situated on the water. About 2 M. to the S.W. of Illahûn, close to the edge of the desert, is the ruined town of *Medînet Gurôb*, discovered by Professor Flinders Petrie. It owed its origin to Thutmosis III., who built a temple here.

2. The **Pyramid of Illahûn** is most easily visited (20 min.) from Bash-Kâtib (see above) or Illahûn (see above). It may be reached from Ḥawâret el-Maḳṭa' in 1, or from the Labyrinth in $1^1/_2$ hr. The pyramid is constructed of Nile bricks, piled up upon a rocky nucleus bearing a star-shaped framework of low walls built of massive limestone blocks. It has recently been opened by Fraser, and identified as the tomb of Sesostris (Senwosret) II.

About ½ M. to the E. of the pyramid of Illahûn Prof. Flinders Petrie discovered in 1889 the ruins of the town *Hetep-Senwosret* ('Contented is Senwosret'), now called *Kahun*. This town was founded by Sesostris II. (12th Dyn.) and had but a brief existence. The lines of the streets and the site of the palace may still be traced, and numerous domestic articles were found among the ruined houses. Outside the town-wall lay a small temple.

3. The **Pyramid of Ḥawâra,** the tomb of *Amenemhēt III.*, is reached from the village of *Ḥawâret el-Maḳṭa'* (p. 190) in about ½ hr. The route leads to the N.W., through fields, to the desert plateau on which the pyramid stands. We then cross a bridge over the *Baḥr Seileh*, which intersects the plateau. The pyramid consists of crude bricks, and, when its sides were perfect, covered an area about 115 yds. square. The limestone incrustation, however, had disappeared even in the Roman period. The nucleus of the structure is a natural mass of rock, 39 ft. in height. The dilapidated summit is easily reached in a few minutes by a well-worn path. The entrance to the pyramid, on the S. side (now impassable), was discovered in 1889 by Prof. Flinders Petrie. An intricate series of passages in the interior leads to the tomb-chamber in which Amenemhēt III. and his daughter Ptah-nofru were interred.

On the S. the pyramid was adjoined by a large temple, the main portion of which was probably dedicated to the manes of Amenemhēt. This edifice, however, which served as a quarry for centuries after the Roman period, has completely vanished, with the exception of an extensive space strewn with small splinters of stone and fragments of fine granite columns. Traces of its walls may also be recognized in the sloping banks of the *Baḥr Seileh*. There is no doubt that this edifice was the famous **Labyrinth,** of which ancient travellers speak with such unbounded admiration.

For the best description we are indebted to Strabo, who visited the Labyrinth in person. He says: 'There is also the Labyrinth here, a work as important as the Pyramids, adjoining which is the tomb of the king who built the Labyrinth. After advancing about 30-40 stadia beyond the first entrance of the canal, there is a table-shaped surface, on which rise a small town and a vast palace, consisting of as many royal dwellings as there were formerly nomes. There is also an equal number of halls, bordered with columns and adjoining each other, all being in the same row, and forming one building, like a long wall having the halls in front of it. The entrances to the halls are opposite the wall. In front of the entrances are numerous long covered passages, intersecting each other and thus forming such a winding path, that the ingress and egress to each hall is not practicable to a stranger without a guide. It is a marvellous fact that each of the ceilings of the chambers consists of a single stone, and also that the passages are covered in the same way with single slabs of extraordinary size, neither wood nor other building material having been employed. On ascending the roof, the height of which is inconsiderable, as there is only one story, we observe a stone surface consisting of large slabs. Descending again, and looking into the halls, we may observe the whole series borne by twenty-seven monolithic columns. The walls also are constructed of stones of similar size. At the end of this structure, which is more than a stadium in length, is the tomb, consisting of a square pyramid, each side of which is four plethra (400 ft.) in length, and of equal height. The deceased, who is buried here, is called Imandes. It is also asserted that so many palaces were built, because it was the custom for all the nomes, represented by their magnates, with

their priests and victims, to assemble here to offer sacrifice and gifts to the gods, and to deliberate on the most important concerns. Each nome then took possession of the hall destined for it.'

The remains of brick buildings, which still linger on the mounds of rubbish to the E. of the temple and were erroneously regarded by Lepsius as remains of the Labyrinth, date from a village of the Roman period.

To the N. of the pyramid stretches the large *Necropolis* used since the period of the Middle Empire by the richer inhabitants of Shetet-Crocodilopolis (p. 188). The older graves are much injured, but those of the Græco-Roman period are in good preservation, and have yielded numerous mummies. In many cases these had portraits of the deceased painted on thin cedar boards or upon linen, placed over the face.

The RETURN to El-Medîneh may be made in 1½ hr. without again touching Ḥawâret el-Maḳṭaʿ, as follows. We cross the Baḥr Seileh and ride along its W. bank for some distance, next continue in a W. direction through the fields, and then cross the filled-in canal of *El-Bats* (p. 187), which is partly cultivated and partly covered with reeds. We next proceed through desert and fertile land to the village of *El-Ḳuhâfeh* (p. 189), charmingly situated on the Baḥr Yûsuf, whence we follow the railway-embankment to the town.

The Birket Ḳarûn (Lake Mœris) and its Environs.

Travellers who restrict themselves to the *Birket Ḳarûn* and *Dîmei* may accomplish the excursion from Cairo in two days. We take the train arriving at Medînet el-Fayûm at noon as far as *Ebshuai* and go on thence by donkey (20 pias.) or carriage (30 pias., including first-class railway fare) to the *Hôtel Moeris*, on the Birket Ḳarûn (previous notice should be given). The afternoon may be spent in walking or in rowing on the lake (boat 16 pias. per hr., 50 pias. per ½ day, 80 pias. per day). Next morning we make an early start and row to Dîmei, returning to Medînet el-Fayûm or Cairo in the afternoon. — Those who wish also to visit the temple at *Ḳaṣr Ḳarûn* and to extend the expedition (say for 4 days) cannot dispense with a dragoman (obtained at the Hôtel Mœris; comp. p. 186).

The railway-journey from Medînet el-Fayûm to (12½ M.) *Ebshuai*, a station on the Waṣṭa-Abuksa line (pp. 187, 189), takes ca. 1 hr. Beyond (7½ M.) *Ṣenru* lie the ruins of an ancient town.

From Ebshuai a good road leads to the N., at first through cultivated land, then crossing the ancient bed of the lake, which is now overgrown with heath. Various small water-courses and canals are crossed; and after a ride of 1 hr. we reach the banks of the Birket Ḳarûn, which are covered with reeds and tamarisk shrubs. Here lies the *Hôtel Moeris*, which belongs to the owner of the Hôtel Karoun in El-Medîneh (p. 187), and consists of two ordinary bedrooms and of five sleeping-tents with two beds each. Under the circumstances it may be called fairly good (pens. 80 pias.). Boats (see above) and guides are in attendance here.

The **Birket Ḳarûn**, *i.e.* 'lake of Ḳarûn' (the Hebrew Korah), also, though erroneously, called *Birket el-Ḳurûn*, or 'lake of the horns',

from its shape, is the *Lake Moeris* of the Greeks (comp. p. 186). It measures 25 M. in length, and, at its broadest part, is barely 6 M. wide. At the ferry to Dîmei the depth is not above 16 ft., but it is said to increase towards the S.W. The greenish water is slightly brackish and is not fit for drinking. Numerous pelicans, wild ducks, and other water-fowl frequent the lake. The N. bank is sterile, but on the S. the cultivated land often reaches as far as the lake. The right of fishing is let by government, and the whole of the fishermen dwelling on the banks of the lake are in the service of the lessee.

The boats *(markab)* are very simply constructed, being without deck or mast. The lake is crossed with a favourable wind in about 2 hrs. To the E. appears the peninsula of *El-Ḳurn* ('the Horn'), with rubbish-heaps, near which are the scanty ruins of *El-Ḥammâm*. In the lake are two islands of some size; that to the E. is named *Kanâyis* or 'the churches', that to the W. *Gezîret el-Ḳurn*, or 'island of the horn'. On the N. bank of the lake are barren hills of considerable height. We land on the N. bank, immediately to the W. of the peninsula of *El-Ḳurn*. Thence a somewhat steep path ascends to the ($2^1/_4$ M.) ruins and temple of —

Dîmei *(Dimê* or *Dimay)*. The fortified position of this town, named in antiquity *Soknopaiou Nēsos*, *i.e.* 'island of (the god) Soknopaios' (a form of Sobek, the Fayûm deity), provided a secure point of departure for the caravans trading with the oases in the Libyan Desert. The ruins cover an area of about 125 acres. A street, 400 yds. in length, formerly embellished with figures of lions, leads past well-preserved houses to a platform on which an important temple once stood. This temple, built under the Ptolemies, was dedicated to Soknopaios (see above) and the 'beautifully enthroned Isis'. The paved court was surrounded by a brick wall, and the temple itself contained several apartments, those in the rear being lined with well-jointed limestone-blocks, and those in front having walls of roughly hewn stone coated with stucco. Very few reliefs have been found here; on one appears a Ptolemy praying before a ram-headed deity (probably Ammon).

At the foot of a steep descent in the Libyan Desert, about 5 M. to the N.W. of Dîmei, Dr. Schweinfurth discovered the small *Temple of Ḳaṣr eṣ-Ṣagha*. It consists of blocks of limestone and contains seven recesses and several other apartments, but no sculptures or inscriptions. In the vicinity are remains of an ancient quay.

In the desert, to the E. from the E. bank of the lake and to the N.W. from Ṭâmîyeh (p. 189), rises the mound of *Kôm Ushîm*, covering the ruins of *Karanis*, a Greek town frequently mentioned in local history, with a temple of Pnepherōs and Petesuchos. — The mound * Umm el-Atl*, 7 M. to the E. of Karanis, marks the site of *Bacchias*, with a ruined Greek temple. Both mounds were explored in 1896 by Messrs. Hogarth and Grenfell, at the expense of the Egypt Exploration Fund.

The ruins marking the site of Ḳaṣr Ḳarûn lie at the S.W. end of the Birket Ḳarûn. We land on the promontory of *Khashm Khalîl*, which is overgrown with tamarisks and reeds. Ascending thence across the desert for about an hour, we reach the temple, which is

now 2¼ M. from the lake, though it originally stood on its bank. The fishermen object to pass the night here, being afraid of the Beduins and the 'Afrît' (evil spirits).

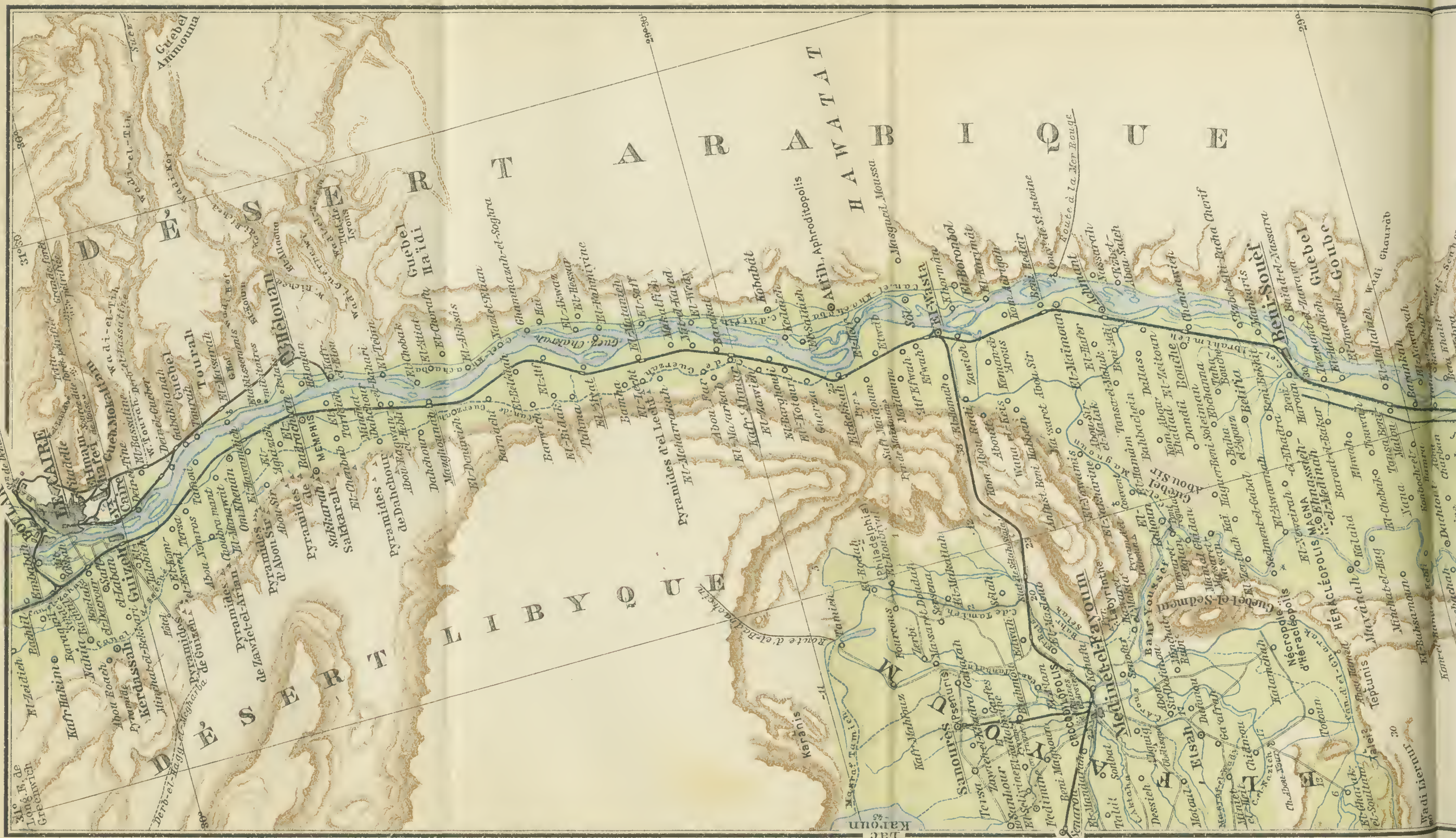
Kaṣr Karûn is most conveniently visited from *Shawâshneh*, a station of the Light Railway (p. 189).

Kaṣr Ḳarûn is a fairly well preserved temple, of the late Ptolemaic period. The numerous traces of an ancient town that surround it are probably those of *Dionysias*, which was situated on the extreme W. verge of the Roman province of Egypt, at the beginning of the caravan-route to the 'Small Oasis' (*Baḥrîyeh*, p. 207). A circular foundation-wall indicates the site of an ancient cistern. The walls of the temple consist of carefully hewn blocks of hard limestone. This temple, like almost all the shrines in the oases, was dedicated to the ram-headed Ammon-Khnum, as is proved by two figures of this deity standing at the highest part of the posterior wall of the upper story of the open roof. The winged sun-disk occurs over each gateway in the building. There are no ancient inscriptions.

The temple is 71 yds in width across the façade, and 29½ yds in length. The entrance, facing the E., is approached by a lofty and carefully constructed platform, 14 yds. in length, forming a forecourt. On the façade of the temple, to the right (N.) of the entrance-door, is a huge half column, forming a relic of a pillared hall. On the lower door are the apartments of the temple which were dedicated to worship. In the first three *Anterooms* the ground slopes down towards the *Sanctuary*, which was divided into three small rooms at the back. The sanctuary is flanked by two narrow passages, each of which is adjoined by three rooms. The anterooms also have adjacent chambers from which we may enter the cellars, or ascend by two flights of steps to the upper floor with its different apartments, and thence to the roof, whence we obtain an extensive view of the remains of the ancient city, of the lake, and the desert. Over the doors leading into the second and third anterooms and into the sanctuary, instead of the ordinary concave cornice, there is a series of Uræus-snakes.

To the E. of the large temple are situated two smaller temples, in tolerable preservation. One of them, which has the same axis as the large temple, is a kiosque, resembling in ground-plan the kiosque of Philæ (p. 364); the second and larger of the two is situated 300 paces from the smaller. Its walls (18 ft. by 19 ft.) consist of good burnt bricks, and its substructures of solid stone. The Sanctuary terminates in a niche resembling an apse; on each of the side-walls are two half-columns which, as the fragments lying on the ground show, belong to the Ionic order.

About 8½ M. to the E. of Kaṣr Karûn are the ruins of **Kaṣr el-Banât**, the ancient *Euhemeria*, including the remains of a temple of Suchos and Isis. — Beside the village of *Harît*, 1¾ M. to the S.E. of this point, lie the ruins and the necropolis of the ancient *Theadelphia;* and 5 M. to the N.W. of Harît, almost due W. from Kaṣr Karûn, are the ruins of the ancient *Philoteris*, now known as *Wadfa*. All these places, which were founded under the early Ptolemies in the reclaimed bed of Lake Mœris, have been recently explored by the English travellers Grenfell and Hunt.


DÉSERT ARABIQUE
DÉSERT LIBYQUE
HAWATAT
LE CAIRE
BOULAK
Vieux Caire
Guizeh
Helouan
Touráh
Memphis
Sakkarah
Pyramides de Guizeh
Pyramides d'Abou Sir
Pyramides de Dahchour
Pyramides d'el Lecht
Atfih, Aphroditopolis
El-Wasta
Beni-Souef
Medinet-el-Fayoum
CROCODILOPOLIS
Sanourès
Etsah
HÉRACLÉOPOLIS MAGNA
Nécropole d'Héracléopolis
Lac Karoun
Karanis
Teptunis
Gebel-el-Sedment
Guebel Abou Sir
Guebel Goubé
Guebel Haïdi
Guebel Ammouna
Route de la Mer Rouge
Route d'el-Bahriéh
31° Long. E. de Greenwich
30°
29°30'
29°

I. LE NIL

DU CAIRE À ABOU-KERKAS

Les noms des stations de chemin de fer sont soulignés.

Gravé et imprimé par Wagner & Debes, Leipzig.

Kilomètres 1:500.000 Engl. Miles

UPPER EGYPT.

Route		Page
	Preliminary Information	196
15.	From Cairo to Luxor by Railway	201
16.	From Cairo to Assiût by the Nile	204
	Beniḥasan	209
	Tell el-'Amarna	216
	Assiût	225
17.	From Assiût to Girga and Beliâna (Abydos) by the Nile	227
18.	Abydos	231
19.	From Beliâna to Ḳena (Dendera) by the Nile	238
20.	Dendera	240
21.	From Ḳena to Luxor (Thebes) by the Nile	246
22.	Luxor and its Environs: the Site of Ancient Thebes	248
	Topography and History of Thebes	250
	A. The East Bank at Thebes:	
	1. Luxor	253
	2. Karnak	258
	a. Temple of Khons, 258. — b. Great Temple of Ammon, 260. — c. Northern Buildings, 272. — d. Southern Buildings, 273.	
	Excursion to Medamûd	276
	B. The West Bank at Thebes:	
	3. The Temple of Sethos I. at Ḳurna	277
	Necropolis of Drah Abu'l Negga	279
	4. Bîbân el-Mulûk. The Tombs of the Kings	279
	5. From Bîbân el-Mulûk to Deîr el-Baḥri and Asasîf	294
	6. The Ramesseum	301
	7. The Tombs of Sheikh 'Abd el-Ḳurna	305
	8. Deîr el-Medîneh. Ḳurnet Murraï. Queens' Tombs	311
	9. Medînet Habu	317
	Pavilion of Ramses III., 317. — Main Temple of Ramses III., 319. — Temple of the 18th Dynasty, 323.	
	10. The Colossi of Memnon	325
23.	From Luxor to Assuân by Railway	327
24.	From Luxor to Edfu by the Nile. El-Kâb	329, 331
25.	Edfu	335
26.	From Edfu to Assuân by the Nile	340
	Gebel Silsileh. Kôm Ombo	340, 344
27.	Assuân and its Environs	348
	Excursion to Philæ and the Nile Dam	356
28.	Routes through the Eastern Desert: from Ḳena to Abu Shâr el-Ḳibli; from Ḳena or Ḳuft to Ḳoseir	367
	From Redesîyeh to Berenike. Emerald Mines in the Wâdi Sakeit and on the Gebel Zabara, 370-372.	

Visitors to the temples and tombs of Upper Egypt and Nubia should be provided with a GENERAL ADMISSION TICKET, which may be obtained (price £ 1 E 20 pias.) at the Museum of Cairo (p. 76), from Thos. Cook & Son, at the office of the Hamburg and Anglo-American Nile Co., or from the inspector of the antiquities at Luxor. Steamboat-passengers or members of a personally conducted party receive their tickets in the offices of the respective companies.

The ordinary traveller, desiring to visit only the principal points of interest, may ascend the valley of the Nile either by railway or by steamboat. By RAILWAY not less than a fortnight is required for a visit to *Abydos*, *Dendera*, *Thebes*, *Edfu*, and *Assuân*. Those who use the STEAMBOATS, which spend 3 or 4 weeks on the voyage, enjoy a much more thorough survey of these points; while the voyage on the Nile has so many attractions of its own that even the most hurried traveller should make a point of proceeding by river at least between Luxor and Assuân. All are strongly recommended to time their journey so as to arrive at Luxor 3 or 4 days before full moon; for moonlight adds a peculiar charm to a visit to the ruins there and at Assuân. It is as well for the independent traveller to avoid as far as possible coming into contact with the large parties organized by the tourist-agents, for circumstances are apt to arise in which he is pushed to the wall, without any redress.

The most attractive, but also the most expensive, method of ascending the Nile is by DAHABÎYEH (p. 200). Vessels with 4-25 berths may be hired at Cairo. The steam-dahabîyehs or steam-launches are not much slower than the large tourist-steamers, but in a sailing dahabîyeh, which has to be towed upstream when the wind is unfavourable, not less than 2 or 3 months must be allowed for the voyage to Assuân and back.

Railway. Quitting Cairo by the night-express (sleeping-cars, comp. p. 201), we reach *Beliâna* (p. 204) next morning, and ride thence on donkey-back to *Abydos* (p. 231). Provisions for this expedition must be brought from Cairo. We have sufficient time to explore the ruins at Abydos before catching the evening-train for *Luxor* (p. 248). At least four days should be devoted to an inspection of the temples and tombs at Thebes. On leaving Luxor we may either stop over a train at *Edfu* (p. 335; which, however, may be just as well visited on the way back) or proceed straight through to *Assuân* (p. 348), where not less than two days should be spent. If possible, one should devote a day to an excursion to *Kôm Ombo* (p. 344). We leave Luxor on our return by the first morning-train and break the journey at *Ḳena* (p. 204), whence we ride to the temple of *Dendera* (p. 240). Provisions must be brought from Luxor for this expedition. From Ḳena we go on to Cairo by the North express. We may also visit Dendera as a day's excursion from Luxor and take Abydos instead on the return-journey (comp. next page).

A Tour of Three Weeks, arranged somewhat as follows, may also be highly recommended. We proceed by railway to *Luxor* and spend a week there, half-a-day of which may be devoted to an excursion to *Dendera* (by the early train as far as *Kena* and back again thence at midday). From Luxor we go on by steamer (1 day) or by railway (1 day) to *Assuân*, where we spend 5 days, including one day's excursion to *Kôm Ombo*. We may then return by steamer to Cairo, or we may take the steamer to Luxor, make another short stay there, and go on by train in the morning to *Beliâna* (visit to the ruins of *Abydos*) and take the evening-train thence to Cairo.

The railway may be utilized for other excursions by travellers who are to some extent familiar with the customs and language of the country. The nights may be spent in the station waiting-rooms (with permission of the station-master) or at the houses of the local prefects (*'Omdeh*). Warm rugs, a camp-bed (if possible), and provisions (preserved meats, tea, mineral waters) must be brought from Cairo.

Steamboats. An excellent steamboat-service has long been maintained by **Messrs. Thomas Cook & Son.** Their best boats are the 'tourist steamers' *Rameses* (79 berths), *Rameses the Great* (80 berths), and *Rameses III.* (70 berths), after which rank the *Amasis* (44 berths), *Prince Abbas* (44 berths), *Tewfik* (44 berths), and *Memnon* (20 berths). A new and very handsomely appointed steamer (the *Egypt*) was built in 1907. One of the above steamers starts once or twice a week during the season, spending 20 days on the voyage to Assuân and back. The fare is 50*l.*, or for occupants of the few superior cabins in the stern, specially adapted for invalids, 60*l.* These prices include provisions (wine, mineral waters, etc., excepted), all necessary travelling expenses, donkeys, English saddles for ladies, boats to cross the river, the services of dragomans and guides, and bakshish to guides. The donkey-boys, however, usually look for a small bakshish from the traveller, who is also expected to bestow a gratuity upon the attendants on board the steamer. Each traveller is entitled to ship 220 *lbs.* of personal luggage; excess luggage is charged at the rate of £ E 1 per 110*lbs.* A physician is carried on each steamer, whose services and drugs, if required, are paid for in addition to the fare. In Jan. and Feb. weekly 14-day trips are arranged at a return-fare of 35*l.*, the journey to Assiût and back being made by railway. — Messrs. Cook have also organized an Express Steamer Service, running twice weekly, between Cairo and Assuân (19 days there and back). The names of the steamers are *Cleopatra*, *Nefert-Ari*, *Amenartas*, and *Hatasoo*. The first three have 32 first-class berths, the last 40; all have also extensive accommodation for steerage-passengers. The fare from Cairo is 22*l.* to Assuân and back, including 3-4 days' hotel-accommodation at Luxor and Assuân, at which latter place travellers may stay over from one steamer to another. Incidental expenses for sight-seeing, donkeys, guides, etc., are not included in these fares.

Detailed information as to prices and all other points will be found in *Cook's Programme*, published annually, price 6*d.* post-free, and obtainable at any of Cook's offices: *London*, Ludgate Circus; *Alexandria*, Rue de la Porte de Rosette; *Cairo*, Cook's Pavilion, next door to Shepheard's Hotel. Messrs. Cook & Son have also agencies at all river-stations between Cairo and Assuân, as well as at Ḥalfa and Khartûm. — A deposit of half the fare must be paid on taking a ticket at Cook's offices in Europe. Tickets are not transferable except with Messrs. Cook's consent. If a traveller be prevented by exceptional circumstances from joining the steamer for which he has booked he may proceed with the following steamer if there is a berth free. After that, however, the ticket becomes invalid, without any recourse against Messrs. Cook. Combination tickets allowing part of the journey to be made by railway are also issued (see Programme).

The fine steamers of the **Hamburg & Anglo-American Nile Co.** afford another excellent means of ascending the Nile. The large steamers *Puritan*, *Germania*, and *Victoria* of this line make similar three-weeks voyages between Cairo and Assuân from November to April. The general arrangements and conditions resemble those of Messrs. Cook's steamers. The return-fare is 40-60*l.*, according to the cabin. Combined tickets may also be obtained for Nile trips lasting 10 days, price 18*l.* These include the railway fare to Luxor and back, the use of the express-steamer *Mayflower*, plying twice every fortnight between Luxor and Assuân (upstream journey 1½ day, downstream 1 day), and seven days' hotel-accommodation in Luxor and Assuân.

Programmes may be obtained on application at the offices of the *Hamburg-American Line* at Cairo (p. 33) and elsewhere.

The new **Express Nile Steamer Co.** (p. 33) has two steamers, the *America* and the *Virginia*, the former plying fortnightly from Cairo to Luxor (in 7 days; fare 20*l.*) and back (in 4½ days; fare 10*l.*), the latter plying thrice weekly between Luxor and Assuân (13-15 hrs.; single fares upstream 3*l.* 10*s.*, downstream 3*l.*; return 6*l.*). This company also arranges trips from Cairo to Assuân and back (19 days, incl. a stay of 6 days in Luxor and 4 days in Assuân). Fare there and back 39-54*l.*, according to the cabin. The American office of this company is at 96 Broadway, New York.

Passengers by steamer should beware of the risk of catching cold by leaving the windows of their cabin open; and it is well to remember (*e.g.* when shaving) that the steamers sometimes run aground, especially above Luxor. Liability to delay through this last fact makes it impossible to be sure of reaching Cairo in time to make connection with the ocean-steamers.

Daily Itinerary of Cook's Three-Weeks Steamers.

The programme of the Hamburg & Anglo-American Nile Co. is very similar.

1st Day. Leave Cairo at 10 a.m., starting above the Great Nile Bridge (p. 74). Luncheon is served at *Bedrashein*, whence an expedition is made to *Sakkâra* (comp. pp. 138 et seq.). In the evening the steamer proceeds to *El-'Ayâṭ* (31 M. from Cairo).

2nd Day. Steam to (108½ M.) *Maghâgha* (p. 207).

3rd Day. Steam to *Beniḥasan* (p. 209), whence the *Speos Artemidos* and the tombs of *Ameni-em-hēt* and *Khnemhotep* are visited (pp. 209-213). — Thence to (176 M.) *Rôda* (p. 213).

4th Day. Steam to (248 M.) *Assiûṭ* (comp. pp. 213 et seq.). Visit the town and neighbourhood in the afternoon (p. 225).

5th Day. Steam to (311 M.) *Sohâg* (comp. pp. 227-229).

6th Day. Steam past *Beliâna* (Abydos is visited on the return journey) to (393½ M.) *Deshna* (comp. pp. 229-231, 238, 239).

7th Day. Steam to *Ḳena*, whence the *Temple of Dendera* (p. 240) is visited. Thence to (451 M.) *Luxor*, which is reached towards evening (comp. pp. 246, 247).

8th Day. Thebes. Excursion to *Karnak* (4 hrs.; p. 258); in the afternoon, the *Temple of Luxor* (p. 253).

9th Day. Thebes. Visit the *Tombs of the Kings* (p. 279) and the *Temple of Deir el-Baḥri* (pp. 295 et seq.). Luncheon is taken at the 'Chalet Hatasu', adjoining the temple.

10th Day. Visit the *Ramesseum* (p. 301), the *Tombs of Sheikh ʿAbd el-Ḳurna* (p. 305), the *Temple of Deir el-Medîneh* (p. 311), and the *Pavilion* and *Temple of Medînet Habu* (p. 317). Return past the *Colossi of Memnon* (p. 325).

11th Day. Steam to (4½ hrs.) *Esna* (p. 330), where a short visit to the temple is paid, then (4 hrs. more) to (518 M.) *Edfu* (p. 335), where the temple is visited.

12th Day. Steam past *Gebel Silsileh* (p. 340) to *Kôm Ombo* (1 hr.'s halt; p. 344) and (586 M.) *Assuân* (p. 348). Visit to the island of *Elephantine* (p. 352) before dinner.

13th Day. *Assuân*, its bazaars, etc. (p. 348). Morning or afternoon visit to the rock-tombs on the W. bank (p. 353).

14th Day. Expedition to the island of *Philae* (p. 358), and the *Dam of Assuân* (p. 365).

15th Day. The return-voyage is begun. Steam to *Luxor*.

16th Day. *Karnak* (p. 258) may be revisited; or the travellers may inspect *West Thebes*. As there is no regular programme, arrangements should be made the day before with the dragoman or manager (no extra charge). The steamer starts again at 11 a.m., and reaches *Nagʿ Hamâdi* (p. 238) in the evening.

17th Day. Steam to *Beliâna*; excursion to *Abydos* (p. 231).

18th Day. *Assiûṭ* is reached in the afternoon. Train thence to Cairo if desired.

19th Day. Steam to *Gebel eṭ-Ṭeir* (p. 207). On the way, excursion to *Tell el-ʿAmarna* (pp. 216 et seq.).

20th Day. Arrival at *Cairo*. Passengers may remain on board until after breakfast on the following morning.

Holders of Cook's tickets may break their journey at Luxor or Assuân either on the way up or the way down (after previous arrangement with Cook's manager in Cairo), and proceed by the next

steamer, if there are vacant berths. In all these deviations from the usual tours, very strict adherence to the terms of the special arrangement is exacted.

Dahabîyehs. — Now that the visit to Upper Egypt is so much facilitated by the railway and the regular services of tourist-steamers, only those travellers to whom economy of time and money is no object make the voyage in privately hired dahabîyehs or launches. In Cairo the best dahabîyehs, comfortably and even luxuriously fitted up, are those belonging to *Messrs. Cook & Son* (7 steam-dahabîyehs, 13 sailing dahabîyehs) and the *Hamburg & Anglo-American Nile Co.* (3 large and 2 small steam-dahabîyehs, several sailing dahabîyehs). The inclusive charge, *e.g.*, for Cook's excellent steam-dahabîyeh '*Nitocris*', is 400*l.* per month for 4 pers., 550*l.* for 6, or 675*l.* for 8. These prices include not only the hire of the dahabîyeh and its full equipment and the wages of the raiyis or captain and the crew, but also the services of a dragoman and attendants, and provisions (except liquors), donkeys, saddles, and all the incidental expenses of excursions (excluding bakshish). The charge for sailing dahabîyehs is, of course, less. In the case of head-winds small steam-tugs may be hired for 6-8*l.* per day.

The traveller may also hire a dahabîyeh directly, *i.e.* independently of the agents, and take the commissariat into his own hands; but this is not recommended to inexperienced travellers. A dragoman (p. xxiv) is essential, though he will make every effort to get the better of the stranger. A contract with him must be drawn up stipulating for the price and duration of the voyage, the style of living, the maintenance of the dahabîyeh in a good and efficient condition, and the providing of a small boat to be at all times at the disposal of the traveller. A clause should also be inserted relieving the travellers from all responsibility for any damage to the dahabîyeh or its contents, not due to their fault; and finally both parties should expressly agree to submit all disputies as to the carrying out of the contract to the arbitration of the consul in whose presence it has been signed.

Experienced travellers will find a very much cheaper mode of conveyance than the dahabîyeh in one of the native **Sailing Boats** or *Feluccas*, which are used for the transport of sugar-cane, cotton, etc., and are to be found in all the larger towns, such as Cairo, Minia, Assiût, Girga, Assuân, etc. No luxury, of course, must be looked for, but its absence is compensated by the close relations with the land and people into which the traveller is brought. Woollen coverlets, a mattress, towels, an oil cooking-stove (obtainable in Cairo), tinned meats, a filter or porous water-jar (*zîr*), and insect powder must not be forgotten. A young attendant with some knowledge of cooking may be obtained for £ 2 to £ 3 E. per month, who will also do the necessary marketing in the villages. A written contract must be carefully drawn up to include all details.

15. From Cairo to Luxor by Railway.

418 M. Railway in 14 hrs. (£ 2 E 60, £ 1 E 30, 41½ pias.); two through-trains daily. The night-trains, starting on Mon., Wed., & Sat. (and returning from Luxor on Tues., Thurs., & Sun.), are provided with restaurant and sleeping cars. Payment at the station may be avoided by previously buying vouchers at the offices of Messrs. Cook & Son or the Hamburg-American Line, and exchanging them at the railway-station through the dragoman of the agency. — Passengers should be at the railway-station early, as the processes of ticket-taking and luggage-weighing are by no means expeditious. Although there are buffets at the chief stations, travellers are recommended to provide themselves with a supply of meat, bread, and wine; no stoppage is made for dinner. Melons, oranges, cheese, sugar-cane, eggs, bread, and water (better avoided) are offered for sale at all the stations.

The Pyramids are seen *on the right*, but afterwards, beyond Minia the best views are *on the left* (Nile Valley and Beniḥasan).

From Cairo to (20½ M.) *Bedrashein*, see p. 139.

As the train proceeds we have a view, to the right, of the Pyramids of Dahshûr, including the large Stone Pyramid, the Blunted Pyramid, and the small Brick Pyramids (comp. p. 163). To the left are the Nile and an Arab village shaded by palm-trees. — 28 M. *Mazghuneh;* 36½ M. *El-ʿAyâṭ* (to the right we see the Pyramids of Lisht, p. 204); 40½ M. *El-Matânyeh;* 45½ M. *Kafr Aḥmar.* — 52½ M. *Rikka (Rekkah)* is the starting-point for the excursion to the finely shaped Pyramid of Meidûm (p. 205), which comes into sight on the right.

57 M. **El-Wasṭa** (p. 205; express-trains halt for 5 min.). Passengers bound for the *Fayûm* change carriages here (p. 187). El-Wasṭa is pleasantly situated in a grove of palms and is surrounded with fields of clover. To the right is the great weir of *Koshesheh.* — 63 M. *Beni Ḥodeir.* — Near (67 M.) *Ashment* (*Achemant;* p. 205), to the right, appears the small black pyramid of Illahûn (p. 190). The Arabian hills rise on the left.

About 3 hrs. to the N.W. of Ashment is the village of **Abusir el-Melek**, the 'Northern Abydos' of the Egyptians, containing extensive ancient cemeteries, where excavations have been going on since 1903 under Dr. O. Rubensohn of the Berlin Museum. In the vicinity is the tomb of Merwân II. (p. xci).

72 M. *Bûsh (Bouche)*, see p. 205. 77 M. **Benisueif**, see p. 206.

91 M. *Bîbeh (Beba el-Kobra)* is the junction of a branch-line used for the transport of sugar-cane. In the vicinity are large sugar factories (comp. p. 206). The railway is skirted on the right by the *Ibrâhîmîyeh Canal.*

At **Deshâsheh** *(Dechachah)*, beyond the Baḥr Yûsuf, on the edge of the desert, 14 M. to the N.W. of Bîbeh, are the tombs of *Inti* and *Shetu* (5th Dyn.; examined by Flinders Petrie in 1897), containing interesting sculptures of battle-scenes, a siege, etc. (keys kept by the inspector of the Service des Antiquités at Medînet el-Fayûm, p. 187).

100 M. *Feshn (Fachn);* 106 M. *El-Fant.* — To the E., opposite (112 M.) *Maghâgha* (p. 207), a pleasant place, with acacias, palms,

and a large sugar-factory, rises the *Gebel Sheikh Embârak*. The train approaches the river. — 123 M. *Beni Mazar* (p. 207).

About 9½ M. to the W. of Beni Mazar, on the *Baḥr Yûsuf*, lies the town of **Behnesa** *(Baḥnassa)*, on the site of the ancient *Oxyrynchos* (Egypt. *Permezet*, Coptic *Pemdje*, Greek Πέμπτη), once the capital of a nome but now represented only by a few desolate heaps of débris. The fish *Oxyrynchus*, a species of Mormyrus (Arab. Mizdeh), was held in such high honour here, that the inhabitants refused to eat any fish caught by a hook, lest the hook might previously have injured an Oxyrynchus. In the neighbouring town of Cynopolis (p. 207) the dog was held in equal honour, and Plutarch relates how a 'very pretty quarrel', the settlement of which required the intervention of the Romans, arose between the two towns, owing to the facts that the citizens of each had killed and dined on the sacred animals of the other. On the introduction of Christianity Oxyrynchos became a veritable town of monks. In the town itself were 12 churches and all round it convent jostled convent. In the 5th cent. the diocese of Oxyrynchos is said to have contained 10,000 monks and 12,000 nuns. In the Mameluke period it was still of some importance, but it has since steadily declined. Extensive excavations begun here in 1897 by Grenfell and Hunt have yielded large quantities of Greek, Coptic, and Arabic papyri. — From Behnesa a desert-route leads in 4 days to the 'small oasis' of *Baḥriyeh* (p. 207).

Beyond (129 M.) *Maṭâi*, with a large sugar-factory, a handsome bridge crosses a canal. 134 M. *Ḳolôsneh* (*Kolosna*; p. 207), with a large grove of palms. — 138 M. **Samallûṭ** is a district-capital (ca. 7000 inhab.), with a handsome railway-station, sugar-factories, palms, and fields of clover. On the E. bank rises the massive *Gebel eṭ-Ṭeir* (p. 207), forming a picturesque background for the numerous sails on the Nile. Extensive cotton-fields are passed, then sugar-plantations, and rich vegetation. — 145 M. *Etsa*.

154 M. **Minia** (5¾ hrs. from Cairo; see p. 208). The train halts here for 10 minutes.

Excursion to Beniḥasan, 15 M. (see p. 209). The traveller hires an ass, ferries to the right bank of the Nile, and ascends the river viâ *Zâwyet el-Meitîn* (p. 208) and *Kôm el-Aḥmar* (p. 208). Instead of returning to Minia, he should continue to follow the right bank of the Nile to the (10½ M.) *Ruins of Antinoupolis* (p. 214) and cross the river thence to *Rôḍa* (see below). This is a long but interesting day's journey.

On the bank of the Nile rises a lofty grove of palms. The luxuriant vegetation includes the cactus, the banyan (Ficus Indica), and the vine. To the E. appear the hills of Zâwyet el-Meitîn and Kôm el-Aḥmar (p. 208), with a sheikh's tomb at the farther end. Beyond some luxuriant clover-fields a low rugged range of hills is seen on the left, and a plain on the right. — 161 M. *Mansafis*. — From (166½ M.) *Abu Ḳerkâs*, with a large sugar-factory, we obtain a view of Beniḥasan (p. 209), the tombs of which may be visited from this point also. Thence the line traverses sugar-plantations and acacia woods close to the Nile. — 171 M. *Etlidem*.

177 M. **Rôḍa** is the station for *Antinoupolis* (p. 214) and *Hermopolis* (p. 213).

Immediately beyond Rôḍa the mountains on the E. bank recede farther from the river. During the sugar-cane harvest, in the beginning of February, this region presents a busy scene. — 183½ M.

Melâwi el-ʿArîsh *(Mallaoui;* p. 215; good accommodation at a Greek inn, kept by *Diamantis Stavrianos),* a district-capital with 15,500 inhab., has a frequented market on Sundays. In the vicinity are many large palms. To the left we have a view of the E. range of hills, in which are the tombs of El-Bersheh (p. 214) and Sheikh Saʿîd (p. 216). To the right of the railway is a canal.

190½ M. *Deir Mawâs (Deir-Moës).* On the E. bank are the ruins of *Tell el-ʿAmarna* (p. 216), which may be visited hence.

From Deir Mawâs we ride viâ the villages of *Hasseiba* and *Beni ʿAmrân* to the (¾ hr.) bank of the Nile, across which we ferry to *Ḥagg-Ḳandîl* (see p. 216).

196½ M. **Deirûṭ,** a district-capital on the *Ibrâhîmîyeh Canal* (p. 223), from which the *Baḥr Yûsuf,* or *Joseph's Canal* (p. 186), diverges a few miles farther up. We notice a large lock and bridge here. About 5 M. distant is the considerable village of *Deirûṭ* (p. 223), with 6550 inhabitants. To the W., on the edge of the desert, lies the village of *Bawîṭ,* with the ruins of the Coptic monastery of Apa Apollo. The ruins of *Tell el-ʿAmarna* (p. 216) may be visited from the railway-station of Deirûṭ also.

Hiring a sailing-boat, we proceed first by a canal, then by the Nile, to *El-Ḥawaṭa* (p. 223) or *Ḥagg-Ḳandîl* (p. 216), reached in 1-2 hrs. according to the wind.

206 M. *Nazâli Ganûb.* Beyond the Ibrâhîmîyeh Canal lies *El-Ḳuṣîyeh* (p. 223). — 211 M. *Beni Korra.*

217 M. **Manfalût** (*Manfalout,* p. 224), a district-capital with 15,200 inhab., is the seat of a Coptic bishop and contains several fine villas and gardens and a bazaar. Its market is much frequented on Sat., and it possesses a sugar-factory. Date-brandy (ʿaraḳi) is also made here, chiefly for local consumption by the Copts but partly for export also.

To the S.W. of Manfalût lies *Beni ʿAdin,* where in 1798 a collision took place between the troops of General Desaix and the Arabs. In the following year, General Davout destroyed it. Mohammed Ali united his army here in 1820. The journey to the oasis of *Farâfreh* (p. li) is frequently begun here. The first station to the N.W. is the Coptic convent of *Muḥaraḳ* (p. xxxv).

The following stations are (226 M.) *Beni Ḥosein,* and —

236 M. **Assiûṭ** or *Siûṭ,* see p. 225.

243 M. *El-Maṭîʿa (Motiâa).* — 250 M. *Abutîg* (p. 228); the village and an Arab cemetery lie to the left of the line. — 256 M. *Sedfeh* (p. 228); 262 M. *Ṭema* (p. 228), a pretty village in verdant surroundings; 265½ M. *Mishteh (Mechta);* 273 M. *Ṭahṭa,* with 16,300 inhab. and a noted cattle-market (p. 228). The Arabian hills now approach close to the E. bank. — 280 M. *El-Marâgha* (p. 229); 286 M. *Shendawîn* (*Chandawil;* p. 229).

291 M. **Sohâg,** see p. 229. On the E. bank lies *Akhmîm* (p. 229). A canal is crossed. — 296 M. *Balaṣfûra,* a village of 4400 inhab.; 302 M. *El-Menshîyeh* (*Menchah;* p. 230); 307 M. *El-Aṣṣirat.*

313½ M. **Girga** *(Guerga),* see p. 230. — 319 M. *Bardis.*

324 M. **Beliâna** *(Baliana)* is the station for visitors to the ruins of *Abydos* (p. 231), which lie 8½ M. to the S.W. (donkeys at the station). — 329 M. *Abu Shûsheh (Abou Choucha)*, the ancient Egyptian *Pe(r)-zōz.* — 335 M. *Abu Tisht (Abou Tichet).* Beyond (340 M.) *Farshût* the railway approaches the Nile, crossing it beyond —

345½ M. *Nagʿ Ḥamâdi* (p. 238), by an iron bridge. The line remains on the E. bank as far as Assuân. — 350 M. *Dabbeh (Debbah).* We now approach the cliff on the left so closely that we can distinctly make out the openings of the Tombs of Ḳaṣr eṣ-Ṣaiyâd (p. 238). — 358½ M. *Fâu* (p. 239).

361 M. *Deshna (Dechna;* p. 239). — 365½ M. *Ṣamata.* — 370 M. *Awlâd ʿAmr.* To the right, on the left bank, we see the ruins of *Dendera* (p. 240).

380 M. **Ḳena** (p. 239). — 392½ M. *Kuft (Kift)*, the ancient *Koptos* (p. 246). — 398½ M. *Ḳûs* (p. 246). — 408½ M. *Khizâm* (p. 247). To the right, on the opposite bank, appear the ruins of W. Thebes, while near the railway are the imposing ruins of *Karnak.*

418 M. **Luxor** (p. 248); the station is to the S.E. of the village. Travellers to Assuân change carriages and proceed by the narrow-gauge line (p. 327).

16. From Cairo to Assiût by the Nile.

247 M. Tourist Steamboat in 4 days.

The starting-place of the steamers is on the W. bank, to the S. of the *Ḳaṣr en-Nîl* bridge. To the left (E. bank) lie the palaces and gardens of Cairo, the British Consulate General, the island of Rôḍa, and Old Cairo (p. 100), beyond which rise the Moḳaṭṭam Mts., with the citadel; on the W. are the town of Gîzeh and the great Pyramids. — To the left (E. bank), farther on, are *Maʿâdi*, with an unfinished rifle-factory, *Ṭura*, with the prison, and *Maʿṣara.* Among the hills are the large quarries mentioned at p. 165. Opposite, on the W. bank, rise the pyramids of Abuṣîr, Saḳḳâra, and Dahshûr. Farther up, to the left, amidst a fine grove of palms, is a Coptic convent.

The steamer remains for some hours at (14 M.) *Bedrashein* (rail. stat., p. 201), where asses are kept ready for a visit to Saḳḳâra (p. 138). Opposite, on the right bank of the Nile, lies the village of *Ḥelwân*, with the San Giovanni Restaurant, and a little inland is the watering-place of that name (p. 164).

On the bank at (31 M.) *El-ʿAyâṭ* (W. bank; rail. stat., p. 201), where the three-weeks tourist-steamer lays to for the night, are some ancient constructions. To the left lies *Eṣ-Ṣaff*, a district capital with 1600 inhabitants. Opposite, at *El-Matânyeh* (p. 201), lie the unimportant pyramids of *Lisht;* that to the N. is the tomb of Amenemhēt I. (12th Dyn.), that to the S. is the tomb of Sesostris I.

Rikka (Rekkah), on the W. bank, is the starting-point of the excursion to the *Pyramid of Meidûm* (asses may be procured at the village; 10 pias. and bakshish).

The Pyramid of Meidûm deserves a visit, which may be accomplished in about 6 hrs. (railway travellers may perform it in less time from Rikka station; comp. p. 201). Crossing the railway, we proceed on donkey-back in abont 1¼ hr. to the pyramid, which rises on the soil of the desert close to the cultivated country, and 1½ M. to the N.W. of the village of *Meidûm*.

The **Pyramid of Meidûm**, in all probability the tomb of *Snofru*, the predecessor of Kheops, is so different from all the other structures of the kind that it is called by the Arabs *El-Haram el-Kaddâb*, or the *False Pyramid*. It consists of three (originally seven) square towers, which rise to a height of 124 ft. in three smooth and steep stages at an angle of 74° 10′. The first section is 36½ ft., and the second 32½ ft., while the third, now almost entirely destroyed, was once 22½ ft. in height. The outer walls consist of admirably jointed and polished blocks of Mokaṭṭam stone. The Pyramid of Meidûm was pillaged as early as in the time of the 20th Dynasty. It was opened in 1881 by Maspero, who fonnd a long corridor and a chamber without sarcophagus. It was again carefully examined more recently by Prof. Flinders Petrie, who discovered on its E. side the small unfinished *Mortuary Temple of Snofru*, but has been again covered up. This temple, built of blocks of limestone, consists of two hare chambers leading to an open court immediately adjoining the pyramid. The Maṣṭabas, or tombs of courtiers and officials of Snofru, to the N. and E. of the pyramid, are now also covered with sand.

On the right bank, opposite Rikka and about 1½ M. from the river, lies the hamlet of **Aṭfiḥ** (4300 inhab.), on a canal, with some mounds of earth and débris representing the ancient *Aphroditopolis*, named after Hathor-Aphrodite, who was worshipped here.

The Egyptian name of the town was *Tep-yeh* or *Per Hathor nebt Tep-yeh*, *i.e.* 'House of Hathor, mistress of Tep-yeh', whence the shortened Coptic *Petpeh* and Arabic *Aṭfiḥ*. Strabo states that a white cow, sacred to Hathor, was worshipped here.

In the Christian period (ca. 310 A.D.) Aphroditopolis gained some celebrity from *St. Anthony*, who fixed his hermitage in the mountains to the E. of the town, beside a well and a group of palms. So many pilgrims of every class, age, and sex sought out the holy man, that a regular posting route, with relays of camels, was laid out across the desert. St. Anthony, however, fled from his admirers and buried himself deeper in the mountains. But while he thus shook off his earthly visitants, he could not so easily escape those extraordinary tempters from spirit-land, at which Callot has taught us to smile, though to St. Anthony himself, as well as to St. Hilarion and other similarly persecuted anchorites, the contest was one of bitter earnest.

Passing a few islands, we reach (W. bank) **El-Wasṭa** (rail. station, see p. 201; branch-line to the Fayûm, p. 187; post-office and Arab telegraph at the rail. station, ¼ M. from the Nile).

On the W. bank the mountains recede a little, but on the E. bank their steep and lofty spurs frequently extend down to the river in rising picturesque forms. None of the Nile-villages before Benisueif need be mentioned. On the E. bank stands the Coptic convent of *Mâr Antonios*, from which a caravan-route leads to the Red Sea. — On the W. bank lies Ashment (p. 201), and about 2 M. inland is the village of *Bûsh* (*Bouche;* rail. stat., p. 201), inhabited by Copts. Between Ashment and Bûsh begins a small canal *(El-Magnûn)*, connecting the Nile with the Baḥr Yûsuf (p. 186).

71½ M. **Benisueif** (*Continental Hotel*, kept by a Greek, R. 10 pias., very fair), on the W. bank (rail. stat., p. 201; stat. ¾ M. from the Nile), is a town of 15,000 inhab., pleasantly situated between the railway and the river. It contains a post and telegraph office and is the capital of a province, which contains 171 villages and about 314,450 inhabitants. To the left of the rail. station is the Mudîrîyeh. The linen-manufacture for which this place was celebrated in the Middle Ages has greatly declined, but there are several sugar-plantations and a small bazaar. To the left of the railway is a fine grove of palms.

On the right bank of the Bahr Yûsuf, 10 M. to the W. of Benisueif, lies the village of *Henassîyeh el-Medîneh* (vulgo, *Henassîyeh Umm el-Kimân*, 'rubbish-heaps of Henassîyeh'), beside the mounds of débris, covering an area of ½ sq. M., which mark the site of the ancient **Heracleopolis.** The Egyptian name of the town was *Henen-seten*, from which are derived the Coptic *Hnēs*, and the Arabic *Ahnâs* and *Henassîyeh*. It was the capital of a nome (the Græco-Roman Heracleopolites) and the chief seat of the worship of the ram-headed god Herishef, identified by the Greeks with Heracles (whence the name of the town). The ichneumon also was revered here. Among its chief shrines was a temple erected under the Middle Empire and a new building by Ramses II., but all have practically vanished; and four columns of a late period, probably dating from a Byzantine church, are all that projects above the rubbish-heaps. The ancient necropolis lies on the W. side of the Bahr Yûsuf.

Another road, traversing the *Wâdi Bayâd*, which opens near the village of *Bayâd (Baïâd en-Naṣâra)*, on the E. bank of the Nile, opposite Benisueif, leads through the desert to the *Convents of SS. Anthony and Paul* (p. xxxv), a few leagues from the Red Sea.

As far as Minia (p. 208) the space between the E. bank and the hills remains narrow, the limestone rocks frequently abutting on the river in unbroken walls or rounded bluffs. Few villages are seen on this bank, but the fertile alluvial tract on the W. side, 10-12 M. in width, is thickly populated and carefully cultivated, exhibiting in profusion all the cereals that grow on the Nile, date palms, and sugar-cane. The sugar-factories, most of which have European managers, follow each other in rapid succession. They are connected by the railway, and short branch-lines, used in harvest-time only, run from them to the plantations lying farther to the W. Their lofty brick and iron chimneys impart a very modern industrial air to the ancient land of the Pharaohs. Large barges with sugar-canes or with fellahin 'factory-hands' are met on the river. The juice is expressed from the cane and then refined by being boiled twice in closed vessels.

The boat passes several large islands. On the W. bank lie *Barânka* and *Bîbeh* (*Beba el-Kobra*, p. 201), with large sugar-factories. The channel now contracts. Numerous islets. 95 M. *Feshn* (*Fachn*; rail. stat., p. 201), on the W. bank, is 1½ M. from the river. Above Feshn is the island of *El-Hîbeh*, and on the E. bank, near the village of **El-Hîbeh** *(El-Hébah)*, are the ruins of an ancient town.

The *Town Walls*, several yards in thickness and still in good preservation, enclose the town to the N. and E. and were built under the 21st Dyn., as is proved by numerous bricks stamped with the names of *Princess*

Est-em-kheb and her husband *Men-kheper-rē*, or of their son *Pinotem (II.)*, high-priest of Ammon. — Within the walls, picturesquely situated among palms, are the ruins of a temple, built by Sheshonk I. and Osorkon I. (22nd Dyn.).

Farther up on the W. bank is *El-Fant* (p. 201). On the E. bank rises the *Gebel Sheikh Embârak*.

108½ M. **Maghâgha** (post and telegraph office at the rail. stat., p. 201), on the W. bank, with a large sugar-factory.

Thrice a month a camel-post leaves Maghâgha for (3-4 days) the 'Small Oasis' of *Bahrîyeh*, also called *Oasis of Behnesa*, because it is connected with Behnesa by another desert-route (comp. p. 202). — Opposite Maghâgha, about 12-20 M. to the E. of the Nile, near the wide *Wâdi esh-Sheikh*, are the remains of some ancient *Flint Mines*, discovered by Mr. H. W. Seton-Karr in 1896 and furnishing the chief museums of the world with hundreds of prehistoric flint implements.

The Nile-channel is very wide here (several islands); farther on both banks are flat. — At (113 M.) *Sharôna* (*Charounah;* E. bank) are tombs of the end of the 6th Dynasty. Near *Kôm el-Aḥmar*, to the S., are the ruins of a large temple built by Ptolemy I., and tombs of a late period, belonging to the town of *Het-seteni*, in the Cynopolitan nome. — 118 M. *Beni Mazar* (W. bank) is a railway station (p. 202). Farther to the W., on the verge of the Libyan desert, lies *Behnesa* (p. 202). — About 3 M. farther up, close to the E. bank, is the insignificant village of **Esh-Sheikh Fadhl,** with 1800 inhab. and a large sugar-factory, near which is *Hamatha*. The discovery of a large number of dog-mummies here proves that we are standing on the site of the necropolis of *Cynopolis* ('city of dogs'). Several trough-like hollows and clefts have been found here, some of which, in the rocks, are of considerable size. There are no inscriptions. Cynopolis itself, in which Anubis was worshipped and dogs were held sacred, lay, according to Ptolemy, on an island in the Nile.

Opposite, 1¼ M. from the W. bank, lies *El-Ḳeis*, the Egyptian *Kaïs*, which superseded Cynopolis.

Near (133½ M.) *Kolôṣneh* (*Kolosna;* rail. stat., p. 202), on the W. bank, the Nile divides into three arms, forming two considerable islands. Opposite (E. bank) lies *Surarîyeh (El-Serirîeh)*. To the N. and S. quarries are worked in the limestone rock. Among the S. quarries is a small *Rock Chapel*, built under Merenptah and dedicated to Hathor. On the external wall is Ramses III. between Hathor and another deity.

On the W. bank lies the railway-station of *Samallût* (p. 202). A little farther to the S., at the mouth of a side-valley on the E. bank, rise the steep rocky sides of the **Gebel eṭ-Ṭeir** ('bird-mountain'), with an extensive flat top bearing the Coptic convent *Deir el-Bukara*, also known as *Deir el-'Aḏra* ('convent of the Virgin'). Visitors are drawn up a vertical cleft in the rock by means of a windlass *(bukara)*. The convent, which consists of a group of miserable huts, occupied not only by the monks but by laymen with their wives and children (1600 souls in all), is surrounded by a wall of hewn stone, erected in the Roman period. The foundation

of the church is ascribed to the Empress Helena; the sanctuary is hewn in the solid rock and possesses a gate, now half-buried, adorned with Byzantine ornamentation.

A legend, recorded by Makrîzi, relates that on the saint's day of the convent all the bukir birds assembled here and thrust their hills, one after the other, into a cleft of the rock until one died. These birds are described as being black and white, with a black neck ringed near the head. The convent is named also *Deir el-Bukir* after them.

On the E. bank, about $^1/_2$ hr. farther on and 1 M. from the river, lies *Tehneh*, a village with 1500 inhabitants.

To the S. of the village is the Kôm, or mound, with the ruins of the ancient city of *Tênis*, also known as *Akôris*, belonging to the nome of Hermopolis. To the S. of this is a ridge 65-80 ft. in height, with some early-Egyptian Rock Tombs which were again used in the Greek period. One *Sepulchral Chapel*, containing some representations of a late date, is interesting. A Greek or Roman grandee is here shown sacrificing to a number of Egyptian deities. The only inscriptions extant are on the inner side of the door. Higher up on the rock-walls are two horses in the Roman style, held by men. The Rock Tombs farther to the S. belong to the Ancient Empire. A colossal image carved out of the rock represents Ramses III. sacrificing to the gods Sobek and Ammon. — In the valley between the rocky ridge just mentioned and the Arabian Mountains, to the N. of the Mohammedan cemetery, lie a Græco-Roman and a Christian Necropolis.

152 M. **Minia** lies on the W. bank of the Nile, which is here over $^1/_2$ M. broad. At the railway-station (p. 202) is a *Buffet*, with fair bedrooms (2 fr.); to the left, in the main street, is the *Café Royal*, with good beds, and farther on is the '*Club*', with a good restaurant. The well-built and handsome town, with 20,400 inhab., is the seat of the Mudîr of a province containing 267 towns and villages and 548,600 inhabitants. There is a telegraph-office at the railway-station, and adjacent is the post-office. The town possesses a hospital and several mosques. Parts of the street running along the river are planted with trees. A handsome bridge, with locks, spans the canal. To the N. of the town is a lightly-built château, with a large fruit-garden (many apple-trees). The large sugar-factory is the oldest in Egypt, and a visit to it during the sugar-harvest is of great interest; most of the officials are French and very obliging. Market-day (Mon.) in Minia presents a very gay and characteristic picture of Oriental life.

Opposite Minia, on the E. bank, lies *Kôm el-Kefara*, with tombs of the Middle Empire.

Zâwyet el-Meitîn (Zâwyet el-Amwât) is situated on the E. bank, $4^1/_2$ M. above Minia. — To the S. of the village lies the fine cemetery of the citizens of Minia, with its numerous domed tombs and chapels. Faithful to the custom of their ancestors under the Pharaohs, the inhabitants still ferry their dead across the river and bury them near the ancient necropolis.

A few minutes' walk towards the S. brings us to the large mound of rubbish known as *Kôm el-Ahmar* ('the red mound'), which runs parallel with the Nile. Climbing over this, we reach the ancient *Rock Tombs* of the princes and grandees of *Hebenu*,

which date mainly from the end of the Ancient Empire. They are unfortunately in bad preservation, and some of them have been destroyed by violence. The most interesting are those of *Khunes* and of *Nefer-sekheru*, superintendent of the storehouses of Upper and Lower Egypt, under the New Empire.

At *Nueirât (El-Neweirât)*, a village farther to the S., are some small Rock Tombs belonging to the beginning of the Ancient Empire.

167 M. *Beniḥasan*, on the E. bank.

Beniḥasan.

Donkeys (with good saddles) are in waiting at the landing-place of the steamers, for the excursion to the *Speos Artemidos* and the *Rock Tombs* (there and back 3-4 hrs.; 5-8 pias.). — Travellers ascending the river in a dahabîyeh should visit the Rock Tombs first, those descending should visit the Speos first, in each case sending the dahabîyeh on to meet them. — For travellers by railway the most convenient stations are *Minia* and *Abu Ḳerḳâs* (p. 202).

The village of Beniḥasan was founded towards the end of the 18th cent. by the inhabitants of the present Old Beniḥasan (see p. 210), who wished a wider space for cultivation near their abode. — The route to the Speos Artemidos (½ hr.'s ride) leads to the E., at first through fields, then along an embankment on the edge of the desert, in which is an Arab cemetery. In the vicinity is the cats' graveyard, in which the cats sacred to Pekhet, patron-goddess of this region, were interred. Farther to the E. we reach a wâdi or ravine, from the mouth of which an old cemetery of the 22nd-25th Dyn. stretches toward the plain. In the valley are several quarries of ancient date, and on the right (S.) side of the ravine, about 600 paces from its mouth, lies the temple.

The rock-temple of the goddess Pekhet, called **Speos Artémidos** ('Grotto of Artemis') by the Greeks, is known to the Arabs as *Iṣṭabl ʿAntar* (Antar's stable), after an ancient hero. It consists of a vestibule and of an inner chamber connected with the vestibule by a corridor. It was built in the joint reign of Queen Hatshepsowet and King Thutmosis III.; the latter afterwards erased the names and representations of his sister (p. 295), and Sethos I. inserted his own names in the blanks.

Over the *Entrance* to the temple is a long inscription in praise of the reign of Hatshepsowet. Of the eight pillars which supported the Vestibule only three now remain; these bear on their sides the names of Thutmosis III. and Sethos I. (originally Hatshepsowet). *Rear Wall.* To the *left* of the door, Sethos I. between Ammon-Rē (enthroned) and the lion-headed Pekhet; Thout delivering a speech to the nine great gods of Karnak and to the gods of Upper and Lower Egypt. To the *right* of the door are three reliefs: Sethos sacrificing to Pekhet; Sethos receiving from Pekhet the hieroglyphics of the word 'life', hanging from two sceptres; Sethos blessed by Thout. To the left in the Corridor the king is represented offering wine to Hathor; to the right, he offers her a cynocephalus. In the rear wall of the Inner Chamber is a niche intended for a statue of the goddess.

To the W. (right) is a second grotto, on the outside of which are the cartouches of *Alexander II.*, son of Roxana, and six scenes

representing the king in the company of the gods. The interior, which was supported by pillars, is now in ruins; perhaps it was never completed. In the vicinity are several rock-tombs of the New Empire, in the form of rectangular chambers, with deep shafts.

We now return to the mouth of the desert-ravine and proceed thence to the N., passing the ruins of *Beniḥasan el-Ḳadîm* ('the old'; comp. p. 209). In ½ hr. we reach a ruined tower, whence the path ascends the hill-slope to the —

***Rock Tombs of Beniḥasan** (½ hr.'s ride direct from the landing-place). These were constructed during the Middle Empire by the princes and grandees of the town of *Monet-Khufu* ('Nurse of Khufu'), and rank among the most interesting monuments in all Egypt, not only on account of their remarkable architectural features, but also for the manifold representations of scenes from the domestic life of the early Egyptians.

The tombs, 39 in all, are arranged in a row in the rocks, and are now distinguished by conspicuous red numbers. The best examples are secured by iron doors against the vandalism of the natives, from which they had previously suffered. The tombs were most recently carefully examined and cleared of rubbish by Mr. Percy E. Newberry, at the cost of the Egypt Exploration Fund. Travellers whose time is limited may content themselves with a visit to the four chief tombs (Nos. 17, 15, 3, 2). For remarks on the construction of the tombs, see p. 305.

The path that ascends to the tombs brings us first to No. 32. Here we turn to the N. (left) and proceed to —

Tomb 17, which belonged to **Kheti**, son of Beket and nomarch of the gazelle-nome (11th Dyn.). The façade is simple. We enter the *Rock Chamber*, the roof of which was originally borne by six lotus-columns with closed bud-capitals, though only two, with well-preserved colouring, are now standing. *Left Wall (N.).* In the top rows is a hunt in the desert, in the lower rows, male and female dancers; the statue of the deceased being borne to its place, carpenters, etc. *Rear Wall (E.).* Above are wrestlers in various attitudes; below, military scenes, attack on a fortress. *Right Wall (S.).* From left to right: the deceased and his wife; the deceased accompanied by his fan-bearer, sandal-bearer, two dwarfs, etc.; the deceased receiving offerings (notice the barn on the right). The scenes on the entrance-wall are in poor preservation. — Farther to the N., at the end of an ancient path ascending from the plain, is —

Tomb 15, belonging to **Beket**, nomarch of the gazelle-nome (11th Dyn.). The two columns which supported the roof of the rectangular chamber have been destroyed. In the S.E. angle is a small serdâb (p. cxlii). *Left Wall (N.).* Above, Hunting in the desert; barber, washermen, weavers, painters, etc. Below, the deceased and his wife, with four rows of women spinning and weaving, female dancers, girls playing at ball; herdsmen bringing animals for sacrifice to the dead; goldsmiths; fishing; various birds, with their names inscribed beside them. *Rear Wall (E.).* Above, wrestlers; below, military scenes (resembling those in Tomb 17). *Right Wall*

(S.). The deceased, in front of whom (in the upper row) are men drawing a shrine containing a statue of the dead; in front are female dancers and attendants bearing ornaments, etc., for the statue; peasants bringing their flocks and herds; peasants forcibly brought to testify as to taxes, while scribes note down the amounts; potters with wheels; men carrying slaughtered birds; men gambling.

Tomb 3 is that of **Khnemhotep**, the son of Neheri, a scion of a princely family with hereditary jurisdiction over the gazelle-nome and over the E. districts, the capital of which was Monet-Khufu. Khnemhotep was invested by King Amenemhēt II. with the latter districts and married a daughter of the governor of the dog-nome (Cynopolis, p. 207), which was inherited by a son of this marriage.

The Vestibule, which formerly stood behind an open court, is borne by two columns with sixteen edges and tapering towards the top. The cornice projects considerably above the architrave and is ostensibly supported by fine laths, hewn, like all the rest of the structure, out of the living rock. The resemblance of these laths to the mutules of the Doric order is worthy of mention.

The Main Chamber was divided by two pairs of columns into three slightly vaulted sections. Most of the scenes were painted on a thin layer of stucco, with which the limestone walls were coated. At the foot is a long inscription cut in the rock, in vertical lines of a greenish colour, 2½ ft. high, containing the above interesting excerpt from Egyptian provincial history. In 1890 the royal names were cut out of the rock by some vandal hand, and the paintings have also unfortunately suffered so much in the last 30 or 40 years, that the subjects of some of them are now almost indistinguishable.

Entrance Wall (W.). Over the door we see the statue of the deceased being transported to the temple, preceded by female dancers in curious attitudes; below is the deceased, watching carpenters at work. To the *Left (N.)* of the door is the estate-office of the deceased, with servants weighing silver, measuring grain, and bringing corn into the barns, while scribes seated in a colonnaded hall register the amounts. The next two rows show the operations of breaking up the ground, ploughing, harvesting, and threshing with cattle. In the fourth row is a Nile-boat, bearing the mummy of the deceased to Abydos (the grave of Osiris; comp. p. 232). In the fifth row is a representation of the vintage and of the gathering of figs and growing of vegetables. The cattle in the water and the fishing scene (at the foot) depict life by the river. — *N. Wall* (to the left on entering). At the top is the deceased hunting in the desert. Below, to the right, he is represented on a large scale inspecting various proceedings in his province. In the third row from the top two of his officials introduce to him a *Caravan of Asiatics*, including men, women, and children, clad in gaily-coloured foreign garments and accompanied by their goats and asses. The sharply

cut features, hooked noses, and pointed beards of these strangers unmistakably proclaim their Semitic nationality. The inscription describes them as 37 Amus (*i. e.* Semitic Beduins) bringing eye-paint to the governor of the province. Khnemhotep's secretary hands him a list of the visitors. The lowest rows depict the cattle and poultry of the deceased. — *Rear Wall (E.).* To the left the deceased appears with his wife in a papyrus-boat, hunting water-fowl with a throw-stick. All manner of birds fly about and nest in the thicket of reeds; in the water are fish, a crocodile, and a hippopotamus; below is a fishing scene. To the right is a companion picture, showing the deceased in a canoe transfixing two fish with a double-pronged spear. In the centre of the wall is the door of a recess, containing a seated figure of the deceased. Above this door is the deceased, catching birds with a net. — *S. Wall* (to the right). To the left the deceased is seated at table, with all kinds of sacrificial gifts heaped before him. To the right are processions of servants and priests bringing gifts for the dead. In the lowest rows are cattle, gazelles, antelopes, and poultry, brought to be sacrificed, and the slaughtering and cutting up of the sacrificial animals. — *Entrance Wall* (to the right, *i.e.* S. of the door). In the top row are men washing; below, potters, men felling a palm, the deceased in a litter inspecting his ship-carpenters. In the third row are two ships carrying the children, harem, and dependents of the deceased to the funeral festival at Abydos. In the fourth row are women engaged in spinning and weaving, bakers, and brewers. The lowest row contains men constructing a shrine, a sculptor polishing a statue, etc.

In front of Tomb 3 is an ancient path descending to the plain, and another begins opposite the adjacent —

Tomb 2, which belonged to **Ameni-em-hēt**, or *Ameni*, also a nomarch of the gazelle-nome in the reign of Sesostris I. In the Vestibule are two octagonal columns, bearing a flat vault hewn out of the rock. On the door-posts and lintel are prayers for the dead and the titles of Ameni. Inside the door, to the right and left, is a long inscription dated in the 43rd year of Sesostris I., extolling the deeds of Ameni in several military campaigns and the benefits conferred by him upon his province. — Four sixteen-edged columns, with shallow fluting (so-called Proto-Doric columns, p. cxxxi), support the roof of the Main Chamber, which has three sections. The wall-paintings closely resemble those in the tomb of Khnemhotep, but are still more faded. On the *Entrance Wall*, to the left, are shoemakers, carpenters, goldsmiths, potters, washermen, and other handicraftsmen, and agricultural scenes. *Left Wall (N.).* At the top, hunting in the desert; in the second row, transporting the statue and ceremonial dances; below, to the right, the deceased receiving tribute from his estates; in the two lowest rows, Ameni's estate-office. *Rear Wall.* Wrestlers and military scenes; in the lower row, the corpse being conveyed to the sacred tomb at Abydos

Guebel Toukh
Guebel el-Târif
Guebel Selîn
Guebel el Harîdi
PTOLEMAÏS HERMIOU
El-Menchieh
Awlad Guebarah
Guerga
Bardis
Baskieh
Beni Hemeil
El-Araba el-Madfounah
ABYDOS
Samhoud
Farchout
Bahgourah
Nagu Hammadi
KHENOBOSKION
El-Kasr wel-Saiad
Hiou
Awlad Yehia
Beni Khaled
Awlad Khalaf
El-Khiam
Awlad Salem
Can. el-Târif
C. el-Hawis
C. Om el-Taboul
Canal el-Saïadah
C. el-Kasrah
Kom el-Saïadah
Awlad Hamzah
El-Birba
This
Kharfet Guerga
El-Khelafieh
El-Magabrah
Iskhât
El-Chawahine
Beit Daoud Sahl
Bir Kheil
Kom Echkilah
Beit Allam
Abou Choucheh
El-Emarah
Kom el-Begah
Bakhanès
El-Dabbah
Salamieh
El-Hoch
El-Bathah
El-Araki wel-Dahsah
El-Karnak
El-Hammanah
Assiout
Abnoub
Deir-el-Adrah
El-Hammâm
Beni Bleig
Awlad Badr
El-Masarah
Arab Moutêm
Aly Bek
El-Tawabieh
Akrad
El-Waïdieh
Mankabad
Bosra
Chaghaba
El-Matiah
Chatb
Hypselis
Moucha
Bakour
Kerkarès
Ghorayeb
El-Sahel
Chamieh
Tassa
Bowegat
Badari
Aboutig
Nekheilah
Beni Hussein
Masrah
Beni Ghaleb
Doronka
Rifah
Can. el-Souhagieh
Dowenah
Beni Sami'eh
El-Zawieh
Deir Derenkah
Balaïzah
Abou Gharabi
El-Zarabi
Dekiran
El-Douer
Kom Esfaht
Deir-el-Ganadlah
El-Machaïah
El-Ghanaïem
Tema
Salamoun
Mechta
Kom Achkaw
Banga
Tahta
Kom el-Ahmar
Kom Saïd el-Charki
El-Ekal-el-Bahari
El-Ekal-el-Kebli
El-Hemamieh
Kaw el-Kebir
(ANTAEOPOLIS)
Nawawrah
El-Oyoun
El-Atamne
Chatourah
El-Cheikh Zeïn el-Dine
Khezendarieh
Sahel Tahta
Banahou
Ebebis
Nazlet Aly
El-Gabarat
Nazlet el-Kadi
Kom Badr
Nagu-el-Moheichi
Om Domah
Haguer Mechta
Beni Harb
31° Long. E. de Greenwich
31° 30'
32°
27°
26°
26° 30'
Gravé et imprimé par Wagner & Debes, Leipzig
1:500.000
Kilomètres
Engl. Miles

II. LE NIL
D'ABOU-KERKAS
À NAGA HAMMADI
Les noms des stations de chemin de fer sont soulignés.
Guebel Abou Fêda
Guebel Haridi
Abou Kerkas
Beni Hassan-el-Chorouk
SPEOS ARTEMIDOS
Beni Hassan-el-Achraf
Manhari
Sakiet Moussa
El-Cheikh-Temaï
W. Gamous
Cheikh Abadah
ANTINOUPOLIS
El-Rodah
Deir Abou Hennes
Kalandoul
El-Nehras
Raïramoun
Deir-el-Bercha
El-Bercha
Nazlet-el-Bercha
El-Hassarah
El-Lideni
El-Hour
Kasr-el-Hour
Tochadah
Beni Boh
Nawaï
Baraguil
Abou Kallah
Efka
El-Achmounein
Hermopolis
Minchat-el-Maghakah
Mallawi
C. el-Ibrahimieh
C. el-Detroutieh
Om Kommos
Senguerg
Toukh
Tandah
El-Badraman
Deir Mawas
Tanouf
El-Arine-el-Bahari
Tounah-el-Gabal
El-Arine-el-Kebli
Deirout Om Nakhlah
Derwah
Dalga
Zawiah
Abou-el-Hadr
Amchoul
Sâw
Deirout
Beni Haram
Esmout-el-Arous
Beni Yehia
Guebel Cheikh Saïd
Hizam
El-Tell
Tall Beni Amran
El-Hag Kandil
El-Amarieh
El-Hawata
El-Masarah
Guezireh-el-Hawatah
El-Manzarah
Beni Kolder
Deir-el-Kosseir
Kosseir-el-Amarnah
Guebel Marâg
Massarah
Banoub Zahr-el-Gamal
Beblaw
Kom Kagachah
Dachlout
Bawit
Koudiet-el-Islâm
Awagah
El-Manachi
Sanabou
El-Sebaha
Beni Saleh
Messir
Beni Idris
Cusae
El-Koussieh
Nazlah Ganoub
Can. el-Ibrahimieh
Beni Korrah
Om-el-Kossour
Beni Cheker
Manfalout
Nazlet-el-Charkieh
Bouk
Bullout
Abou Khalil
Beni Rafé
Beni Kalb
Kom Bouha
El-Bahariyeh
El-Wastanieh
El-Temsahieh
El-Tatalieh
Beni Charân
El-Atamnah
Beni Adir
Tahta
Banga
El-Cheikh Zein-el-Dine
Khezendarieh
Sahel Tahta
El-Sawamah-el-Gharbieh
Beni Helal
Galawieh
El-Saktieh
El-Raïaïnah
El-Haradnah
El-Maraghah
Naga-el-Sawamah-el-Charik
Seflah
El-Salamouni
Tombeaux
El-Hawawich
PANOPOLIS
Akhmim
Souhag
Balasfourah
Bindar-el-Karamanich
Rawafe-el-Kosseir
Gouehenah
Chandawil
Bassouna
El-Betakh
Guez. Chandawil
Beni Zar
Edfa
Awlad Nosseir
Awlad Azzaz
Deir-el-Abiad
Deir-el-Ahmar
Wenenah
El-Sal'a
Kom Baddar
El-Kawamel-el-Bahari
El-Kawamel-el-Kebli
Arabet Abou Dahab
Samarnah
Banawit
Enebis
El-Gazazrah
El-Haridieh
Mechta
Nidah
Baga
Kalfaw
Abar-el-Wakf
Can. el-Isawieh
Hod Souhag
31° 30'
27° 30'
26° 30'
28°
31°

(comp. p. 232). In the rear wall opens a recess containing the statues (much dilapidated) of the deceased and his wife and mother. *Right Wall (S.).* To the left the deceased is seated at table with sacrificial gifts heaped before him; priests and servants bring food and other offerings for the dead; below, the slaughtering and cutting up of sacrificial animals. To the right is Hetpet, wife of Ameni, also seated at table and receiving sacrificial gifts.

If time permit, some of the other tombs also should he visited, the most interesting being the following: Tomb 4, that of *Khnemhotep*, son of the Khnemhotep huried in Tomh 3. In the vestibule stands a 'Proto-Doric' column; the tomb-chamber was unfinished. — Tomb 5, unfinished. — Tomb 14, of *Khnemhotep*, a nomarch under Amenemhēt I. In the tomh-chamher are two plant-columns (unfortunately broken); the wall-paintings are interesting but sadly faded. On the rear wall appear soldiers and a caravan of Libyans, with their wives and children and herds, who visited the province of the deceased; the men are distinguished by the ostrich-feathers in their hair, the women carry their children in baskets on their hacks. — Tomb 18, though unfinished, is interesting, as the process of hollowing out the tomb-chamber may he traced. The pavement in the front of the chamber is not fully excavated; and at the back are ten lotus-columns with closed bud-capitals, of which five (still unfinished) remain. — Tomb 21, of *Nakht*, nomarch of the gazelle-nome under the 12th Dyn., resembles No. 15 (p. 210) in its arrangement. — Tomb 23, of *Neternakht*, nomarch of the E. districts, with uninteresting wall-paintings; on the E. wall is a Coptic inscription. — Tomb 27, of *Remushenti*, nomarch of the gazelle-nome. — Tomb 28, with two columns, was converted into a church in the Christian period. — Tomb 29, of *Beket*, nomarch of the gazelle-nome. The doors opening into the adjoining Tombs 28 and 30 were made by the Copts. The wall-paintings are in comparatively good preservation, but offer no novel point of interest; the dwarfs following the deceased, on the W. half of the S. wall, may perhaps be mentioned. — Tomb 33, of *Beket*, prince of the gazelle-nome, son of the Beket interred in No. 29; several wall-paintings. — Tombs 34-39 were left unfinished.

On the slope below the tombs of the grandees are numerous smaller tombs of the Middle Empire in which officials and persons of lower rank were interred. These were excavated in 1902-1904 by Mr. Garstang.

To the S. of Beniḥasan, on the E. bank, are some rock-tombs dating from the end of the Ancient Empire.

176 M. **Rôḍa** (railway-station, p. 202; accommodation may be heard of at the station), a considerable place (5000 inhab.) on the W. bank, with post and telegraph offices and a large sugar-factory.

About 4 M. inland (W.) from Rôḍa, between the Baḥr Yûsuf (p. 225) and the Nile, near the village of *Ashmunein*, lie the ruins of the once famous city of *Khmunu* (Coptic *Shmun*), the *Hermopolis* of the Greeks, which from a very remote period was the chief seat of the worship of Thout, the god of writing and science. This town was also the capital of the nome of hares, in Upper Egypt, whose princes under the Middle Empire were buried on the E. bank of the Nile at El-Bersheh (see p. 214). Little now remains of the extensive temples of the ancient city.

Several granite columns, probably belonging to the colonnade of the Greek Agora, are still standing. Adjoining the small house of the Egyptian official in charge of the antiquities are the remains of a temple of the

time of the Ptolemies, opposite the front of which is the lower part of a colossal limestone figure of Ramses. To the N. of this point are the considerable relics of the pylon and the court of a sanctuary built by Mereuptah. Still farther to the N. are the ruins of a temple of Philippus Arrhidæus, with some huge bases of columns.

At *Tuneh el-Gebel*, near Ashmunein, on the opposite bank of the Baḥr Yûsuf, are the extensive necropolis of the ancient city and two rock-inscriptions (much dilapidated) of Amenophis IV. (p. 216).

Opposite Rôḍa, on the E. bank, amid palms of unusual size and beauty, lies the village of *Sheikh ʿAbâdeh*, to the E. of which are the ruins of **Antinoupolis** or *Antinoë*, the town erected by Hadrian in 130 A. D. in honour of his favourite Antinous. The handsome youth is said to have drowned himself here, to fulfil the oracle which predicted a heavy loss to the emperor and so to prevent a more serious disaster. The remains of a temple of Ramses II., the relic of an earlier foundation on this site, may be traced. The vestiges of public buildings are now exceedingly scanty, though the French Expedition saw a triumphal arch, a theatre, and streets flanked with columns. The streets and ground-plans of the houses, however, are still recognizable. The rooms were small and the walls were made mainly of Nile bricks. There are some underground apartments of flat Roman bricks, reached by stone staircases. Near the ruins of one of the largest buildings lies a marble basin, which must have had a circumference of at least 21 ft. The Roman and Christian cemeteries have recently been much injured.

To the S. of Sheikh ʿAbâdeh we reach (179 M.) **Deir Abu Hennis** (Convent of St. John), called also simply *Ed-Deir*, a village on the E. bank inhabited by about 2000 Copts. Near it is a ruined town of the Christian epoch, known as *El-Medîneh*. On the N. side of a ravine in the hill behind the village are numerous ancient cave-like quarries, which were fitted up at an early date as Christian chapels or anchorites' dwellings. The largest *Chapel*, in which divine service is held, is said to date from the time of the Empress Helena; it contains paintings of saints and scenes from the New Testament, but those in the neighbouring *Chapel* (Raising of Lazarus, Marriage at Cana, etc.) are better. — Deir en-Nakhleh (see below) may be reached within ½ hr. from Deir Abu Hennis.

181½ M. *Reiramûn (Rairamoun)*, opposite which, on the E. bank, a little way from the river, lies the Coptic village of **Deir en-Nakhleh**, the 'convent of the date-palm', also known as **El-Bersheh**. Beside a Coptic cemetery to the E. of the latter begins a desert-ravine, running N.W. and S.E., and named *Wâdi en-Nakhleh* or *Wâdi el-Bersheh*, in the steep sides of which are numerous quarries and ancient tombs. The valley is chiefly noted for the rock-tombs in its N. slope, constructed under the Middle Empire by the princes of the 'nome of hares' (p. 213), which included this region. They are, however, to a great extent destroyed, and the only one that need be visited is —

Tomb 2, belonging to **Thuti-hotep,** son of Kaï, prince of the nome in the reigns of Amenemhēt II. and Sesostris II. and III. We ascend the old path ascending the hill to the left at the mouth of the valley, but before reaching the top diverge to the right by another path. This tomb is constructed in the same way as the tombs at Beniḥasan. The *Vestibule*, originally supported by two palm columns, has fallen in. A door leads hence to the *Inner Chamber*, the walls of which were embellished with reliefs, now partly destroyed. On the *Left Wall* is a scene representing the transportation of a colossal statue of the deceased from the quarries of Hetnub (p. 223) to a temple. The inscription informs us that the statue was of alabaster and 13 ells (21 ft.) in height. It is securely fastened with ropes upon a wooden sledge, which is drawn by four rows with 43 workmen in each. A priest precedes the statue scattering incense. On the prow of the sled stands a man pouring water on the ground to prevent the heavily loaded sled from taking fire by friction; and on the lap of the figure is another man clapping his hands, probably the leader and time-giver of the song of the workmen, whose task was facilitated by rhythmical movement. Below are other workmen carrying water and a beam; and behind the statue are foremen and other officials. At the top are companies of people with branches in their hands, hastening to meet the procession. To the extreme left stands Thuti-hotep, followed by his body-guard, observing the unusual spectacle. — On the *Right Wall* is a representation of the entrance to the temple intended for the statue, and named 'The popularity of Thuti-hotep remains in the Hare Nome'; below, to the left, the deceased appears again beside a fowling-net; to the right he inspects his ships and herds.

The representations on the other walls of this tomb are much injured. *Rear Wall.* At the top of the left half are the deceased and his son capturing wild-fowl with a clap-net; in the second row is a fishing-scene; in the three next rows cranes and geese are being fattened, fish are being prepared, and geese are being slaughtered, plucked, and hung upon poles; in the lowest row are servants bearing fish and other food. On the right half appears the deceased receiving the fish and fowl that have been captured. — *Right Wall.* Various industries carried on on the estate of the deceased are here shown: tillage, pottery, vintage, vine-treading; below are the daughter of the deceased, smelling lotus-flowers, and his body-guard; also four men carrying a litter. — Four steps lead hence to the Chamber in which stood the deceased's statue; on the rear wall of this are the deceased and his father Kaï, facing each other.

Below the rock-tombs are *Tombs of the Ancient Empire*, *Shaft Tombs of the Middle Empire*, and numerous tombs of the Ptolemaic period, all of which, however, have been opened. Opposite, on the S. side of the valley, is a large *Quarry*, which, according to a now defaced inscription, yielded stone in the first year of Amenophis III. for the temple at Hermopolis. Farther up the valley are quarries of the time of Nektanebos.

On the W. bank, 1 M. from the Nile, is the town of **Melâwi el-ʿArish** (*Mallaoui;* rail. station, p. 203).

Farther on, on the E. bank, at the foot of the hill of the same name, lies *Sheikh Sa'îd*, with tombs of the Ancient Empire, belonging to princes and high officials of the 'hare-nome' (p. 213).

We next reach (on the E. bank) the ruins of *Tell el-'Amarna*. The steamer-landing is at *Ḥagg-Ḳandîl*.

Tell el-'Amarna.

The *Tourist Steamers* halt here on the return-voyage for a few hours, to permit passengers to visit the Stucco Pavements in the Palace of Amenophis IV. — Adequate time to visit the Tombs can be secured only by using the *Railway*, which should be quitted at the station of *Deir Mawâs* (p. 203) or at *Deirût* (p. 203). — Accommodation may be obtained if required at *Ḥagg-Ḳandîl* from the 'Omdeh (comp. p. 197).

The keeper of the palace and the N. tombs lives at Et-Tell, the keeper of the S. tombs and the king's tomb at Ḥagg-Ḳandîl.

Tell el-'Amarna (or, better, *El-'Amarna*), a name derived from the Beni 'Amrân or El-'Amarna Beduins, is the name now given to the extensive ruins and rock-tombs which lie near the villages of *Ḥagg-Ḳandîl* on the S. and *Et-Tell* on the N., and form the last relics of the ancient royal city *Ekhut-Aton*, 'the horizon of the sun'.

When Amenophis IV. (p. lxxx) became converted to the exclusive worship of the sun and abjured the ancient gods, he quitted Thebes, the capital until that time, and withdrew with his court to a new sacred spot. This was situated in the Hermopolitan nome in Upper Egypt, on both banks of the Nile, and its boundaries may be traced to this day by 14 inscriptions chiselled on the rocks near *El-Ḥawaṭa* (p. 223), at the N. and S. groups of tombs, at Sheikh Sa'îd (all these on the right bank), and near *Tuneh el-Gebel* (p. 214), *Derweh*, and *Gildeh* (W. bank). The new royal residence-town was founded on the E. bank and speedily prospered. Temples and palaces sprang up, beside the imposing royal abode arose the dwellings of the nobles, and lordly tombs were prepared for the king and his favourites in the hills to the east. But after the death of Amenophis the ancient religion once more obtained the upper hand, the court returned to Thebes, and the new town rapidly decayed. Its life had not lasted for more than 50 years, and the site upon which it stood was never again occupied. Owing to this circumstance the ancient streets and ground-plans have remained to this day and may be traced with little trouble. The religious revolution under Amenophis IV. was accompanied by a revolution in art. The artists who worked in his reign, probably feeling themselves more independent of ancient traditions, attempted to lend their creations a more natural expression. In many cases, however, they fell into exaggeration, as, for example, in the representations of the lean form of the king. The **Tombs of El-'Amarna* contain the best examples of this realistic tendency and are, therefore, of great importance in the history of art.

About $1^1/_2$ M. to the N. of the landing-place at Ḥagg-Ḳandîl are the ruins of the city. The position of the PALACE OF AMENOPHIS IV. is indicated by a house (known to the Arabs as *El-Kenîseh*) erected by Prof. Flinders Petrie to protect the sumptuously painted ***Stucco Pavements**, which he discovered in the course of his excavations in 1891-92. There are four pavements, two in each room of the protective house. The *1st Pavement* (in the first room), which originally decorated a hall of the harem borne by twelve columns, is divided into two sections by a ⊓-shaped band of captive Asiatics and negroes and bows (emblematic of the so-called 'Nine Bows', the hereditary vassals of Egypt), which the king thus trod under foot as he passed through the hall. In the centre of each section is a rectangular pond with water-plants and fishes, surrounded by a thicket of marsh-plants, representing the banks of the pond, enlivened with birds and animals. This thicket was interrupted by the columns, the traces of which are quite distinct. The entire pavement was surrounded with a border of painted vases and bouquets of flowers. — The *2nd Pavement*, in the same room, is in poor preservation, though ornamented vases and bouquets may be distinguished. — The **3rd Pavement* (in the second room) is the finest. It also is divided into two symmetrical halves by a central band of bows and captives. On each side, in the centre, is a pond surrounded by a border of marsh-plants and animals (interrupted by the columns), while at the sides (beyond the columns) is a second similar border. The whole pavement, like No. 1, is surrounded with a border of vases and nosegays. The calves frisking in the marshy thicket are admirably drawn and highly life-like in their movements. The hall to which this pavement belonged had sixteen columns, the bases of three of which are still in position. — The *4th Pavement* resembles the others in arrangement, but is narrower and in inferior preservation. The fourth room contains also a few architectural fragments found among the ruins of the palace, including a portion of a palm-column; three fine alabaster reliefs 'en creux' of captives; a fragment of a relief of the king and queen worshipping the sun, etc. — To the S. of the protective house are remains of numerous brick pillars which belonged to the vineyard of the royal palace. — To the E. lay the Archives, in which the celebrated tablets of Tell el-ʿAmarna with cuneiform inscriptions (p. 89) were found.

To the N.E. was the *Great Temple*, now almost completely ruined; the square brick pillars of a vineyard may still be clearly seen.

The **N. Group of Tombs** lies $1^1/_2$ M. to the N.E. of the palace. The Tombs of Tell el-ʿAmarna are essentially the same in point of structure as the tombs of the 18th Dyn. at Thebes (p. 305). Each is immediately preceded by a *Forecourt*, which was generally surrounded by a brick wall. Thence a wide door admits to the *Main Chamber*, the roof of which is in many cases supported by columns. The *Chamber* containing the statue of the deceased is next reached, either by another door, or by

a corridor which frequently leads first to a narrow anteroom. Many of the tombs are unfinished, in consequence of the early death of Amenophis IV. and the subsequent return of the court to Thebes. — The tombs (in both groups) are marked with black numbers (1-25), running from N. to S.

Tomb 1 belonged to **Huyē**, superintendent of the royal harem and steward to the queen-mother Teyē. In the entrance is the deceased praying. The Main Chamber has two clustered columns, of which, however, only that on the left side is standing. *Entrance Wall.* To the right are the king and queen seated at table, below the queen are two princesses facing each other, to the right are guards, etc. Here, as in all similar representations in the tombs at Tell el-'Amarna, the sun appears above the royal couple, with rays ending in hands. Below are musicians, a table with offerings, bowing servants, soldiers, etc. *Right End Wall.* The temple of the sun is represented with the chief altar in the colonnaded court and statues; to the right the king, escorted by guards behind and below, leads his mother to the temple dedicated to the king's parents, Amenophis III. and Teyē; above is the sun with the rays ending in hands (see above). *Rear Wall.* This is occupied, on each side of the door, by two companion-scenes (much injured), showing Amenophis III. and IV., with their consorts. *Left End Wall.* The king is being carried in a litter to a reception-hall (right) in order to receive the tribute of his subject nations; he is accompanied by a large retinue. *Entrance Wall.* To the left, a scene resembling that to the right (see above). — On both walls of the door to the next room the deceased appears in prayer. The following Chamber (unfinished) contains the mummy-shaft, surrounded by a parapet hewn in the solid rock. — In the Last Chamber (shrine) is a recess with the colossal seated figure of the deceased, the features of which have been defaced. On the walls are burial scenes, mourners, men with sacrificial gifts, a carriage, chairs, etc.

Tomb 2, belonging to **Merirē**, another superintendent of the royal harem, deserves special attention because its construction was still going on under Sakerē, the son-in-law and successor of Amenophis IV. The Main Chamber has two columns; the rear chambers are unfinished. Among the representations in the former the following may be mentioned. On the *Entrance Wall.* To the left is the king seated under a canopy holding a goblet, which the queen is filling with water; adjacent stand three princesses. To the right, the king and queen, in a balcony, are handing down golden ornaments to the deceased; while in the forecourt of the palace (r.) are the royal chariot and fan-bearers and the secretaries and servants of Merirē; below are represented the return of Merirē and his welcome at his own house. *Right End Wall.* The king and queen seated under an elevated canopy receive the tributes of the Asiatics (left) and negroes (right); interesting representations of wrestlers.

The other tombs lie $^3/_4$ M. to the S.E., on another hill-slope.

Travellers with abundance of time may visit also Tomb 3, of **Ahmosē**, 'fan-bearer on the right hand of the king'.

Over the entrance-door is the deceased worshipping the names of the sun; to the right and left within the door he appears praying in his official costume (with fan and axe). On the *Right Wall* of the Main Chamber the king is represented below, enthroned in his palace, receiving a vase from a courtier; above are four rows of soldiers, armed with shields and spears, etc., marching to the temple, followed by the royal chariot (merely sketched in red pigment). The Side Chambers, on each side of the corridor, contain mummy-shafts, and door-shaped steles on the side-walls.

Tomb 4, one of the largest and most interesting, belonged to **Merirē**, high-priest of the sun. The reliefs are now rather dark and require to be well lighted. — This tomb is preceded by a spacious court. The entrance-door is embellished with a concave cornice, and on its inner side with a representation of the deceased in prayer. It admits us to a Vestibule, on the *Right and Left Walls* of which are door-shaped steles, with the deceased praying in front and large nosegays of flowers behind. The other walls are covered with inscriptions. — The Main Chamber beyond was originally borne by four columns, of which two remain. In the doorway, to the right, is the deceased, to the left his wife, praying. *Entrance Wall*, to the left. The king at a palace-window throws down gold to Merirē. *Left Wall.* The scenes here represent the king driving in his chariot from the palace (on the left, above) to the temple of the sun (see below), preceded by his guards and followed by the queen, princesses, and retinue in chariots and on foot. The relief is continued on the *Left Half of the Rear Wall*, which exhibits the temple of the sun, at the entrance of which priests, in humble attitude, and musicians await the king. *Right Wall* (the reliefs continued along the *Right Half of the Rear Wall*). Above is the king visiting the temple; below, Merirē is being adorned with golden chains in the presence of the king and queen; to the left are the royal barns and storehouses. *Entrance Wall.* To the right are the king and queen, accompanied by their two daughters, worshipping the sun; Merirē and another priest stand beside the altars. Below are the royal retinue and priests; at the bottom, to the right, is a charming representation of blind singers. — The two following rooms are unfinished.

Tomb 5, of **Pentu**, a physician, is much damaged. On each side of the entrance is the deceased praying, with an inscription in front of him containing a hymn to the sun. On the *Left Wall* of the first chamber are the king and queen praying to the sun, which rises over the pylon of the temple. The statue of Pentu, which stood in the last room, has been chiselled away. — A little to the S.E. is —

Tomb 6, of **Penehsē**. In the *Entrance Door*, to the left, are the king and queen followed by their three daughters and the queen's sister, praying to the sun; below is a row of servants, fan-bearers, and other attendants; at the foot, the deceased praying. On the right are similar scenes. The Main Chamber originally contained four papyrus-columns with closed bud-capitals, of which two still remain. The false door on the rear wall to the left has been converted into a kind of font, probably when the tomb was used as a church. A flight of steps on the right leads to the sarcophagus-chamber. *Entrance Wall* (to the left). The king and queen hand

Penehsē golden ornaments from the palace-window. On the *Left Wall*, at the top, to the left, appears the temple of the sun, with the king praying at an altar in the forecourt. *Entrance Wall* (to the right). The deceased and his attendants bring offerings to the royal consorts, who are accompanied by four princesses. — A door with a representation of the deceased and his sister leads to a second room with four columns, containing the niche which held the statue of the deceased (now chiselled away).

A visit should also be paid to the boundary inscription (p. 216), which is engraved on a cliff about 1½ M. to the E. of Tomb 6.

The **S. Group of Tombs** is situated about 3 M. due S., amid the low spurs of the *Gebel Abu Hasâr*. Eighteen have been opened (keeper, see p. 216).

Farthest to the N. is Tomb 8, the grave of **Tutu.**

On the *Door Posts* the deceased is represented praying, while his name and titles are inscribed above. In the *Doorway*, to the left, are the king and queen sacrificing to the sun; below, the deceased kneels in prayer. To the right is the deceased praying. The Main Chamber had its ceiling originally supported by twelve columns arranged in two rows (eight still stand); the columns in the rear row are united by railings, and between the central pair is a semi-portal, such as occurs elsewhere only in Ptolemaic buildings. A flight of steps on the left leads to the sarcophagus-chamber. In the two short side-walls are small, partly unfinished recesses with statues. *Entrance Wall.* On the left the king and queen look on from the window of the palace (represented on the left), while Tutu is being adorned with golden chains; beneath is the deceased in prayer. To the right the royal pair are seated in the palace, with Tutu and other courtiers in respectful attitudes before them; beneath is the deceased in prayer. — The Corridor is unfinished.

Immediately adjoining is Tomb 9, belonging to the military commander **Mahu**, to the entrance of which a narrow flight of steps descends. In the *Entrance*, to the left, are the king (holding the hieroglypic for 'truth' towards the sun), the queen, and a princess, with sistra, in presence of the sun; beneath kneels the deceased, with the text of his prayer inscribed in front of him. To the right is the deceased in prayer. — We next enter the Main Chamber. *Entrance Wall.* To the left is the king at the palace-window (merely sketched in black pigment). *Left End Wall.* A tombstone rounded at the top, to which two steps ascend; above are the royal pair; below, the deceased in prayer. To the right is a scene that is continued on the *Left Half of the Rear Wall*, representing men standing before the temple of the sun and returning thanks for the king's goodness, among whom, at the head of the lowest row, the deceased is seen kneeling. On the *Right Half of the Rear Wall*, the representations on which are continued by those on the *Left Half of the Right End Wall*, appear the king and queen, driving from the palace, with out-runners in advance, to visit the fortifications of the Town of the Sun; below, we see them returning. *Right End Wall.* In the middle is a door-shaped tombstone. *Entrance Wall* (right half). In the lowest row we see Mahu setting out in his chariot, to the left, and to the right, Mahu bringing captives to the vizier, who is accompanied by a retinue. In the second row from the foot is Mahu leaning on a staff, with his vassals before him; to the right,

a chariot and soldiers running. The upper rows are badly preserved. — The Second Room has no reliefs or paintings. In the rear wall is a false door. To the right a winding staircase of 46 steps leads to a chamber, in which opens the mummy-shaft.

Tomb 10, of **Epeï**, is unfinished. To the left, in the entrance, are the king and queen offering two pictures to the sun, the king presenting two princesses who adore the names of the sun, while the queen presents her own portrait, also adoring the names of the sun; behind them are three princesses with sistra; the sun darts his rays upon an altar loaded with food and vessels. — Tomb 11, of **Ramosē**. To the left, in the entrance, are the royal pair accompanied by a princess, receiving the symbol of 'Life' from the sun's rays, which are shaped like hands. In the niche are seated figures of the deceased and his wife. — Tombs 12 and 13, though unfinished, are of interest as illustrating the method in which these rock-tombs were hollowed out. — Tomb 14 belonged to *Meï*, a 'military commander and fan-bearer on the king's right hand', whose name has everywhere been carefully obliterated; while the names of the king and queen have been left uninjured. The tomb is unfinished. On the right portion of the entrance-wall are preliminary sketches in black of the quays of the City of the Sun, with ships, gardens, and the palace in the background. — Tomb 15, of *Suti*, had just been begun. — Tomb 16, though a fine specimen, has no representations or inscriptions.

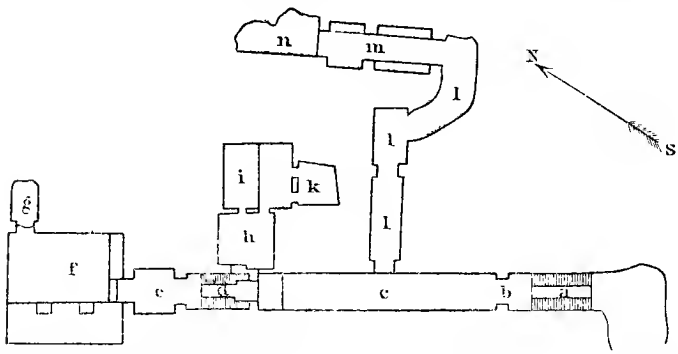
Tomb 23, belonging to **Eneï**, a royal house-steward and scribe, differs from the other tombs in its arrangement. A flight of limestone steps ascends to the entrance, which is crowned with a concave cornice, and in front of which a colonnade was intended to be erected. On each side of the lintel are the king and queen and three princesses praying to the sun; on the left side in the entrance is the deceased praying, with the text of his prayer in front of him, on the right side he appears with a staff and nosegay (painted on stucco). The walls of the Main Chamber are coated with stucco, but with the exception of the concave cornice at the top are unpainted. In the Niche is a colossal statue of the deceased. On the right wall are the deceased and his wife seated before a worshipper; on the left wall, the deceased seated at table and receiving flowers from a priest. These scenes also are painted on stucco but are much faded.

Tomb 25, the farthest to the S. in this group, belonged to **Eyē**, the successor of Amenophis IV. (p. lxxx), and perhaps his father-in-law. This tomb, like so many of the others, was left unfinished, because the king died during its construction, and the court was soon afterwards removed back to Thebes, where Eyē caused a new tomb to be made for himself (p. 294). On the Door Posts, to the right and left, are Eyē and his wife, kneeling below inscriptions. In the Entrance, to the left, are the king and queen, followed by the princesses and the court, praying to the sun, which directs its arm-shaped rays towards the altar; below are Eyē and Teï, his wife, in prayer. To the right are Eyē, in his official costume, and his wife praying, their prayers being inscribed beside them. — The Main Chamber was designed to be supported by 24 papyrus-columns with closed bud-capitals, but only 15 have been hewn out, and of these only 4 are finished. The remainder (to the S.) have just been begun in the living rock at the top. On three of the columns appear the deceased and his wife, adoring the names of the sun and of the king and queen. In the centre of the rear wall is an unfinished door; in the N.E. angle is a flight of steps leading to the not yet begun sarcophagus-chamber; and in the N.W. angle is an

unfinished door. The representation on the left portion of the *Entrance Wall*, the only one finished, deserves notice. To the left are the king and queen at a window of the palace throwing down decorations to Eyē and his wife (upper parts of their bodies in the Museum at Cairo). Beside the queen are the three youthful princesses, one of whom strokes her mother's chin; above shines the sun. In the courtyard of the palace wait the royal retinue (charioteers, scribes, fan-bearers, and soldiers), raising their hands in respectful homage to the royal pair. The curious bent attitudes of the courtiers should be observed. Below are boys frisking for joy. To the right Eyē emerges from the portal of the palace, receiving the congratulations of his retainers, who raise their hands in exultation; servants carry the gifts away. In the top row are the door-keepers sitting and conversing with their yeomen over the sounds of jubilation that reach their ears.

About 6½ M. from Tell el-ʿAmarna, in a mountain-valley stretching towards the E. between the N. and S. groups of tombs, and known by the Arabs as *Darb el-Ḥamzâwi* or *Darb el-Melek*, are a number of uninscribed rock-tombs and one (No. 26) which, though greatly damaged, contains many interesting decorations. This is believed to be the —

Tomb of Amenophis IV. (closed; keeper at Ḥagg-Ḳandîl). A flight of 20 *Steps* (Pl. *a*), with a smooth inclined plane in the middle for the transportation of the sarcophagus, leads to the *Entrance* (Pl. *b*), whence a



sloping *Corridor* (Pl. *c*) leads to a second flight of 16 *Steps* (Pl. *d*), beyond which is an *Antechamber* (Pl. *e*), with a shaft now filled up, and damaged mural reliefs. Beyond this lies the *Tomb Chapel* (Pl. *f*), in which the sarcophagus once stood. All the pillars but one have disappeared. The mural representations were carved in stucco, but all are much damaged with the exception of those on the left portion of the entrance-wall (king, queen, and princesses adoring the sun) and the left wall (king, queen, princess, and professional mourners beside a bier?). In the right wall is a small recess (Pl. *g*). — We now retrace our steps towards the entrance. To the left of the steps at *d* lie three rooms (Pl. *h*, *i*, *k*), embellished with reliefs and inscriptions, forming perhaps the grave of the *Princess Meket-Aton*. Both the main walls of the *First Room* (Pl. *h*) show almost exactly the same scene: the king and queen, four princesses, and the royal retinue presenting offerings to the sun, which is seen rising over the mountains behind the pylon of the temple (on the left); at the foot of the mountains are various

animals. To the left (*i.e.* on the left part of the entrance-wall and between the doors on the rear wall) the king's non-Egyptian subjects, negroes, and Asiatics in their distinctive costume, worship the sun. In the lower row on the right part of the entrance-wall we see the deceased princess on the bier, beside which stand the king and queen and professional mourners; in the upper row the royal pair, the nurse with a little princess, and the mourners loudly lament the deceased. The *Second Room* (Pl. *i*) contains no representations. On the rear wall of the *Third Room* (Pl. *k*) the mummy of the princess is shown (on the left) standing under a canopy, while in front of it the royal family and court are mourning. This scene is continued on the right wall. On the left wall we see the mummy lying below the same canopy; in front is the mourning royal family, while farther to the right is the nurse with a young princess at her breast. On the entrance-wall are mirrors, spoons, boxes, and other objects with which the tomb was furnished (much injured). — We return to the steps at *d*. Nearer the entrance a *Corridor* (Pl. *l*) leads to the left to a sloping *Passage* (Pl. *m*) ending in an unfinished *Chamber* (Pl. *n*).

In the hills enclosing the plain of Tell el-'Amarna there are numerous quarries of limestone and alabaster. The most important are the *Alabaster Quarries of Het-nub*, to which a path running eastwards to the S. of the S. group of tombs leads. These quarries are ascertained from numerous inscriptions to have been worked under the Ancient Empire and at the beginning of the Middle Empire.

We next reach (193 M.) *El-Ḥâwaṭa*, on the E. bank, with an entirely destroyed palace of Amenophis IV. In the neighbourhood are several rock-inscriptions, defining the boundaries of his holy district (p. 216).

On the W. bank lies the village of *Deirûṭ* (rail. stat., p. 203). The boat now passes between the islands of *Gezîret el-Ḥâwaṭa*, on the E., and *Gezîret el-Mandâra*, on the W. The arm of the Nile known as the *Baḥr Yûsuf* (Joseph's Canal; p. 186) here diverges from the Ibrâhîmîyeh Canal (p. 225) on the W. bank.

The Arabian Mts., rising in precipitous rocky walls, approach the river. Swallows, ducks, and other birds inhabit the caves in the porous rock on the banks, and fly in and out in screaming crowds. The cliffs on the right bank of this part of the Nile are known as **Gebel Abu Feida.** The stream below them is considered the most dangerous part of the channel between Cairo and Assuân. Violent winds blow round the crags, and numerous sand-banks impede navigation. Near *Ed-Deir* and *El-Ḳuṣeir* (on the E. bank) are several rock-tombs, without inscriptions, dating chiefly from the Ancient Empire, and also some ancient quarries.

On the W. bank, 3 M. from the river, lies **El-Ḳuṣiyeh** (rail. station at *Nazâli Ganûb*, p. 203), now an insignificant town with 7200 inhab., the ancient *Cusae*, in which, according to Ælian, Venus Urania and her cow (*i.e.* Hathor, the mistress of heaven) were worshipped. It was known to the ancient Egyptians as *Gōsu* and was capital of the *Lower Sycamore Nome*. — About 5 M. to the E. of Nazâli Ganûh lies *Meir*, a thriving village with 6000 inhah.; and about $4^1/_2$ M. from Meir is the necropolis of Gōsu, where

numerous graves of the Middle Empire have recently been discovered, the interesting contents of which are now in the museum at Cairo. Græco-Roman tombs were also found here, containing mummies with painted plaster heads instead of face-masks.

At *El-Harîb*, on the E. bank, are the ruins of an ancient Egyptian town, at the mouth of a wâdi ascending to the Arabian mountains. The walls, provided in places with window-openings, are high, but fragments of demotic inscriptions show them to be of late date. Small caves in the rocks contain bones from mummies of men and cats.

220 M. **Manfalût** (rail. stat., p. 203) lies on the W. bank close to the river, which must have made great encroachments here since the end of the 18th century. Between Manfalût and Assiût (27 M. by river, only 17 M. by land) the Nile makes many curves.

Ma'abdeh, a small village on the E. bank, lies on a narrow strip of fertile land between the Nile and the S. end of the rocky Gebel Abu Feida. The hills to the N.E. of Ma'abdeh contain tombs of the Ancient Empire. To the S. is the *Gebel Ḳurneh*, with a quarry exhausted in the reign of Sethos II. (inscription).

About 3½ M. to the N.E., on the plateau of the Arabian hills, is the so-called *Crocodile Grotto*, which, however, is hardly worth visiting, as practically nothing is to be seen except the charred remains of the mummies of crocodiles. — To the S.E. of Ma'abdeh lies the village of *'Arab el-'Aṭyat*, with tombs and quarries.

On the E. bank are (227 M.) the three villages of *Beni Mohammed*. To the N.E. of these, on the N. verge of a large and fertile plain that extends S. to almost opposite Assiût, lies the Coptic village *Deir el-Gebrai (Gabrawi)*, containing a Greek inscription (discovered by Mr. Harris) in the form of a dedication of the Lusitanian Cohort, which served under Diocletian and Maximian, to Zeus, Hercules, and Nikē (Victoria). In the *Gebel Marâg*, a ridge about 1½ hr. distant, are numerous rock-tombs belonging to princes and grandees of the nome of the *'Serpent Mountain'*.

These tombs, mostly dating from the close of the Early Empire, are divided into a N.E. and a S.W. group, the former comprising 80 tombs (4 with inscriptions and representations), the latter about 40 (12 with representations). The most interesting are two of the S.E. group, situated above the village of Deir el-Gebrai, belonging to *Zaw* and *Ebē* (11th Dyn.), 'princes of the nome of the Serpent Mountain and of the nome of Abydos'. Like the graves of Beniḥasan, these tombs contain interesting representations of handicraftsmen, harvest-scenes, fishing and hunting scenes, etc.

Above Beni Moḥammed the Nile makes several great bends and is divided into two arms by the large island *Gezîret Behîg*. On the E. arm lies (233 M.) **Ebnûb** *(Abnoub)*, a district-capital, with 5800 inhab. (4800 Copts) and fine palm-groves.

The mountains on the E. bank now recede, while the foot-hills of the Libyan chain on the W. bank approach the river, which is here barred by the **Dam of Assiût** *(Assiout Barrage)*, an imposing work intended to regulate the amount of water in the Ibrâhîmîyeh Canal and the irrigation of the provinces of Assiût, Minia, and

Benisueif. The dam, which is 910 yds. long and 41 ft. high, was constructed in 1898-1902 by Aird & Co. (also the contractors for the Assuân Dam; p. 365) from the original design of Sir W. Willcocks and plans by Sir Benjamin Baker (d. 1907) and Sir W. Garstin. It consists of eight sections, the first and last of which have three arches and a sluice, while the others have nine arches each. Each opening (111 in all) can be shut by an iron door. The dam is crossed by a carriage-road. The steamer passes through the W. sluice. — Immediately above the weir, on the W. bank, are the water-works at the efflux of the *Ibrâhîmîyeh Canal*, the S. prolongation of the Baḥr Yûsuf (p. 223).

We land at (247 M.) *El-Ḥamra*, the palm-enclosed harbour of Assiût. An embanked road, shaded by fine trees, leads from the landing-place, past handsome private and public buildings, to the town in 1/4 hr.

Assiût.

The tourist-steamers spend 1/2 day here. — *Railway Station*, see p. 203.

Hotel. New Hotel, near the station. — *Post & Telegraph Office.* — *Steamboat Agencies.* — *Hospital* of the American Mission (see p. 226), with 130 beds and three American physicians. — *Public Baths*, well fitted up.

Consular Agents. The American consular agent is *Georgi-Bey Wisa*, one of the leading inhabitants of the town, residing on the bank of the river, near El-Ḥamra. There are also French, German, Italian, Russian, and Austrian consular representatives.

Pottery, *Tulle Shawls* (see below), and other *Oriental Goods* may be obtained in the Bazaars at lower prices than at Cairo. European goods are dearer.

Assiût or *Siût*, the name of which still preserves the ancient Egyptian *Syowt*, enjoyed considerable importance, even in antiquity, chiefly owing to its favourable situation in the midst of an extensive and fertile plain, 12 1/2 M. in width, between the Libyan and the Arabian mountains, and at the beginning of a great caravan route leading to the oases in the Libyan desert and thence to the Sudân. Assiût, however, seems to have been of little prominence politically. The town was the capital of the *Upper Sycamore Nome* and the chief seat of the worship of the god *Wep-wawet*, who was represented as a wolf of the desert. This latter circumstance gave rise to the Greek name *Lycopolis*, or 'wolf town'. The modern Assiût, which extends for about 3 M. from E. to W., is the largest town (over 42,000 inhab.) in Upper Egypt, the capital of a province, and the residence of the Mudîr. It has, however, lost part of its commercial importance since the great caravans from W. Africa have frequented other routes and places. The fine pottery of Assiût, especially its bottles and pipe-bowls, is justly celebrated and forms an important article in its export trade, which also deals in linen, embroidered leather goods, carved ivory, natron, soda, and corn. Near the harbour are several large palm-gardens, in which also grow other fruit-trees. The white and black tulle shawls, with gold or silver embroidery, which are so often bought by European ladies, are made at Assiût. The streets and bazaars are full of busy life, especially on Saturdays, when the

people of the neighbourhood flock into the market. — Assiût is one of the chief seats of the *American Presbyterian Mission* (director, Rev. G. R. Alexander), which has in Egypt 225 stations, 180 schools, 65 churches, and 8000 communicants. Its colleges here, attended by 500 boys and 200 girls, deserve a visit.

Plotinus, the greatest of the Neo-Platonic philosophers (205-270 A. D.), was born here in the beginning of the 3rd cent., and his system was not uninfluenced by the priestly doctrines of his native town. From the beginning of the 4th cent. onwards Christianity was dominant in the town and neighbourhood. Pious believers took refuge in the caves of the necropolis to live a life of penitence apart from the world. One of these, *John of Lycopolis*, at the end of the 4th cent., bore the reputation of a saint and even of a prophet. Theodosius sent an embassy to him to inquire the outcome of the civil war. The anchorite foretold a complete but bloody victory, and this prophecy was fulfilled in the victory of Theodosius over Eugenius at Aquileia in 394 A.D..

The ***Rock Tombs of Ancient Assiût** lie about $^3/_4$ hr. from the harbour (donkey with good saddle there and back 4 pias., fee 1 pias.) on a hill of some interest to geologists and containing numerous specimens of the Callianasse Nilotica and other fossils. Riding through part of the town, we diverge from the main street at the point where it bends to the right and proceed to the left, through the cultivated land and across a handsome bridge, to the foot of the Libyan hills. The dark openings of the tombs and caves are conspicuous at a distance in the abrupt sides of the mountain. At the foot of the hill, beside the neat slaughter-house, we dismount and follow the good path which leads to the most interesting tombs. The tombs are closed with iron gates; the keeper lives beside the slaughter-house.

We first reach a **Large Rock Tomb**, which belonged to *Hapzefaï*, prince of the nome in the reign of Sesostris I. The Arabs call it *Iṣṭabl ʿAntar*, or the stable of Antar, a hero of tradition (comp. their name for the Speos Artemidos at Beniḥasan, p. 209).

Entering the tomb we first find ourselves in a vaulted Passage, on the right wall of which is the deceased, with a long and now scarcely legible inscription in front of him. A doorway, with a figure of the deceased holding a staff, on each side, leads hence to the Main Chamber. On the right half of the *Entrance Wall* is a long inscription containing the text of *Ten Contracts* concluded between the deceased and various priesthoods of his native city to secure the proper sacrificial offerings to himself and to his statues in his tomb and in the temple, and to provide for the performance of other ceremonies. The corresponding inscription on the left side of the same wall contains addresses to visitors to the tomb and an account of the merits of the deceased. A door between two recesses in the rear wall admits us to a second vaulted passage, leading to a Second Room with three recesses. On the rear wall of the central recess appears the deceased, four women with lotus-flowers standing before him; on the side-walls he is shown at table, while three rows of priests and servants bring gifts to him or perform sacred ceremonies. The left recess leads to the mummy-shaft.

The *View from this tomb is very fine. The fertile land and the Nile enclosed by the limestone hills of Libya on the W. and the Arabian mountains in the distance to the E. form a quiet but by no means monotonous setting for the beautiful town of Assiût, with its minarets and its environment of palm-gardens. The view is still

grander from the higher tombs. Here there is a row of three tombs close to each other, dating from the obscure period before the Middle Empire. The northernmost has been destroyed.

The second is the *Kahf el-'Asâkir*, or **Soldiers' Tomb**, so named from the rows of warriors armed with spears and large shields on its S. wall. On the right side of the vestibule appear *Kheti*, the owner of the tomb, and his wife *Tef-yeb*, with a long and partly effaced inscription, referring to the otherwise little-known King Meri-ke-rē of Heracleopolis (9th Dyn.). Only a single column is left standing in the Main Chamber, in the rear wall of which is a recess for the statues of the deceased. — A passage has been made from this tomb to that adjoining it on the S., which belonged to *Tef-yeb*, a prince of the nome.

The large **Arab Cemetery**, which stretches across the plain to the N. of the hill of tombs, contains tasteful modern tombs, and with its palms presents a much less gloomy impression than most other bare Egyptian cemeteries.

At the foot of the hill, behind the slaughter-house, is the tomb of another *Hap-zefai*, unfortunately much destroyed. It contains some ceiling ornaments and tasteful paintings of harvest-scenes, etc., upon stucco. — Beside it is a small tomb without inscriptions. — Finally we may mention the tomb of the *Nomarch Mesehti*, on the hill above the Soldiers' Tomb; here were found the soldiers now in the Museum at Cairo (p. 98).

About 8 M. to the S.W. of Assiût, on the slope of the Libyan Mts., is the Coptic convent of **Deir Rifeh**, near which are several tombs of the Middle and New Empires. These belong to princes and grandees of the neighbouring town of *Shes-hotep* (Shaṭb, see p. 228), but beyond some inscriptions contain nothing of interest. About 2 M. to the N. of Deir Rîfeh is *Deir Dronkeh*, with quarries and Coptic burial-inscriptions.

17. From Assiût to Girga and Beliâna (Abydos) by the Nile.

Comp. Map, p. 213.

99 M. The tourist-steamers lay up for the night at Sohâg and in ascending the river pass Beliâna without stopping.

The voyage from Assiût to Akhmîm leads through an extremely fertile and well-cultivated district. Well-tilled fields, broader on the W. than on the E., adjoin both banks of the river, and are shaded by fine palms and Nile acacias, especially near the villages. Here, as in most of Egypt, large quantities of pigeons are kept by the peasants, chiefly for the sake of their droppings, which form the only manure used in the fields, the dung of the cattle being dried and used as fuel. Large pigeon-houses, not unlike forts or pylons, and built of unbaked bricks, clay, and pottery, are visible in all the villages of Upper Egypt, and huge flocks of pigeons are seen wheeling in the air or settling like a dark cloud on the fields. Most of these pigeons are of the common grey species, and attain a considerable size, but many pretty little reddish-grey turtle-doves are also seen. The pigeons really consume more than they pro-

duce, so that their encouragement by the fellahin is rightly regarded as a serious mistake in their husbandry.

5½ M. *Shaghbeh (Chaghaba)*, on the W. bank. *Shaṭb (Chaṭb)*, which lies 3 M. inland, near the railway, is perhaps the Egyptian *Shes-hotep*, the Greek *Hypselis*, capital of the Hypselite nome. The chief deity here was the goat-headed Khnum (necropolis, see p. 227).

Farther on, on the W. bank, is the small town of *El-Maṭî'a* (rail. station, see p. 203), with 7219 inhab.; on the opposite (E.) bank, in the *Gebel Rekhâm*, to the E. of the villages of *Natfeh* and *El-Ghorayeb*, is an alabaster quarry.

15 M. **Butig** or **Abutig** (steamboat-station; rail. stat., p. 203), an agricultural town on the W. bank with 11,000 inhab. and a small harbour filled with Nile-boats, lies in the ancient Hypselite nome. A large weekly market is held on Saturday. The present name is probably derived from the Greek name of Ἀποθήκη (Apotheke), *i.e.* Storehouse.

Near the E. bank is *El-Badâri* (7850 inhab.); on the W. bank follow the railway-stations of (21 M.) *Sedfeh (Sedfa)* and (27½ M.) *Ṭemâ*.

Near *El-Badâri*, 2¼ M. from the Nile, are several rude rock-tombs without inscriptions. Farther to the S., near *Râhineh*, are four large quarries in the hard limestone rock. Near *Hamamîyeh*, in the steep side of the rocky hill, are three ancient rock-tombs, one above another, containing inscriptions and representations. About 4½ M. inland from Ṭema lies the village of *Kôm Eshḳâw*, with 4000 inhab.; this was the ancient *Aphroditespolis*, the capital of the tenth nome of Upper Egypt.

31½ M. *Ḳâu el-Gharb* (W. bank) is opposite **Ḳâu el-Kebîr**, which lies in the plain on the E. bank and is surrounded by a ring of hills, containing grottoes with sculptures and quarries with demotic inscriptions. Stamped bricks found in the mounds of débris belonged to buildings of the 18th Dynasty. The name *Ḳâu* recalls the ancient Egyptian name of the town *Tu-Kow* (Coptic *Tkow*); the Greeks named it *Antaeopolis*, in honour of the remarkable deity worshipped here, whom they identified with Antæus (p. cxxiii).

According to the myth, Antæus was a Libyan king of immense strength, who was in the habit of wrestling with all visitors to his dominions and of slaying those whom he vanquished, in order to build a temple to his father Poseidon with their skulls. Hercules came to try conclusions with him, and after overthrowing him in a wrestling-match, slew him. — According to Diodorus the final struggle betwixt Horus and Typhon (Seth) took place here (comp. p. 335). In the Roman period Antæopolis was the capital of the Antæopolitan nome. The last remains of an imposing temple, dedicated here by Ptolemy Philometor to Antæus and restored by Marcus Aurelius and his colleague Verus (164 A.D.), were swept away by the Nile in 1821. — In a deep grotto-like quarry in the N.E. angle of the hill behind Ḳâu are two pillars bearing two remarkable paintings of the god Antæus and the goddess Nephthys.

38½ M. *Sâhel*, on the W. bank, with 4500 inhab., is the station for the town of *Ṭaḥta* (p. 203), situated 2 M. inland.

On the E. bank, a little higher up, rises the *Gebel Sheikh el-Harîdeh*, with ancient quarries and tombs hewn in the rock, the openings of which are visible from the river.

The next steamboat and railway stations are (46 M.) *El-Marâgha* and (53½ M.) *Shendawîn (Chandawil)*, both on the W. bank (comp. p. 203). A large market is held in the latter every Saturday. On the E. bank of the stream, which here encloses several islands, are some grottoes, without inscriptions.

63 M. **Sohâg** (rail. station, p. 203; *Hôtel du Nil*, on the river-bank; small Greek *Inn*, near the rail. station), a considerable town (14,000 inhab.) on the W. bank, is the capital of the province of Girga (650 sq. M.; 688,000 inhab.) and contains a very handsome government-building and elegant houses. The *Sohâgîyeh Canal*, which leads hence to Assiût, keeps to the W. and is intended to convey the water of the rising Nile as far as possible towards the Libyan Desert.

An embanked road (with telegraph-posts) leads to the W. from Sohâg, viâ the village of *Mazâlweh*, to (3 M.) the early-Christian settlement of the **White Convent**, or *Deîr el-Abyaḍ*, situated on the edge of the Libyan mountains. The convent, also named *Deir Anba Shenûda* after its founder, in which husbands, wives, and children live in families (220 souls in all), is enclosed by a lofty wall of white limestone blocks, and looks more like a fortress than a convent. The wall and the entrance-gateway, on the S. side, are adorned with a concave cornice like an Egyptian temple. The handsome church dates at latest from the 5th cent. and is a basilica with nave and aisles. The chancel ends in three vaulted apses. In the court (formerly the nave of the church) are some ancient columns, probably taken from the adjacent ruins of the antique *Atrēpē (Athribis)*. The rich treasures of the library of the convent have been sold to European collectors. — About 3¾ M. to the N.W. is the **Red Convent**, *Deîr el-Aḥmar*, also called *Deir Abu Bshai*. The old church of the convent, a basilica with nave and aisles, is a very ancient structure of brick, with elaborate capitals and a richly articulated apse. Both of these famous convents are now undergoing restoration.

67½ M. **Akhmîm**, a steamboat and mail station on the E. bank, also reached from Sohâg by a shorter land-route (ferry across the river and then ½ hr.'s donkey-ride), is a thriving little town with 28,000 inhab., including 8000 Copts. The weekly market on Wed. is much frequented, and the bazaar is well-stocked. The numerous cotton-mills produce the cloth for the blue shirts of the fellahin and for the long *shâla* (pl. *shâlât*), or shawls with fringes, which the poorer classes wear on state occasions and for protection against cold. Akhmîm stands on the site of *Khemmis* or *Panopolis*, which was the capital of a separate nome. The Egyptians named it *Epu* and also *Khentē-Min*, after its god, the ithyphallic *Min* (p. cxxv), whence proceed the Coptic *Shmin* and the Arabic *Akhmîm*.

Herodotus (II, 91) distinguishes the citizens of Khemmis as the only Egyptians who favoured Greek customs and relates that they erected a temple to Perseus, worshipped him with Hellenic rites, and held games in his honour. The citizens claimed Perseus as a native of their town and told the garrulous Halicarnassian that he had visited Khemmis, when on his way to Libya in pursuit of the Gorgon's head, and had recognized them as his kinsmen. A statue of him stood in the temple. From time to time the hero revisited Khemmis, leaving, as a sign of his presence, a sandal, two ells long; the finding of this was considered a portent of good fortune. — Strabo mentions the weavers and stone-cutters of Panopolis. — Khemmis still flourished in the Roman period, and its ancient and

famous temple was finally completed in the 12th year of Trajan. After Christianity established itself here the vicinity of Panopolis became crowded with convents. Nestorius, Bishop of Constantinople, who had been banished to the oasis of Hîbeh (Khârgeh) on account of his disbelief in the divine motherhood of the Virgin Mary, was attacked there by the plundering Blemmyes, and carried captive into the Thebaïd, where he surrendered himself to the prefect of Panopolis, to avoid a charge of wilful flight. He died in Panopolis-Akhmîm (ca. 440). Even after the conquest of Egypt by the Mohammedans the temple of the 'great town' of Akhmîm was, as Abûlfidâ and other Arabs relate, among the most important remains of the days of the Pharaohs. The temple ruins now lie outside the town, to the N. Of one of these temples the only remains are a few stones of the 18th Dynasty and some scanty fragments of a building of the Ptolemaic period. These are reached by the water when the Nile overflows its banks and are gradually being swept away. A second temple, farther to the N.W., built under Trajan, is represented by a few blocks only.

In 1884 an extensive *Necropolis* was discovered among the low hills about 3 M. to the N.E. of Akhmîm. The route thither leads viâ (2¼ M.) *El-Hawâwish*, in a hill beyond which are numerous tombs of the New Empire mingled with some of the Ancient Empire. To the N. and W. is a Christian cemetery, of the 5-15th cent., and in the vicinity is a Coptic convent. The tombs to the N., which are the oldest, date from the Roman, Ptolemaic, and Egyptian periods. Farther up the mountain are tombs of the 6th Dynasty. — To the S. of Akhmîm is a rock-chapel constructed under King Eyē (18th Dyn.).

Continuing our journey up the Nile, we soon see, close to the E. bank, the conspicuous convent-village of *Deir el-Ḥadîd*, resembling a fortress. About 100 men, women, and children occupy the convent. The church is lighted by windows in the cupolas.

77 M. **El-Menshiyeh** *(Menchah)*, a steamboat and railway station (p. 203) on the W. bank, is merely a peasants' town, with 11,000 inhab. and very few houses of a better class. It occupies the site of *Ptolemaïs Hermiu*, a town founded and endowed with great privileges by Ptolemy Soter I. Its Egyptian name was *Psoï*. Strabo described it as 'the largest town in the Thebaïd and not inferior in size to Memphis; with a constitution drawn up in the Hellenic manner'.

About 7½ M. to the W. of El-Menshîyeh, near the village of *Kawâmil*, are large cemeteries of the most remote period.

Beside the village of *El-Aḥâïweh*, on the E. bank, are other burial places of the prehistoric period and the New Empire. On the hill, close to a sheikh's tomb, are the ruins of an Egyptian brick fortress. — On the W. bank is the village of *El-Aḥâïweh el-Gharbîyeh*.

The *Gebel Tûkh*, on the Arabian bank, approaches close to the stream, about 3 M. below El-Menshîyeh. Extensive quarries (with Greek, Latin, and demotic inscriptions) exist here, especially near *Sheikh Mûsâ*; these yielded building-material for Ptolemaïs.

88 M. **Girga** *(Guerga)*, on the W. bank, is a railway-station (p. 203) and has post and telegraph offices. It was formerly the capital of the province of Girga (comp. p. 229), and contains over 17,000 inhab., of whom 4800 are Copts. A large weekly market is held on Tuesday. Many of the houses in the town are built of burnt brick and decorated with glazed tiles. Outside the town lies a Roman Catholic

convent, which is probably the oldest but one in Egypt; the abbot is a member of the Fraternity of the Holy Sepulchre. The town looks very picturesque as seen from the river. The Nile makes a sharp bend here, and the effect is as if the W. bank, on which the town stands, was at right angles to the E. bank. The Arabian mountains rise like walls, and the four tall minarets of the town, on the opposite bank of the Nile, seem to vie with them in height. A picturesque group on the river-brink is formed by an old and dilapidated mosque and a tall minaret beside it.

About 3½ M. to the W. of Girga, near *Beit Khallâf (Khélâf)*, is a large brick Mastaba of the time of King Zoser (3rd Dyn.), excavated by the English Egyptologist Garstang. — The village of *El-Birbeh*, 3½ M. to the N. of Girga, perhaps occupies the site of *This* (Egypt. *Tjn*), the capital of the two first dynasties (see p. lxxvii) and of a nome of the same name.

Upon the E. bank opposite Girga, near *Nag'ed-Deir*, lie several cemeteries, some of them of the prehistoric period, which have been excavated by Dr. Reisner at the cost of the University of California (p. 93). — Farther to the S. is the old Coptic convent of *Deir el-Melâk*, the large cemetery of which is still used by the Christian inhabitants of Girga. The Arabian mountains, which approach close to the river beyond the village, contain numerous tombs, four of which, at a considerable elevation, deserve special attention as being the resting-places of grandees of the ancient This (see below). Their inscriptions and representations are now scarcely visible. — At *Mesheikh*, about 3 M. farther to the S., are remains of a temple built by Ramses II. and restored by Merenptah. Mesheikh is a village of the Awlâd Yahya, on the site of the ancient *Lepidotonpolis*. Above the village are some ancient rock-tombs, the chief of which belonged to Enher-mosē, a high-priest of This in the reign of Merenptah (19th Dyn.).

99 M. **Béliâna** (*Baliana; Hotel Bar Abydos*, on the river ½ M. from the railway-station, kept by a Greek), a town of 7200 inhab. on the W. bank, is a railway and mail station (p. 204) and the starting-point for the highly interesting excursion to Abydos.

18. Abydos.

The ordinary traveller, especially when he has at his disposal only the 8 hrs. allowed by the steamer, will confine himself to the *Temple of Sethos I.* and the sadly dilapidated *Temple of Ramses II.*, with possibly a visit to the old fortress of *Shûnet ez-Zebîb*. The other antiquities are less interesting. — Fair donkeys, with European saddles, may be obtained at the railway-station of Beliâna (p. 204; 3-4*s.*, with bakshish of 1*s.*-1*s.* 6*d.*; a bargain should be made with the sheikh of the donkey-boys).

Abydos lies about 8½ M. from Beliâna, a ride of 1½-2 hrs. The track crosses several canals, passes through the hamlet of *El-Hegs*, then runs along a new embankment skirting a canal, traverses a fertile district dotted with numerous villages, and reaches the village of *El-'Arâba* or *'Arâba el-Madfûneh* (*i.e.* 'buried 'Arâba'). The view of the well-cultivated and populous plain, and of the mountains to the E., is very fine. On the verge of the arable land lay the ancient Abydos, which extended from 'Arâba to El-Kherbeh (p. 238).

Abydos (Egypt. *Abotu*) was one of the most ancient cities in Egypt and played an important rôle under the first dynasty as the burial-place of the kings and grandees. The town and its necropolis

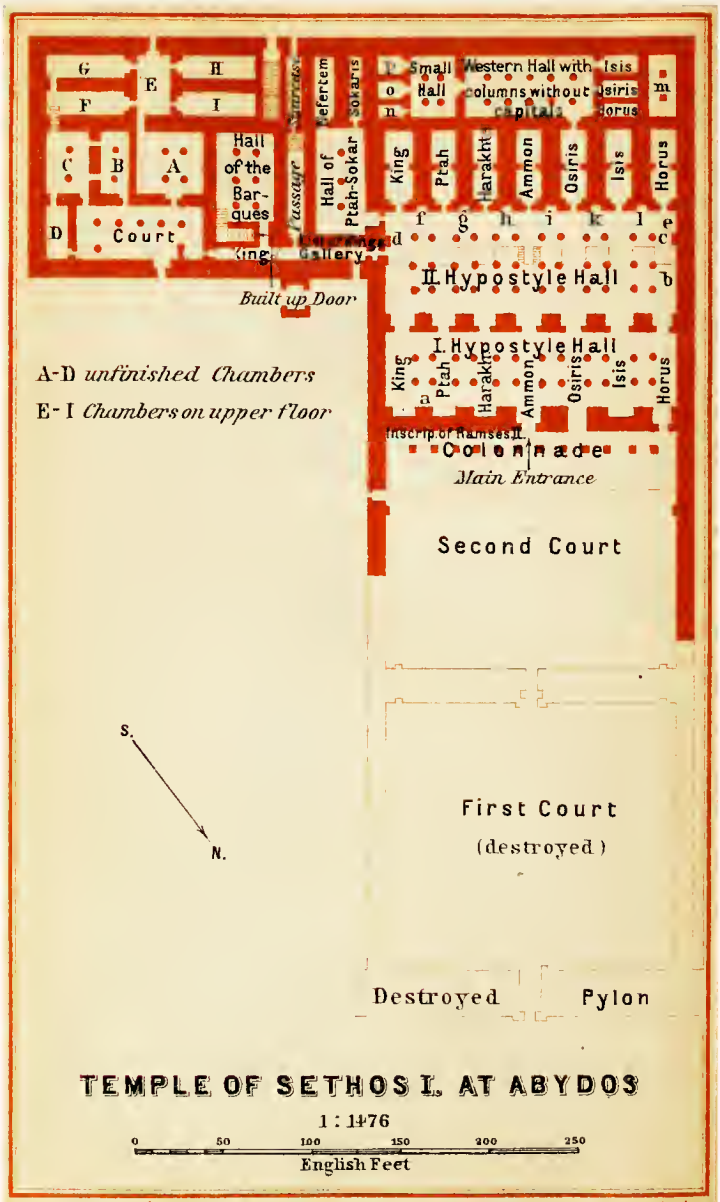
were both devoted to the worship of the dog-formed death-god Khentē-Amentiu, 'the first of the inhabitants of the Western Kingdom'. Even under the Ancient Empire, however, the cult of Osiris (which originated in the Delta) made good its footing at Abydos. Osiris took possession of the ancient temple and was raised to an equality with Khentē-Amentiu. The tomb of Osiris was transferred to Umm el-Gaʿâb, and in the days of the 6th Dynasty it became usual to inter the dead from all parts of Egypt at Abydos. Just as the Shiite Mohammedan cherishes no dearer wish than to be buried near the tomb of Ḥosein at Kerbela (p. 50), so the pious Egyptian desired no better fortune than to have his corpse carried to Abydos, there to find its last abode beside the tomb of Osiris. Those who were unable to do this, or who had built tombs elsewhere, often caused their mummies to be brought temporarily to Abydos, to receive the desired consecration and to spend some time at least with Osiris. Many contented themselves with merely erecting a memorial stone or a cenotaph in the necropolis, thereby assuring to themselves the favour of Osiris, the lord of the underworld. — Isis, the wife of Osiris, his son Horus, and, under the New Empire, Ptah, Harakhtē, and Ammon were also worshipped there.

Strabo gives an interesting account of Abydos: 'Above it (Ptolemaïs) lies Abydos, the site of the *Memnonium*, a wonderful palace of stone, built in the manner of the Labyrinth (p. 191), only somewhat less elaborate in its complexity. Below the Memnonium is a spring, reached by passages with low vaults consisting of a single stone and distinguished for their extent and mode of construction. This spring is connected with the Nile by a canal, which flows through a grove of Egyptian thorn-acacias, sacred to Apollo. Abydos seems once to have been a large city, second only to Thebes, but now it is a small place, etc.' This spring may perhaps have been a Nilometer. Ammianus Marcellinus speaks of the oracle of the god Bes, which flourished here.

The most important part of ancient Abydos was its extensive *Necropolis*, situated in the desert. Four distinct sections are clearly traceable. In the southernmost, beside ʿArâba (p. 231), are tombs of the New Empire and the temples of Sethos and Ramses. To the N. of this rises a hill, with graves dating from the close of the Ancient Empire. Still farther to the N., between the sanctuary of Osiris (Kôm es-Sulṭân) and the fortress of Shûnet ez-Zebîb (p. 238), are the tombs of the Middle Empire, many in the form of small brick pyramids. Here also are found graves of the 18-20th Dyn. and of the later period. Finally, in the hill of Umm el-Gaʿâb (p. 238), to the W., are the tombs of the kings of the earliest dynasties and the sacred grave of Osiris. — The chief centre of interest is the —

***Temple of Sethos I.**, the *Memnonium* of Strabo. This wonderful structure, built by Sethos I. and completed by Ramses II., was almost completely excavated in 1859 by Mariette, at the expense of the viceroy Saʿîd. The walls consist of fine-grained limestone, while a harder variety has been selected for the columns, architraves, door-posts, and other burden-bearing portions. The *Reliefs*,

ABYDOS
after A.Mariette.
1 : 14.500
0 200 400 600 800 1000 1200
Yards
S.
N.
Tombs of the New Empire
Arabat el-Madfune
Temple of Sethos I.
Temple of Ramses II.
Tombs of the Ancient Empire
Fortress
Tombs of the Middle Empire
Coptic Convent
Ancient City with the Temple of Osiris
El-Kherbe
Geograph. Anst. v. Wagner & Debes, Leipzig.



TEMPLE OF SETHOS I. AT ABYDOS

1 : 1476

0 50 100 150 200 250

English Feet

Engraved & printed by Wagner & Debes, Leipzig.

dating from the reign of Sethos I., are among the finest productions of Egyptian sculpture of any age.

The ground-plan differs materially from that of other great Egyptian temples. Instead of one sanctuary, it has seven, dedicated to Osiris, Isis, Horus, Ptah, Harakhtē, Ammon, and the deified king; and as each of these had a special cult, the entire front portion of the temple is divided into seven parts, each with its separate gateway and portals. The chambers behind the sanctuaries are not arranged behind each other as in other temples, but side by side. Another remarkable peculiarity consists in the *Wing*, containing various halls, chambers, etc., which stands at right angles to the main building (p. 236).

We enter the temple from the N.E. The first pylon is in ruins and the first court is occupied by modern huts.

The **Second Court,** which opens to the S. on the temple proper, is in better preservation. The sons and daughters of Ramses II. were represented on the wall on the inner side of the pylon, but the figures and inscriptions have been almost effaced. On the right and left walls appears Ramses II., sacrificing to different gods; on each side are steles of Ramses II. At the back of the court a low incline ascends to the vestibule of the temple proper, which is supported by 12 square piers of limestone and originally had seven doors in its rear wall. On the wall, to the left of the main entrance, is a *Large Inscription* in 95 vertical lines, in which Ramses II. describes in florid language the completion of the temple. In the adjoining relief Ramses is shown presenting an image of the goddess Maat to a triad consisting of Osiris, Isis, and his father Sethos I., who takes the place of Horus. On the wall are other representations of Ramses in presence of the gods. — The seven original doors corresponded to the seven sanctuaries of the temple. Processions in honour of the king seem to have entered by the door to the extreme left; the next served for processions to Ptah, the third for Harakhtē, the fourth for Ammon, the fifth for Osiris, the sixth for Isis, and the seventh for Horus. Ramses, however, walled up six of these doors, leaving the central one alone as the main entrance to the temple.

The present entrance is by the ancient main door. We first enter the **First Hypostyle Hall,** which is about 57 yds. wide by 12 deep. The roof, part of which has fallen in, is supported by 24 columns, with capitals in the form of papyrus-buds. The columns are so arranged that two pairs stand on each side of the five central processional aisles, while the two outermost aisles are each flanked on one side by the walls of the temple. The representations on the shafts of the columns represent the king before the deity to whom the aisle led, sometimes accompanied by the other deities of his triad. Thus in the Ammon aisle we see Ramses II. before Ammon, Mut, and Khons; in the Ptah aisle, the king before Ptah, Sekhmet

(Hathor), and Nefertem. The sculptures (reliefs 'en creux') are of mediocre workmanship; they date from Ramses II., who here forgot his filial piety so far as to chisel away his father's reliefs to make room for his own. The only interesting MURAL REPRESENTATIONS are those in the lower row on the end-wall to the right. To the right Thout and Horus pour over Ramses II. the holy water in the form of the hieroglyphics for 'purity' and 'life'; to the left, Wepwawet, with a wolf's head, and Horus, with a falcon's head, 'the avenger of his father', hold the hieroglyphic for 'life' before the king's face; close by, to the right, is Hathor of Dendera; farther to the left, Ramses hands to Osiris and his companions, Isis and Horus, a case for papyrus-rolls in the shape of a column held by a kneeling king, with a falcon's head on the top as a lid.

Seven doors, placed in the axes of the built-up entrance-doors and the sanctuaries, lead from this first hall into the **Second Hypostyle Hall.** The architrave, on which rest the roofing slabs, is supported by 36 columns, arranged on either side of the processional aisles in pairs on the same system as in the preceding hall. The 24 columns in the first two rows of columns have papyrus-bud capitals (p. cxxxiii). Beyond the second row the floor of the temple is considerably raised, forming a platform upon which stands the third row of columns. The cylindrical shafts of these are entirely destitute of capitals, but bear huge blocks of stone forming an abacus for the support of the architrave. The inscriptions and representations on the walls and columns date from the reign of Sethos and are of admirable workmanship, but their subjects are of little general interest. The wonderful **Reliefs* on the right end-wall of the hall (Pl. b) should not be overlooked. Here, to the right, we see Sethos I. standing before Osiris and Horus, holding a censer and pouring water from three vases embellished with flowers. In the next scene the king with the censer appears before a shrine in the midst of which Osiris is enthroned; in front of the god stand Maat and Ronpet (goddess of the year) and behind are Isis, Amentet (goddess of the West), and Nephthys, with nine small gods of the dead in the background. On Pier *c* is a representation of the highly adorned sacred post *Tet*, the fetish of Osiris of Busiris (p. cxxv), to the right and left of which stands the king, wearing the crown of Lower Egypt (comp. the representation on the pier at the S. end-wall, Pl. *d*). To the left of Pier *e* the king presents an image of Maat to Osiris, Isis, and Horus. The king's profile is evidently a faithful likeness and is everywhere portrayed with great artistic skill.

Adjoining this hall, in a direct line with the seven entrance doors, are **Seven Sanctuaries,** of which that in the middle was dedicated to Ammon, the chief deity under the New Empire. To the right are the sanctuaries of Osiris, Isis, and Horus; to the left those of Harakhtē, Ptah, and the king. Each contained the sacred

boat of its god and was shut off by a folding door. The central chapel was approached by a flight of steps, the others by inclined planes. The roofs of these chapels are not vaulted in the strict architectural signification of that word; they are formed of two horizontal courses, each projecting over the one below, and rounded off by the chisel to the form of an arch. The vaults are decorated with stars and the names of Sethos I., while the walls are covered with reliefs, illustrating the ceremonies that took place in the sanctuaries. The colouring is in excellent preservation. In the piers separating the doors are recessed *Shrines*, which are also adorned with reliefs.

Those who desire to examine more particularly the sanctuaries and shrines, should begin with the KING'S SANCTUARY, to the left. *Left Wall.* Lower row (from left to right): three dog-headed gods and three falcon-headed gods bear the king into the sanctuary, preceded by a priest, with the lock of youth and a panther-skin, offering incense; the king seated on a throne at a banquet, with his guardian-spirit behind him and the ibis-headed god Thout in front; the gifts offered to the king are recounted in a long list in front of the god. Upper row: the priest in presence of nine gods (in three rows); the king between Thout and Nekhbeyet, on the right, and Horus and Buto, on the left, who bestow blessings upon him; Thout and the priest sacrificing to the sacred boat of the king, which is adorned with king's heads on stem and stern and stands in a shrine crowned with serpents; the priest before the king is obliterated. — *Right Wall.* Lower row (from left to right): the king with his guardian-spirit and priest, as on the opposite wall; the king seated beside Nekhbeyet and Buto on a throne supported by the written symbol for 'union', about which Thout and Horus wind the characteristic plants of Upper and Lower Egypt (a scene symbolizing the union of Egypt under the king); to the right Seshet inscribes the king's name for eternity; the priest before nine gods. Upper row: the priest and Thout before the (defaced) image of the king, while six gods, with the heads of dogs and falcons, bring vases to him; Mont and Atum conduct the ruler to the temple, followed by Isis. — The *Rear Wall* in this and all the other sanctuaries except that of Osiris (see below) was occupied by two false doors (see p. cxli), surmounted by round pediments and separated by the representation of a flower on which a serpent lies. — NICHE *f*. To the left Thout holds the symbol of 'life' to the king's face; to the right Thout and the king sit facing each other; on the rear wall the priest of the dead offers incense before the king. — SANCTUARY OF PTAH (partly destroyed). On the side-walls the king is shown worshipping Ptah. — NICHE *g*. Sethos before Ptah (rear), Harakhtē (right), and Sekhmet (left). — SANCTUARY OF HARAKHTĒ. The reliefs here represent the king before Harakhtē, Atum, the goddess Ews-os of Heliopolis, and Hathor. — NICHE *h*. The king before Ammon-Rē, Mut (right), and Harakhtē (left), to whom he offers an image of Maat. — SANCTUARY OF AMMON. Sethos here sacrifices to the various forms of Ammon and offers incense to the sacred boats of Ammon (adorned with rams' heads), Khons, and Mut (these two adorned with the heads of the deities), which stand in a shrine. The colouring here is in excellent preservation, and the inscriptions on the false door, dating from the Greek period, should be noticed. — NICHE *i*. The king anoints Ammon (rear), and offers incense to Khons (right) and Mut (left). — SANCTUARY OF OSIRIS. The king in presence of various forms of Osiris, who is frequently accompanied by Isis or other gods; at the top of the right wall he sacrifices to the sacred boat of Osiris, and at the top of the left wall he offers incense to the reliquary of Osiris at Abydos, which stands beneath a canopy with five images of deities borne on poles in front of it; on each side of the entrance is the king before the wolf-headed Wep-wawet. — NICHE *k*. The king before Osiris, Isis, and Newt. — SANCTUARY OF ISIS. Sethos appears before Isis, who is frequently accompanied by her son, the falcon-

headed Horus, and the boat of Isis. — NICHE *l.* The king before Osiris, Horns, and Isis. — SANCTUARY OF HORUS. The king in presence of the falcon-headed Horus, Isis, and the boat of Horus.

A door in the Osiris Chapel leads to a series of chambers dedicated to the special rites in honour of Osiris. We first enter the *Western Hall*, the roof of which was supported by ten columns (without capitals). To the right of this lay three small chambers, adorned with fine coloured sculpture and dedicated respectively to Horus, Osiris, and Isis. Behind them lies another room (Pl. *m*; closed). To the left on entering the Western Hall is a door leading to a room with four columns, which was adjoined by three smaller apartments (Pl. *n*, *o*, *p*). These are much damaged.

SOUTH WING. This building consists of a series of rooms, all more or less ruinous, a slaughter-yard, store-rooms, etc. The most important, to which a visit should be paid even if all the others be omitted, is the long corridor known as the —

*GALLERY OF THE KINGS, entered from the left side of the second hypostyle hall, between the second and third row of columns. On the right wall is the famous LIST OF KINGS. Sethos I. with the censer, and the crown-prince Ramses (with the side-lock of youth) reciting hymns from a papyrus-roll, are seen revering their royal ancestors, the names of 76 of whom are inscribed in the two upper rows. The list begins with Menes, the first king of Egypt, and extends down to Sethos, the names of unimportant or illegitimate rulers being omitted. Above the list is the inscription: 'The performance of the prayer for the dead — *May Ptah-Seker-Osiris, lord of the tomb, who dwells in the temple of Sethos, increase the gifts for the kings of Upper and Lower Egypt* — by King Sethos; 1000 loaves of bread, 1000 barrels of beer, 1000 cattle, 1000 geese, 1000 incense-offerings, etc., by King Sethos for King Menes' etc. (here follows the list). In the lowest row the phrases 'by King Men-mat-rē', 'by the son of Rē, Sethos' are repeated over and over again.

This list of kings is of great historical importance, as partly by its aid it has been possible to fix the order of succession of the Egyptian kings. Another similar list is mentioned at p. 271.

On the *left* wall of the corridor we again meet Sethos and the youthful Ramses. The father holds a censer in his left hand, while the son, adorned with the priestly panther-skin, pours a libation on the altar in front of him. The inscription contains a long list of the names and shrines of gods whom Sethos and his son are here honouring with sacrificial gifts.

In the centre of the right wall a door leads into a PASSAGE, beyond which is a vaulted stone staircase, which was built up in ancient times.

The *Reliefs* in the passage date from Ramses II. On the right wall the king and a prince appear lassoing a bull in presence of the wolf-headed god Wep-wawet. Farther to the right this animal is being sacrificed to the god Wep-wawet. On the left wall Ramses conducts four sacred oxen to Khons and King Sethos; farther to the left, Ramses paces out the precincts of the temple (comp. pp. 302, 278); Ramses and four gods are netting birds; Ramses and a prince offer the captured geese to Ammon and Mut.

Another door in the right wall of the Kings' Gallery (now built up) led to the HALL OF THE BARKS, a small chamber supported by six columns, the walls of which were adorned partly with paintings by Sethos I.,

partly by reliefs 'en creux' by Ramses II. The benches by the walls were probably intended for the sacrificial gifts. This chamber is now entered from the roof by an ancient flight of steps.

The other rooms of this S. wing are all more or less in ruins. From the S. end of the kings' gallery, where Coptic prayers have been written up in red, we enter the *Slaughter Court*, surrounded with seven columns, which was never completed. The sculptures and hieroglyphics were sketched in colour under Sethos, and only a few of them were afterwards finished as reliefs 'en creux'. They represent Sethos sacrificing. The scenes in the lower row depict the slaughter and cutting up of sacrificial animals. The screen between the first column and the left wall was intended to veil the proceedings in the court from the Kings' Gallery.

Adjoining this court are four unfinished rooms (Pl. A, B, C, D). In the first three the designs on the walls are merely sketched in; in D they have been completed in colour. — Rooms E-I lie one story higher and can be entered only from the outside. H and I are filled with rubbish, E-G contain unfinished representations dating from the reign of Merenptah. Beyond Room D, outside the temple proper, lies a deep circular well.

Returning now to the second hypostyle hall, we may pay a brief visit to the *Chamber* which adjoins it on the left and was dedicated to Ptah-Seker, god of the dead at Memphis. The roof is supported by three simple columns without capitals (p. 234). The fine reliefs show Sethos revering Seker, Nefertem, and other gods.

Opening off this chamber are two small vaulted chapels; that to the right dedicated to Seker, that to the left to Nefertem. On the left wall of the former is a relief of Horus and Isis by the bier of Osiris, on whose mummy sits a falcon (Isis); at the head and feet of the mummy are two other falcons, with drooping wings. On the right wall are Isis and Horus by the bier of Seker-Osiris, whose left hand is raised to his brow.

A few minutes to the N. of the Temple of Sethos I. lies the **Temple of Ramses II.**, which also was dedicated to Osiris. It is in a very ruinous state, but still presents many features of interest. The scanty traces of a spacious court may be made out in front of the present entrance. Within, the ground-plan of a peristyle court (decorated with pillars and figures of Osiris, like the Ramesseum, p. 302), two halls, the sanctuaries beyond them, and various other rooms can still be traced; but the average height of the remaining walls is only 5-6 ft. To judge by the extant remains, this temple was a much more sumptuous and more carefully built structure than any of the other buildings of Ramses II. known to us. Not only fine-grained limestone, but also red and black granite (for the door-frames), sandstone (for the columns), and alabaster (for the innermost shrine) were used in its construction. The still brilliantly coloured mural decorations in the rear rooms are executed in delicate low relief recalling the admirable sculptures under Sethos I.; the ruder reliefs 'en creux' make their appearance only in the court and the first hall, with the adjoining rooms. The reliefs in the first court represent a grand procession.

On the right (N.) wall peasants are shown bringing oxen, antelopes, geese, and other animals to four priests, of whom the first records the

gifts, while the second offers incense; farther to the right, the animals are being slaughtered. On the left (E. & S.) walls are similar scenes. To the left as we enter are persons with sacrificial gifts, who are met by a procession of priests, soldiers, the royal war-chariot, captive negroes and Asiatics, etc. The colouring of the figures is surprisingly well preserved. In the rooms behind are much damaged religious representations.

On the outside of the temple, N. and W. sides, is an inscription relating to the war waged by Ramses II. against the Hittites; unfortunately only the lower parts of the lines are preserved. Adjacent are representations of events in the war, similar to those of the Ramesseum at Thebes (pp. 301, 302). The exterior of the S. wall is covered with a long inscription, recounting the building of the temple and its endowments.

To the N.W. of the Temple of Ramses lies the ruin of *Shûnet ez-Zebîb*, which is surrounded by two walls and was supposed to be an ancient fortress. It is, however, more probably a tomb of some kind.

A few hundred yards to the N.E. of Shûnet ez-Zebîb, near the village of *El-Kherbeh*, lie the ruins of the ancient city of Abydos and of *Kôm es-Sulṭân*, the sanctuary of Osiris, dating back to the beginning of Egyptian history. The enclosing walls, built of brick in the Middle Empire, and some scanty traces of the temple are also extant.

A *Coptic Convent* (more like a village) to the W. of this point, dating from the year 1306 of the Coptic era, scarcely repays a visit.

The rubbish-mounds at the foot of the hills, 1 M. to the S.W. of the temple of Ramses II., called by the Arabs **Umm el-Ga'âb** ('mother of pots'), contain tombs of kings of the 1st and 2nd Egyptian dynasties, including those of *Menes*, *Zer* (regarded even under the Middle Empire as the tomb of Osiris), *Usaphais*, and *Miebis* (1st Dyn.). They were explored by Amélineau and Flinders Petrie, but there is now practically nothing to be seen.

Near the village of *Ghabat*, to the S. of Abydos, is an ancient quarry.

19. From Beliâna to Ḳena *(Dendera)* by the Nile.

Comp. Map, p. 213.

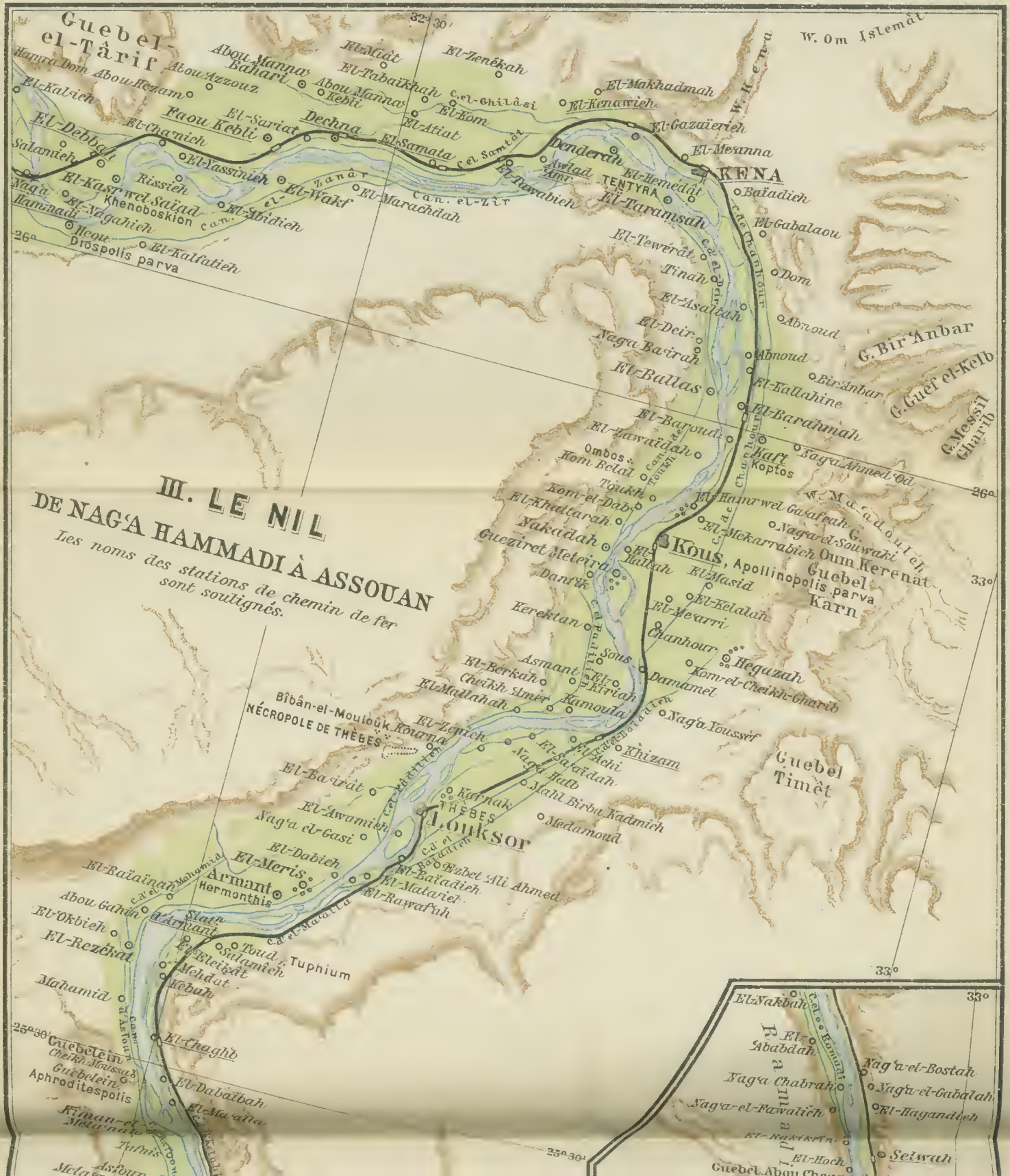
65 M. Steamboat upstream in 9 hrs., downstream 6 hrs.

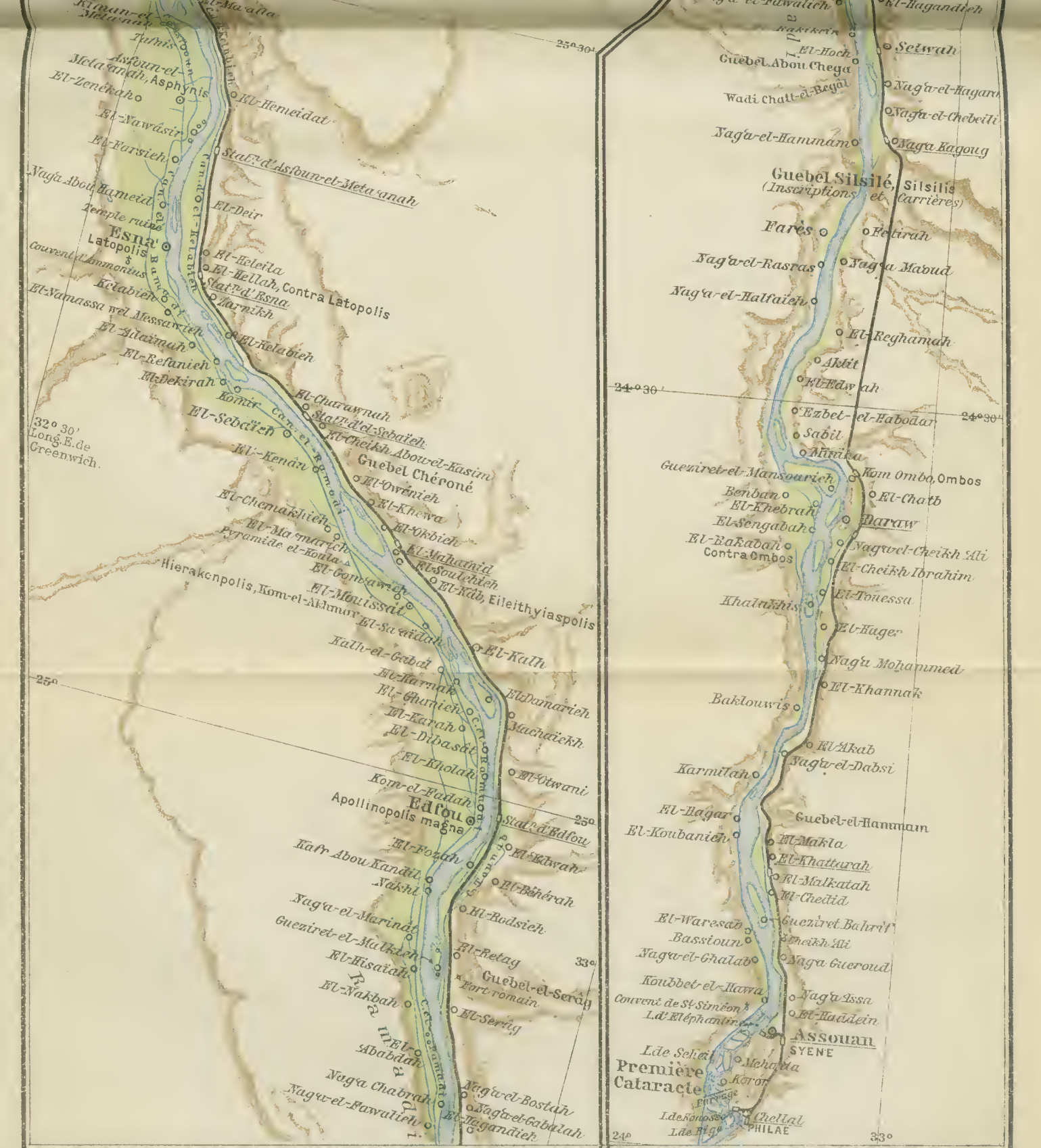
Above Beliâna the course of the Nile lies almost due E. and W. The *Dûm Palm* (Hyphæna Thebaica) becomes more and more common and increases in size and beauty as we travel southwards (comp. p. lvii). About 4 M. from the W. bank lies *Samhûd*, on ancient rubbish-mounds. The Arabian Mts. approach close to the river.

28 M. **Nagʿ Ḥamâdi**, on the W. bank, a town with 4400 inhab. and a large sugar-factory, is a railway-station (p. 204). A large railway-bridge crosses the river here.

31 M. **Hôu** (W. bank), at one of the sharpest bends in the stream, is a large but miserable-looking Fellah village. It was the home of Sheikh Selîm, who died in 1891, at a very advanced age, after sitting stark naked for 53 years on the bank of the Nile at the spot now marked by his tomb. He was deemed to possess great powers in helping navigation. In the neighbourhood are the scanty ruins of the ancient *Diospolis Parva*.

34 M. **Ḳaṣr eṣ-Ṣaiyâd** (E. bank), a steamboat-station, is probably the ancient *Chenoboskion*. Close to the bank is a steam-engine for raising water.


III. LE NIL
DE NAG'A HAMMADI À ASSOUAN
Les noms des stations de chemin de fer sont soulignés.
Guebel el-Târif
Abou Manna Bahari
Abou Azzouz
Abou Hezam
Hamra Dom
El-Kal'ieh
El-Debbah
Salamieh
Faou Kebli
El-Chanieh
El-Sariat
Dechna
El-Tabaïkhah
Abou Manna Kebli
El-Miât
El-Zenékah
El-Kom
El-Atiat
El-Samata
El-Makhadmah
El-Kenawieh
El-Gazaïerieh
El-Me'anna
W. Om Islemât
W. Kena
KENA
Denderah
Awlad 'Amr
El-Hemédât
TENTYRA
El-Taramsah
Baïadieh
El-Gabalaou
El-Tewérât
Tinah
Dom
El-'Asaltah
Abnoud
El-Deir
Naga Ba'irah
El-Ballas
Bir 'Anbar
El-Kallahine
El-Barahmah
G. Bir 'Anbar
G. Guef el-Kelb
G. Messil Gharib
El-Baroud
El-Zawaïdah
Kaft
Koptos
Naga Ahmed 'Od
Ombos
Kom Belal
Toukh
Kom el-Dab
El-Khattarah
Nakadah
Gueziret Meteira
El-Hallah
Kous, Apollinopolis parva
El-Hamr wel Ga'afrah
Naga el-Souwaki
Oum Kerenat
Guebel Karn
El-Masid
El-Kelalah
El-Me'arri
Chanhour
Hegazah
Kom-el-Cheikh-Gharib
Damamel
Kerektan
Sous
Asmant
El-Berkah
Cheikh 'Amer
El-Mallahah
Kamoula
Naga Youssef
Bîbân-el-Mouloûk
NÉCROPOLE DE THÈBES
Kourna
El-Zenich
Khizam
Guebel Timêt
El-Ba'irât
Karnak
THÈBES
Louksor
Mahl Birba Kadmich
Medamoud
El-'Awamieh
Naga el-Gasi
El-Dabieh
El-Meris
Armant
Hermonthis
El-Baïadieh
El-Mataïeh
El-Rawafah
Ezbet 'Ali Ahmed
El-Baïaïnah
Abou Gahin
El-'Okbieh
El-Rezékat
Toud
Tuphium
Salamieh
Mehdat
Kebah
Mahamid
El-Chaghb
Guebelein
Cheikh Moussa
Guebelein
Aphroditespolis
El-Dabaïbah
El-Ma'alla
Kiman-el-Meta'nah
Tafnis
Asfoun
Ramadi
El-Nakbah
El-'Ababdah
Naga Chabrah
Naga el-Fawalieh
Naga el-Bostah
Naga el-Gabalah
El-Hagandieh
El-Hoch
Selwah
Guebel Abou Chaga
32° 30'
26°
33°
25° 30'


Esna
Latopolis
Edfou
Apollinopolis magna
Hierakonpolis, Kom-el-Akhmar
Assouan
SYENE
Première Cataracte
PHILAE
Guebel Silsilé, Silsilis
(Inscriptions et Carrières)
Guebel Chéroné
Guebel-el-Serâg
Pyramide el-Koula
Pyramide el-Kom-el-Ahmar
Temple ruiné
Couvent d'Ammonius
Couvent de St-Siméon
Ile Elephantine
Ile Konosso
Ile Bige
Ile Sehel
Ile Mahalla
Ile Korôn
Barrage
Fort romain
Ruines
Tombeaux
Contra Latopolis
Contra Ombos
Kom Ombo, Ombos
Eileithyiaspolis
Asphynis
Ombites
Troglodytes
Blemmyes
Nubia
Ethiopia
Arabia
Libya
Long. E. de Greenwich
32° 30'
33°
25° 30'
25°
24° 30'
24°
23°
Grave et imprimé par
Wagner & Debes, Leipzig
0 5 10 20 Kilomètres 1:500.000 0 2 4 6 8 10 12 Engl. Miles

About 4½ M. to the E., near the railway-station of *Dabbeh* (*Debbah*; p. 204), among the Arabian hills, are the *Tombs of Princes of the Seventh Nome of Upper Egypt* under the 6th Dynasty. Donkeys may be obtained through the Sheikh el-Beled.

The large tomb situated farthest to the left is that of the nomarch **Zauti.** It consisted of two chambers, the partition-wall between which has almost wholly disappeared. Its vaulted ceiling was hewn out of the living rock. The representations in the interior have been largely destroyed. In the first (S.) chamber, to the right of the entrance, ships. In the rear wall is a niche, whence a mummy-shaft descends obliquely. Farther to the left, in the S.W. corner, is a room with four niches, probably intended for the coffins. In front of them is a bench. On the N. wall of the second (N.) chamber are figures bearing funeral gifts and a large sacrificial table, with a list of the gifts. On the left wall is a niche with a figure of the deceased. This tomb also contains inscriptions of the Middle Empire, recording its restoration by a descendant of Zauti.

The next tomb, farther to the right, is that of a prince named **Etu.** The interior is in the form of a rectangle, with the mummy-shaft opening in the back-wall. The representation of Etu, to the left of the entrance, is very lifelike and derives peculiar interest from the fact that the grandees of the early period are seldom represented, as here, in full military activity. Our hero lifts the arm vigorously to strike his foe. The mode of wearing the hair and headdress, seen both in this figure and that of Etu's wife, is unusual. Etu was a rich man, possessing, according to the inscriptions, 2350 oxen. On the left side of the rear wall are several scenes from the private life of the deceased. Cattle are being slaughtered, cooks are busy at their work, etc. Above the door leading to the mummy-shaft we see an unusually large table, adjoining which is a long but much damaged inscription.

The smaller tombs in the vicinity are less interesting. Several Coptic inscriptions testify that anchorites found retreats in these tombs during the Christian period.

Farther on we pass a fine mountain-mass (S.), which looks especially imposing by afternoon-light, and see several thriving villages, often situated close to the river. 43½ M. *Fâu* (E. bank; rail. station, p. 204), with 5000 inhab., is the Coptic *Phbow*, where, at a large convent founded by Pachomius, the monks of all the convents in Egypt used to assemble twice a year. A little farther to the S., on the E. bank, lay *Tabennesi*, where Pachomius founded the first convent about 320 A.D.

46½ M. **Deshna** *(Dechna)*, with 11,000 inhab., a railway and steamboat station (comp. p. 204), is situated on the ruins of an ancient town.

65 M. **Ḳena** (*Kena*; rail. and steamer station, comp. p. 204), the ancient *Kainepolis*, a town with 27,500 inhab., lies on the E. bank of a canal, about 1 M. from the E. bank of the Nile. It is the capital of the fifth Mudiriyeh of Upper Egypt, with an area of 540 sq. M. and a population of 711,457. The town has post and telegraph offices, and several hotels *(Hôtel Dendérah; Hôtel des Etrangers; Hôtel d' Alexandrie)*. Ḳena has a special reputation for its *Ḳulal* (pl. of *Ḳulleh*; comp. p. 106), or cool porous water-bottles, and for other clay vessels. Hundreds of thousands of these vessels are annually exported from Ḳena to Cairo and Alexandria, chiefly by water. At the time of the pilgrimage to Mecca Ḳena presents a very lively scene, as it is then frequented

by large numbers of the participators in that great religious picnic. The spiritual and material wants of the pious *Ḥiggâg* are catered for by six spacious mosques, numerous coffee-houses, and a large number of places of amusement, among the attractions of which Egyptian dancing-girls are prominent.

The tourist-steamers moor at the W. bank, for the visit to Dendera.

20. Dendera.

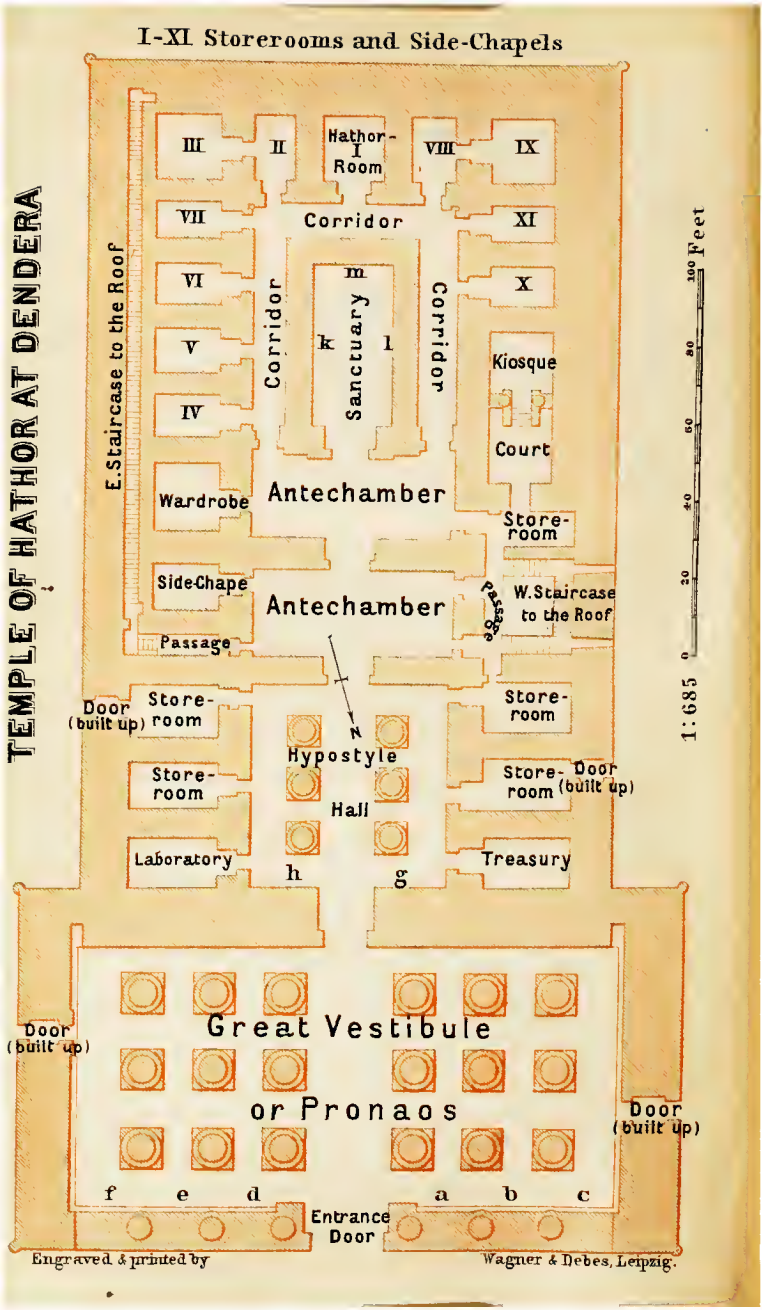
A hasty visit to the temple at Dendera may be accomplished in 3 hrs. (from the railway-station in 4 hrs.). Well-equipped donkeys meet the tourist steamers on the bank opposite Ḳena (there and back 4 pias., fee 1 pias.), and may also be obtained in Ḳena itself (8 pias., 2 pias.). The visitor should not fail to be provided with candles or (better still) a magnesium lamp for exploring the crypts and other parts of the temple.

From the railway-station in Ḳena the route follows the main street of the town and then traverses a pretty avenue (with the prison to the right) to the harbour, whence we take a ferry to the W. bank.

The distance from the landing-place to the temple (about $2^1/_2$ M.) is easily accomplished on donkey-back in about $^1/_2$ hr. The route follows the Nile, passing several small farms; then bends to the left (S.) and traverses some well-tilled fields. To the left of the path, to the E. of the rubbish-mounds of the temple, is a large gate (see below).

Dendera, the *Tentyra* of the Greeks, is one of the most ancient and most famous cities of Egypt, and was the capital of the sixth nome of Upper Egypt. Its ancient name was *Enet*, or *Enet-te-ntōrē*, '*Enet of the Goddess*' (*i.e.* of Hathor), of which the Greek and modern Arabic names are corruptions. Enet was the chief seat of the worship of Hathor (the Egyptian Aphrodite), goddess of love and joy. Along with her husband, the falcon-headed Horus of Edfu, and her son, the youthful Ehi or Har-sem-tewē ('Horus, uniter of both lands'; Gr. Harsomtus; comp. p. 336), she was worshipped in the magnificent temple, which remains here to this day. Her chief festival synchronized with the great Feast of the New Year.

The gate, to which our road leads and where the cards of admission (see p. 196) are shown, forms the N. termination of the wall of Nile bricks enclosing the temple. The total enclosure is 317 yds. long and 306 yds. wide, and besides the large *Temple of Hathor* contains a small *Sanctuary of Isis* and a so-called *Birth House* (p. 245). The *N. Gate* was built under the Emp. Domitian, who is here named Germanicus. On the side next the temple appear the names of Nerva and Trajanus, also with the epithet of Germanicus (Trajan is here also called Dacicus). There is another similar gate (now much sanded up) on the E. side; while beyond the temple-precincts, also to the E., is a third gate, dating from the Roman Imperial epoch.


I-XI Storerooms and Side-Chapels
TEMPLE OF HATHOR AT DENDERA
III
II
Hathor-
I
Room
VIII
IX
VII
Corridor
XI
VI
X
V
IV
E. Staircase to the Roof
Corridor
m
k
Sanctuary
l
Corridor
Kiosque
Court
Wardrobe
Antechamber
Store-
room
Side-Chape
Antechamber
Passage
W. Staircase
to the Roof
Passage
Passage
Door
(built up)
Store-
room
Store-
room
N
Hypostyle
Hall
Store-
room
Door
(built up)
Store-
room
Laboratory
h
g
Treasury
Great Vestibule
or Pronaos
Door
(built up)
Door
(built up)
f
e
d
a
b
c
Entrance
Door
100 Feet
80
60
40
20
0
1:685
Engraved & printed by
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From the N. gate a passage between modern brick walls leads to the —

****Temple of Hathor,** the orientation of which is practically N. and S. Though still partly buried in the accumulated rubbish of centuries, this temple is in better preservation than any other ancient Egyptian temple except those of Edfu and Philæ. It was built in the first century B.C. during the reigns of the later Ptolemies and of Augustus; but it occupies the site of an older edifice, going back traditionally to the period of the Ancient Empire, and added to or altered not only by the kings of the 12th Dyn., but also by the great monarchs of the New Empire, such as Thutmosis III., Ramses II., and Ramses III. The decoration of the temple-walls with reliefs took place at a still more recent date. In accordance with the plan of other temples (comp. Plan of Edfu, p. 337), a colonnade and two large pylons should stand in front of the great vestibule; but perhaps the means to add these were not forthcoming. If we compare the temple of Dendera with a similar structure of the earlier period, such as the temple of Abydos (p. 231) or the great national sanctuary of Karnak (p. 260), we find it not less beautiful in its own way, though of course far from competing with these gigantic structures in magnificence or extent. Its chief characteristics are a fine symmetry of proportions and dignified adaptation to its purposes. Neither the figures nor the inscriptions sculptured on the walls compare in masterly execution with those in the tombs of the ancient kingdom or with those in temples dating from the reigns of Thutmosis III. and Sethos I.; but we cannot refuse our admiration even to these products of later Egyptian art.

We first enter the **Great Vestibule,** or *Pronaos*, which has 24 sistrum-columns with heads of Hathor (p. cxxxiv). At the top of the façade is a huge concave cornice, in the middle of which is the winged sun-disk.

On the upper edge of the cornice is the following Greek inscription of three lines: Ὑπὲρ Αὐτοκράτορος Τιβερίου Καίσαρος Νέου Σεβαστοῦ θεοῦ Σεβαστοῦ υἱοῦ ἐπὶ Αὔλου Αὐιλλίου Φλάκκου ἡγεμόνος καὶ Αὔλου Φωλουίου Κρίσπου ἐπιστρατήγου Σαραπίωνος Τρυχάμβου στρατηγοῦντος οἱ ἀπὸ τῆς μητροπόλεως καὶ τοῦ νομοῦ τὸ πρόναον Ἀφροδείτηι θεᾶι μεγίστηι καὶ τοῖς συννάοις θεοῖς. L [... Τιβ|ερίου Καίσαρο|ς ...]. — *For [behoof of] the Emperor Tiberius, the young Augustus, son of the divine Augustus, under the prefect Aulus Avillius Flaccus, the governor Aulus Fulvius Crispus, and the district governor Sarapion, son of Trychambos, the inhabitants of the capital and of the nome dedicated the Pronaos to the great goddess Aphrodite and her fellow gods, in the . . . . year of the Emp. Tiberius . . . .*

The exterior front of the hall is enclosed by six balustrades between the columns in the first row. Between the central pair of columns is a door, half the height of the columns. The interior walls of the pronaos are decorated with four rows of representations. These depict the rulers (in succession the Roman emperors Augustus, Tiberius, Caligula, Claudius, and Nero) advancing with votive offerings for Hathor and other gods. The reliefs (chiselled out) on

the balustrades between the columns (Pl. *a-f*) refer to the ceremonial entrance of the ruler into the temple.

Reliefs on the Balustrades. To the right of the Entrance (Pl. *a*, *b*, *c*). In *a* we see the king, wearing the crown of Lower Egypt, quitting the palace, followed by his guardian-spirit and preceded by a priest offering incense. In *b* the falcon-headed Horus and the ibis-headed Thout sprinkle the king with drops of water forming the symbol of life; in *c* the goddesses of Upper and Lower Egypt bestow blessings upon the king. To the left (on the W. wall) is a relief: the king is conducted before Hathor by the gods Mont of Hermonthis and Atum of Heliopolis. — The representations on Pl. *d*, *e*, *f*, to the left of the entrance, are similar, except that in *d* the king wears the crown of Upper Egypt.

The sculptured Diagrams on the Ceiling are also interesting. They are divided by the columns into seven bands, running from end to end of the Pronaos, and refer to astronomical subjects. *1st Band* (to the extreme left; Pl. *f*). Newt, goddess of the sky; beneath her are pictures of the Zodiac and boats with personifications of the stars. The sun shines upon the temple of Dendera, here typified by a head of Hathor. *2nd Band.* Deities of the stars and the Hours of the day and night. *3rd Band.* Phases of the Moon and the course of the Sun during the 12 hours of the day. *4th Band* (in the centre). Flying vultures and sun-disks. *Bands 5-7* repeat the scenes in Bands 3-1.

The rear wall of this great vestibule forms the façade of the temple proper; it is surmounted by a cornice and a round moulding. In the centre is a door leading to the —

Hypostyle Hall ('Hall of Processions'), the roof of which is supported by six columns, with elaborate foliage-capitals on which heads of Hathor also appear. The base and lowest two drums of each column are of granite, the remainder of sandstone. Eight square apertures in the ceiling admit the light. Four rows of reliefs on the walls exhibit the king before the gods of Dendera. In this and all the following rooms of the temple, with the exception of the second store-room to the left of this hall and the Crypts (p. 244), the cartouches of the king are left empty, probably because the priests were in doubt as to which ruler should be selected for honour in the unsettled times during which the temple was built.

Some of the *Reliefs* in the lower row, representing the ceremonies performed by the king at the foundation of a temple, deserve notice. *To the right of the Entrance* (Pl. *g*): the king, wearing the crown of Lower Egypt, quits his palace, preceded by a priest offering incense; to the left the king cleaves the earth with a hoe on the site of the temple — turns the first sod, as we should express it —; in front of him is the goddess Hathor. — *To the left of the Entrance* (Pl. *h*): the king, with the crown of Upper Egypt, quits his palace (as above); to the right he presents Hathor with bricks, representing the building-material for the new temple.

On each side of this hall are three *Chambers*, used as laboratory, treasury, and store-rooms for the sacrificial incense, etc. The inscriptions and representations show the Pharaoh in presence of Hathor, the lion-headed Horus of Dendera, and other gods.

We next enter the First Antechamber ('Sacrificial Chamber'), which is lighted by apertures in the roof and walls, and is decorated with four rows of mural reliefs. The latter, possibly with reference to the purpose of the chamber, represent the king presenting different offerings to Hathor and other deities. To the right and left are pass-

ages, leading to the staircases which ascend to the roof of the temple (p. 245). On the left also is a small chamber used for sacrificial offerings.

The SECOND ANTECHAMBER, which we next enter, is lighted by means of apertures in the side-walls, and has four rows of bas-reliefs on the walls. A door to the left opens into a small room used as a *Wardrobe*, in which perfumes were preserved as well as the sacred wreaths and garments with which the images of the goddess were embellished at festivals. — The corresponding door on the right side of the hall leads to three connected Rooms, which to a certain extent form a special enclosed sanctuary, within the large temple. We see here first a small store-room, connected by a Corridor (Pl. *i*) with the W. staircase (p. 244). Thence we enter an open Court, beyond which is a charming KIOSQUE, approached by seven steps and supported by two sistrum-columns. These are connected with the side-walls by two balustrades rising to half the height of the columns. Here the preliminary celebration for the great new year's festival was conducted by the priests of Hathor. The sacrificial gifts were offered in the court, as represented on the left (E.) wall. The walls of the kiosque are embellished with three rows of representations, showing the king and various deities in presence of the gods of Dendera. Just above the floor is a procession of local deities (l., those of Lower Egypt, r., those of Upper Egypt) bearing gifts. On the ceiling the sky-goddess Newt is depicted with the sun rising from her lap and shining upon a head of Hathor, that typifies the temple of Dendera.

We now return to the second antechamber in order to visit thence the innermost part of the temple, 'the hidden secret chambers', as they are called in the inscriptions.

The central door leads to the profoundly dark SANCTUARY, in which the sacred boats with the images of the gods formerly stood. The king alone, or his sacerdotal representative, might enter this sacred precinct and in solitude commune with the deity. Only once a year was this permitted even to him, at the great festival of the New Year. The reliefs on the walls depict the rites which the king had to perform on entering the sanctuary, and the sacrifices which he had to offer.

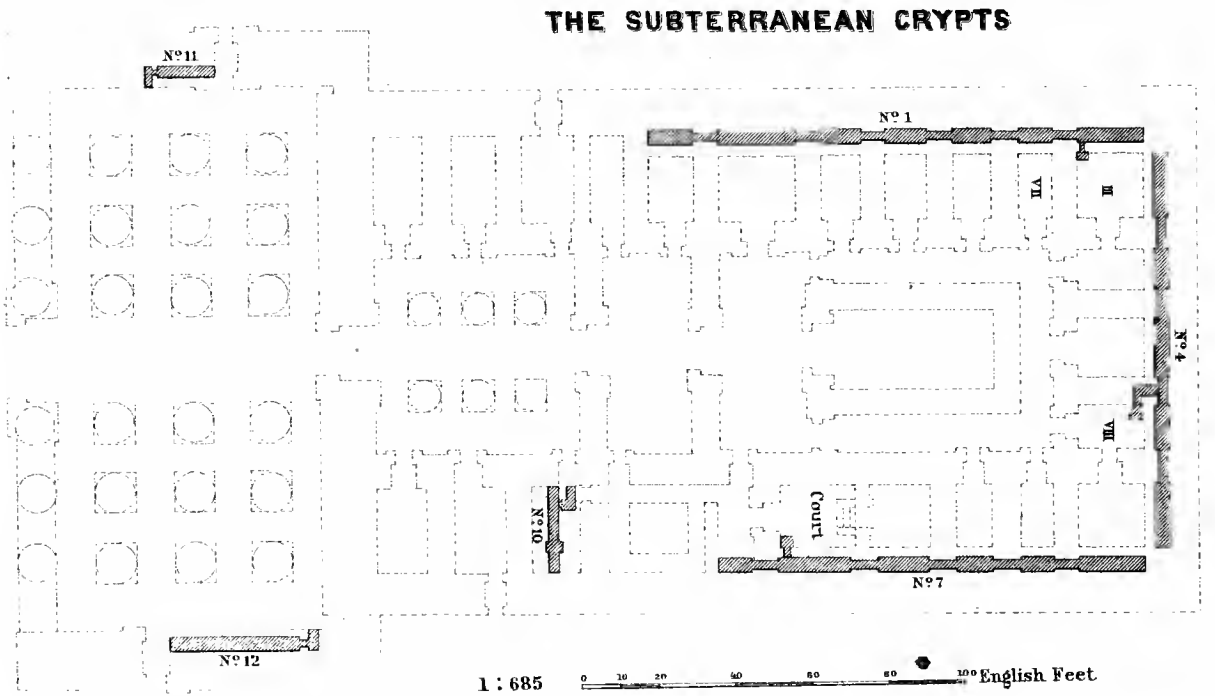
There are three rows of RELIEFS, but only the lowest can be distinctly seen even with the aid of a candle or a magnesium lamp. The reliefs are so arranged that each scene on the *Left Wall* (Pl. k), beginning at the entrance, is followed in historical sequence by the corresponding scene on the *Right Wall* (Pl. l). 1 (left) The king ascends the steps to the shrine of the gods; 2 (right) removes the band fastening the door; 3 (l.) breaks the seal on the door; 4 (r.) opens the door; 5 (l.) gazes upon the goddess; 6 (r.) prays to her with his arms hanging down; 7 (l.) offers incense before the sacred boats of Hathor and Horus of Edfu; and (8; r.) before the boats of Hathor and Har-sem-tewē. — *Rear Wall* (Pl. m). To the left, the king, before whom is the youthful son of Hathor with sistrum and rattle, presents an image of the goddess Maat to Hathor and Horus; to the left, the same ceremony before Hathor and Har-sem-tewē.

The Sanctuary is surrounded by a *Corridor*, lighted by apertures in the side-walls and in the ceiling, and entered from the second antechamber by means of two side-doors. Opening off this corridor are 11 *Small Chambers* (Pl. i-xi), which were used as chapels dedicated to various deities, as store-rooms, and for different religious purposes. Room I, which is embellished with reliefs like those in the Sanctuary, contained a shrine with an image of Hathor. — A modern iron staircase leads hence to a small *Niche* in the wall, containing a relief of Hathor.

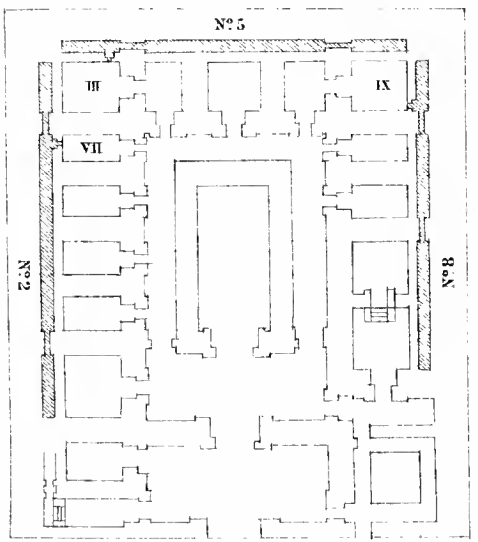
Before ascending to the roof of the temple, we should visit the subterranean chambers, or **Crypts**, in which were preserved such sacrificial vessels and images of the gods as were no longer in use. They claim attention not only for their remarkable construction but also for the fresh tints of their paintings. The temple contains no fewer than 12 *Crypts*, constructed in the thickness of the temple walls in different stories, and entered by narrow flights of steps or by openings concealed by movable stone slabs. Their elaborate mural reliefs date from the reign of Ptolemy XIII. Neos Dionysos, and are therefore the oldest as well as the best executed decorations in the temple. The arrangement and entrances of the crypts are shown in the accompanying Plans. Magnesium wire or a lamp will be found useful in examining the painted walls.

In *Crypt No. 4*, which we enter through a square opening in the pavement, are several narrow chambers, on the walls of which are depicted the objects that used to be preserved here. The colouring of the admirably executed reliefs is remarkably fresh. On the right wall of the second room to the right is an interesting relief of King Phiops (6th Dyn.) kneeling and offering a golden statuette of the god Ehi to four images of Hathor. On the walls of *Crypt No. 7* (entered through an opening in the pavement of the small sacrificial court), Ptolemy XIII. appears presenting gifts (chiefly ornaments) to various gods. — *Crypts Nos. 1 & 2*, arranged above each other in two stories, are also interesting; they are most conveniently accessible from Room VII.

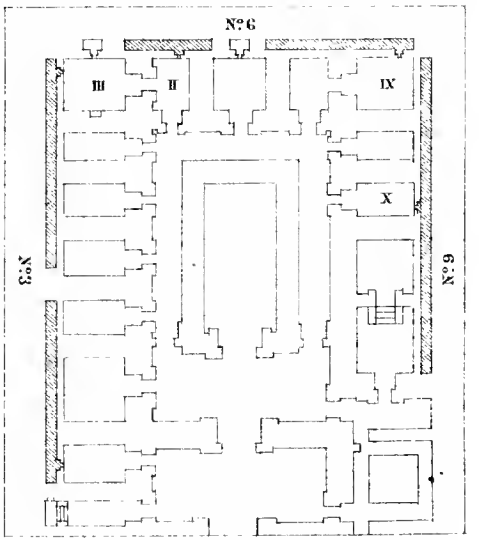
We now return to the first antechamber (p. 242), and ascend one of the **Staircases** (p. 243), which lead hence to the roof of the temple. The East Staircase, which ascends straight to the roof with easy steps, is dark. The West Staircase is a kind of spiral staircase, with ten rectangular bends, lighted by several windows, with tasteful symbolical representations of the sun shining through them. The walls of both staircases are embellished with reliefs of the ceremonial procession of the priests with the images of Hathor and her fellow-gods at the great New Year's Festival. The left wall presents us with a view of the procession ascending from the lower rooms of the temple to the roof, in order that 'the goddess Hathor might be united with the beams of her father Rē' (the sun-god); the right wall shows the procession descending. The priests are headed by the king; some of them wear masks representing the lesser deities. — The W. staircase passes a small room (situated above the store-room adjoining the second antechamber), with three windows looking


THE SUBTERRANEAN CRYPTS
N°11
N° 1
VII
III
N°4
VIII
N°10
Court
N°7
N°12
1 : 685
0 10 20 40 60 80 100 English Feet

THE CRYPTS OF THE TEMPLE AT DENDERA



First Floor



Second Floor

into the court. Higher up is a small court with two rooms opening off it, corresponding to the chambers on the E. side of the terrace (see below) and likewise dedicated to the cult of Osiris. The reliefs in the second room represent the resuscitation of Osiris.

We now reach the **Temple Roof,** which has various levels, the highest being above the great vestibule or pronaos (p. 241). At the S.W. angle of the lower terrace, which we reach first, stands a small open *Pavilion*, supported by 12 sistrum-columns with heads of Hathor. Adjoining the terrace on the N. are several rooms, situated above the chambers to the left of the hypostyle hall. These were used in the worship of the slain and risen Osiris, as curious representations and numerous inscriptions indicate. The second room is separated from the first (an open court) by pillars, and formerly contained the famous *Zodiac of Dendera* (now in the Bibliothèque Nationale at Paris), the only circular representation of the heavens found in Egypt. The remaining portion of the ceiling still shows two figures of the goddess of heaven. The window in the last room, with representations of Osiris resting upon a bier, deserves attention. — A flight of steps ascends from the N.W. end of the terrace to the roof of the first antechamber and thence to the still higher roof of the hypostyle hall. Thence a modern iron staircase leads to the roof of the pronaos, which commands a beautiful view of the valley of the Nile and the hills of the desert.

Finally a walk round the outside of the temple will be found interesting. The exterior walls are covered with inscriptions and representations. The reliefs on the E. and W. walls date from the reign of Nero and other Roman emperors. The large scenes on the S. rear wall show Ptolemy XVI. Cæsar, son of Julius Cæsar, and his mother, Cleopatra, in presence of the gods of Dendera. In the centre is the image of the goddess Hathor. The faces are purely conventional, and in no sense portraits. The projecting lions' heads on the sides of the building were intended to carry off the rain-water.

To the right (N.W.) of the entrance to the temple of Hathor lies the so-called **Birth House,** a small temple not yet quite freed from débris. Similar 'Birth Houses' were erected beside all large temples of the Ptolemaic period. They were dedicated to the worship of the sons of the two deities revered in the main temple, in the present case to Har-sem-tewē (p. 240). This 'Birth House' was built by Augustus and some of its reliefs were added by Trajan and Hadrian. On the N. and S. sides is a colonnade with flower-columns, the abaci of which are adorned with figures of Bes (p. cxxiv), the patron deity of women in labour.

Interior. We first enter a vestibule, from which open, on the right a chamber with a flight of steps and a door to the colonnade, and on the left two other apartments. A door in the middle admits to a wide space, out of which open three other doors. Those at the sides lead to corridors, while that in the centre opens into the birth-chamber proper, the mural reliefs in which represent the birth and nursing of the divine infant.

Buried in rubbish immediately to the S. of the Birth House is a large *Coptic Church*.

Behind the temple of Hathor (to the S.W.) is a TEMPLE OF ISIS, consisting of a vestibule and three chambers. The unattractive and uninteresting building owes its origin to the Emperor Augustus.

21. From Ḳena to Luxor (Thebes) by the Nile.

39 M. STEAMBOAT in 5 hrs. — *Comp. the Map, p. 238.*

Ḳena, see p. 239. The steamer passes three islands. On the W. bank lies the village of *Ballâṣ*, with clay-deposits from which most of the 'Ḳena pottery' is made (p. 239). Balâliṣ (pl. of Ballâṣ, named after the village), Ḳulal (pl. of Ḳulleh), and other kinds of jars, some of considerable size, lie on the banks awaiting shipment. This village is situated in the district known to the Greeks as *Typhonia* ('dedicated to Typhon', *i.e.* Seth).

12½ M. *Barûd* (*El-Baroud;* E. bank). — To the E., 1½ M. inland, is **Ḳuft** (*Kaft* or *Kift;* railway-station, p. 204), the ancient *Koptos* (Egypt. *Kebtōyew*). Though now of no importance (pop. 9600), this place was in remote antiquity a flourishing commercial town, and down to the Græco-Roman period was one of the chief emporia for the wares of Arabia and India. The town stood under the protection of the ithyphallic harvest-god Min (Pan), who was also the patron of travellers in the desert. During the great rebellion in Upper Egypt under Diocletian (292 A.D.) Koptos was besieged and destroyed, but quickly recovered from the blow. Down to the time of the Caliphs it remained a populous trading-town. To the S.E. of the modern town lay the ancient city, with a temple of Min, the ruins of which were excavated in 1894 by Flinders Petrie.

At Koptos the great caravan-routes through the Arabian Desert to the seaports on the Red Sea quitted the Nile valley. The chief goals of the caravans were the Sinaitic peninsula and the land of *Punt (Pwenet)*, situated about the modern Somali Coast, which yielded incense, ivory, ebony, panther-skins, etc., and was regarded by the Egyptians as a land of fabulous wonders, like India. Other caravans made for the *Wâdi Ḥammâmât* in the desert, which produced a hard stone much prized by the Egyptians, who used it largely for sculptures (comp. p. 369). At a later period the caravan-trade was diverted to the routes viâ Ḳûs and finally to those viâ Ḳena.

19½ M. (E. bank) **Ḳûs** (*Kous;* railway-station, p. 204), a town of 14,200 inhab., occupies the site of the ancient *Apollonopolis Parva*, where the god Haroēris (a form of Horus) was worshipped. According to Abûlfidâ (d. 1331) this town, of which now heaps of ruins alone remain, was second in size only to Fosṭâṭ (Cairo), and was the chief centre of the Arabian trade. A few stones with fragmentary inscriptions have been built into the houses of the town; and the mosque contains a basin formed of a single stone, with the name of Ptolemy Philadelphus upon it.

On the W. bank, opposite Ḳûs, lies *Ṭûkh (Toukh)*, inland from which, on the edge of the desert, are the ruins of *Ombos* (excavated by Flinders Petrie in 1895), not to be confounded with the town of that name to the S. of Gebel Silsileh (p. 344). Seth was the guardian deity of this town. In the neighbourhood are extensive cemeteries dating from the prehistoric period and that of the first Egyptian dynasties.

22½ M. (W. bank) *Naḳâdeh*, a town of 6800 inhab. (4500 Copts), with post and telegraph offices, a Coptic and a Roman Catholic church, is picturesquely situated on the river.

To the N. of Naḳâdeh a large and much damaged maṣṭaba of brick was discovered by De Morgan in 1897. By many authorities this is supposed to be the *Tomb of Menes*, the first Egyptian King (p. lxxvii).

On the edge of the desert, between Naḳâdeh and Kamûleh (see below), lie four ancient Coptic Convents, said to date from the time of the Empress Helena. *Deir el-Meläk*, the largest, is built of crude bricks and contains four connected churches, of which the largest is dedicated to St. Michael. The convent, which has 28 domes, is now unoccupied, and is used for divine service only on certain festivals by the clergy of Naḳâdeh. — The other convents are those of *Es-Salîb* (near Denfîḳ), *Mâri Girgis*, and *Mâri Bokti* (St. Victor). The last, with frescoes in its domes, is the oldest.

Below Naḳâdeh the Nile makes a bend, beginning at *Ed-Denfîḳ* (W. bank). — At *Shenhûr*, which lies a little inland from the E. bank, about 3 M. to the S. of Ḳûs, are the ruins of a small temple of Isis, discovered by Prisse d'Avennes. To the E. of Shenhûr runs the Shenhûr Canal, which begins a little above Thebes and extends on the N. to Ḳena.

Khizâm (E. bank; rail. station, p. 204) has a necropolis of the 11th Dynasty. — 32 M. (W. bank) *Kamûleh*, formerly with plantations of sugar-cane.

On the left bank, as we draw near Thebes, rise high limestone hills, presenting precipitous sides to the river, from which, however, they are separated by a strip of fertile land. The right bank is flatter, and the Arabian hills retreat farther into the distance. Before reaching the point where the W. chain projects a long curved mass of rock towards the river, we see to the left first the great obelisk, then the pylons of the temple of Karnak, half-concealed by palm trees. When we clear the abrupt profile of the W. cliffs and new formations are visible at its foot, we may catch a distant view of Luxor towards the S.E. None of the buildings on the W. bank are visible until the steamer has ascended as high as Karnak; then first the Colossi of Memnon and afterwards the Ramesseum and the Temple of Deir el-Baḥri come into view. As we gradually approach Luxor, we distinguish the flags flying above the consular dwellings. The new Winter Palace Hotel (p. 248) and the castellated villa of a Dutch resident are conspicuous in the background. In a few minutes more the steamer halts, close to the colonnades of the temple. — 39 M. *Luxor* (see p. 248); the traveller is advised not to leave the landing place until he has assured himself that his luggage has been taken to the right hotel.

22. Luxor and its Environs: the Site of Ancient Thebes.

Arrival. By *Steamer*, see p. 247; by *Railway*, see p. 204. — The *Railway Station* (Pl. D, 5) lies to the S.E. of the town. Cabs and hotel-carriages meet the trains.

Hotels (comp. p. xvii). *Winter Palace Hotel (Pl. A, 4), on the quay, to the S. of the landing-place, with lifts, terrace, and beautiful view towards the Nile, pens. in Jan., Feb., & March, for a stay of at least a week, 90-120 pias.; *Luxor Hotel (Pl. B, 4), with a fine large garden, pens. per day 16-18s. in Jan. and Feb., cheaper the rest of the year; *Karnak Hotel (Pl. B, 2), quiet, pens. 12-14s. The manager of these three hotels, which are owned by the Upper Egypt Hotel Co., is *Herr Schaich.* — Savoy Hotel (Pl. B, C, 1, 2; proprietors, *G. & M. Runkewitz*), pens. in Jan., Feb., and March 16s., at other seasons 14s.; Grand-Hôtel (Pl. C, 1), with fine garden, closed in 1907; Hôtel-Pension de la Gare (proprietor, *Herr Stockhammer*), opposite the station, pens. 40 pias. — Grande Pension de Famille (proprietor, *Signor Giordano*), opposite the Grand and Savoy Hotels, very fair (40-50 pias. per day). — Good beer at *B. Rohrmoser's* ('Zum Spatenbräu').

Post Office (Pl. B, 2), near the Karnak Hotel. — **Telegraph Office** (Pl. B, 4), near the Luxor Hotel. — Agency of the *National Bank of Egypt.*

Consular Agents. British (Pl. 2; B, 4), *Saiyid Mustafa Ayad.* French (Pl. 3; B, 2), *Basili Beshara.* German (Pl. A, 3), *Mohareb Todrus.* Austrian, *Iskender Shenûdeh.*

Physicians. *Dr. W. Longmore*, at the Luxor Hotel. There is also an Egyptian physician in charge of the hospital, which is supported by the voluntary contributions of travellers.

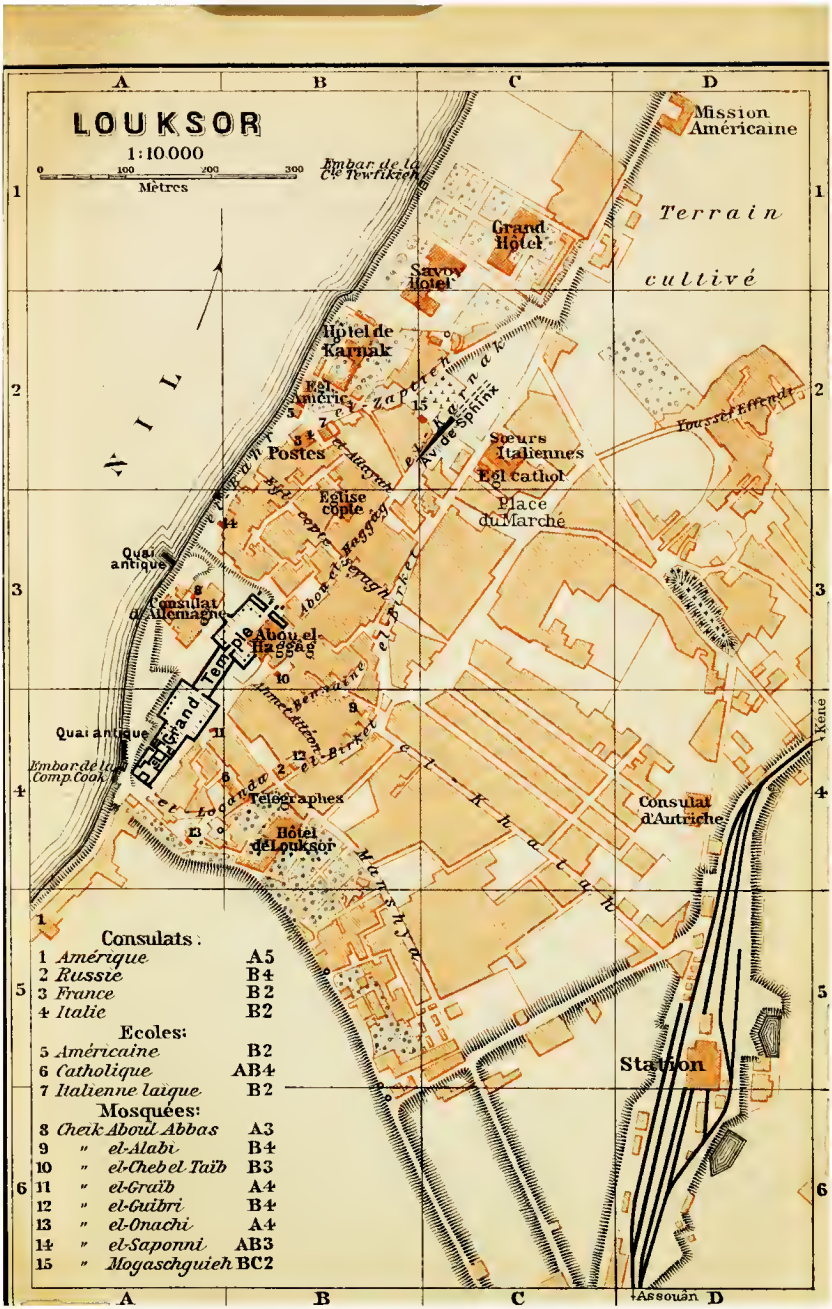
Guides. A guide is of assistance in saving time, but is not indispensable, as the donkey-boys and temple-guardians can supply the necessary information. The charge is 15 pias. for half-a-day on the E. bank, 25 pias. on the W. bank or for a whole day; more for a large party. The following guides may be recommended: *Georges Mikhaïl* and *Hanna Georges Morgân* (both speak English, French, and Italian); *Hosein Mohammed; Khalil Ibrâhîm* (French, English, and a little German); *Saiyid Tanyûs, Gadîs Morgân* (English and French); *Garas Mikhaïl* (English and German); *Hâmid 'Ald et-Tauâb, Koko Hâmid* (Engl.); *Daui Allam, Mohammed 'Abdallâh*, both in the Luxor Hotel; *Aḥmed 'Abdallâh; Maḥmûd Yûsuf; Paul Ghaṭṭâs.*

The **Donkeys** (obtained at the hotels) are good and have good saddles. The charge is 5 pias. for half-a-day on the E. side, 10 pias. for a whole day or for a visit to the W. side, to which they have to be sent in advance. Bakshish about 2 pias. for half-a-day, 5 pias. for a whole day.

Carriages (with regular tariff), 40 pias. per ½ day. — **Chaise à Porteurs**, 34 pias. per ½ day on the E. side, 50 pias. per day or on the W. side. — **Boat** across the river to the W. bank 5 pias. (tickets at the hotels); for a trip on the Nile according to bargain.

Booksellers, *D. Vegnios & N. Zachos*, opposite the steamboat-wharf. — **Photographs.** Good photographs are produced by *A. Beato* in Luxor; but excellent photographs of Egyptian temples may also be obtained at moderate prices in Cairo. Those by *Sébah* are excellent (obtained at Dittrich's, p. 36).

Antiquities. Luxor is noted for its spurious antiquities. Many of the articles offered for sale are so skilfully imitated that even experts are sometimes in doubt as to their genuineness; the ordinary traveller seldom or never secures an authentic specimen. Travellers are specially warned against purchasing papyri without expert advice. Purchases should not be made in presence of the dragomans, as these individuals, by tacit agreement, receive a percentage from the dealers, which is, of course, added to the price. Only as many piastres as they ask shillings should ever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Mètres
Embar. de la Cie Tewfikieh
Mission Américaine
Terrain cultivé
Grand Hôtel
Savoy Hotel
Hôtel de Karnak
Egl. Améric.
Postes
Eglise copte
Sœurs Italiennes
Egl. cathol.
Place du Marché
Youssef Effendi
Quai antique
Consulat d'Allemagne
Abou el Haggag
Grand Temple
Quai antique
Embar. de la Comp. Cook
Télégraphes
Hôtel de Louksor
Consulat d'Autriche
Station
Assouân
Kené
NIL
Consulats:
1 Amérique A5
2 Russie B4
3 France B2
4 Italie B2
Ecoles:
5 Américaine B2
6 Catholique AB4
7 Italienne laïque B2
Mosquées:
8 Cheik Aboul Abbas A3
9 " el-Alabi B4
10 " el-Cheb el Taïb B3
11 " el-Graïb A4
12 " el-Guibri B4
13 " el-Onachi A4
14 " el-Saponni AB3
15 " Mogaschguieh BC2

be offered to the importunate hawkers of antiquities at the temples and tombs. Those who desire a genuine memorial of antiquity should apply to the British or German consular agents (the latter of whom has a collection of antiquities well worth seeing). Good and reliable specimens may also be obtained from *Mohammed Muhasseb* and *'Abd el-Megîd*. Prices vary greatly; 1*l*., or even more, must be paid for a good scarabæus with fine colonr.

Distribution of Time. Travellers by the tourist-steamers are more or less committed to the prescribed programme (comp. p. 199). Those who are at liberty to arrange their time for themselves will find the following programmes convenient.

THREE DAYS' VISIT. 1st Day. Luxor and Karnak (E. bank). Though visitors are sometimes advised to reserve this, the most gigantic of the monuments, to the last, it is really desirable to visit Karnak (p. 258) first of all, before fatigue has begun. The traveller who visits the great temple of Ammon on the first day proceeds then to view the other lions, with the satisfactory feeling that Thebes has fulfilled his highest expectations; and he will not fail to take a later opportunity to return to refresh and confirm his first impression. A visit by moonlight is exceedingly attractive, but travellers are advised not to make it alone, even although there is nothing to fear from robbers. — Visitors should ride early to Karnak, while the temple of Luxor (p. 253), easily reached in a few minutes from the steamer or hotel, may be reserved for an afternoon-visit.

2nd Day. Cross the river early, visit the temple of Sethos I. (p. 277), ride to Bîbân el-Mulûk with the famous Tombs of the Kings (p. 279), then cross the ridge to visit the terrace-temple of Deir el-Baḥri (p. 295).

3rd Day. Cross the river early, visit the Colossi of Memnon (p. 325), Medînet Habu (p. 317), the Tombs of the Queens (p. 314), and Deir el-Medîneh (p. 311). This excursion may also be reversed. On the way back visit the Ramesseum (p. 301), and finally some of the Tombs of Sheikh 'Abd el-Kurna (p. 305).

FOUR DAYS' VISIT. — 1st Day. Luxor and Karnak. — 2nd Day. On the W. bank. Temple of Sethos I. (p. 277), Tombs of the Kings (p. 279), Deir el-Baḥri (p. 295), and the Ramesseum (p. 301). — 3rd Day. Colossi of Memnon (p. 325), Medînet Habu (p. 317), Tombs of the Queens (p. 314), Deir el-Medîneh (p. 311), and Sheikh 'Abd el-Kurna (p. 305). — 4th Day. Great Temple of Karnak.

FIVE DAYS' VISIT. — 1st Day. Luxor and Karnak. — 2nd Day. On the W. bank. Temple of Sethos I. (p. 277), Tombs of the Kings (p. 279), returning over the ridge. — 3rd Day. W. bank, Colossi of Memnon (p. 325), Medînet Habu (p. 317), Tombs of the Queens (p. 314), Deir el-Medîneh (p. 311). — 4th Day. W. bank. Ramesseum (p. 301), Tombs of Sheikh 'Abd el-Kurna (p. 305), Deir el-Baḥri (p. 295), El-Asasîf (p. 301), Drah Abu'l Negga (p. 279). — 5th Day. Second visit to Karnak; visit to the various side-temples and pylons, excursion to Medamûd (p. 276), if desired.

Sport. Sportsmen may have an opportunity of shooting a jackal, the best time and place being at and after sunset near Bîbân el-Mulûk or the Ramesseum. An experienced hunter is to be found at the Luxor Hotel. Hyænas are sometimes shot on the Karnak side. In March numerous quail are found here.

On each side of the Nile, here interrupted by three islands, stretches a wide belt of fertile land, bounded both on the E. and W. by ranges of hills, overtopped by finely shaped peaks, especially on the E., where the ridge retires farther from the stream than on the W. The verdant crops and palms which everywhere cheer the traveller as soon as he has quitted the desert, the splendid hues that tinge the valley every morning and evening, the brilliant, unclouded sunshine that bathes every object even in the winter-season, lend to the site of ancient Thebes the appearance of a wonderland, richly

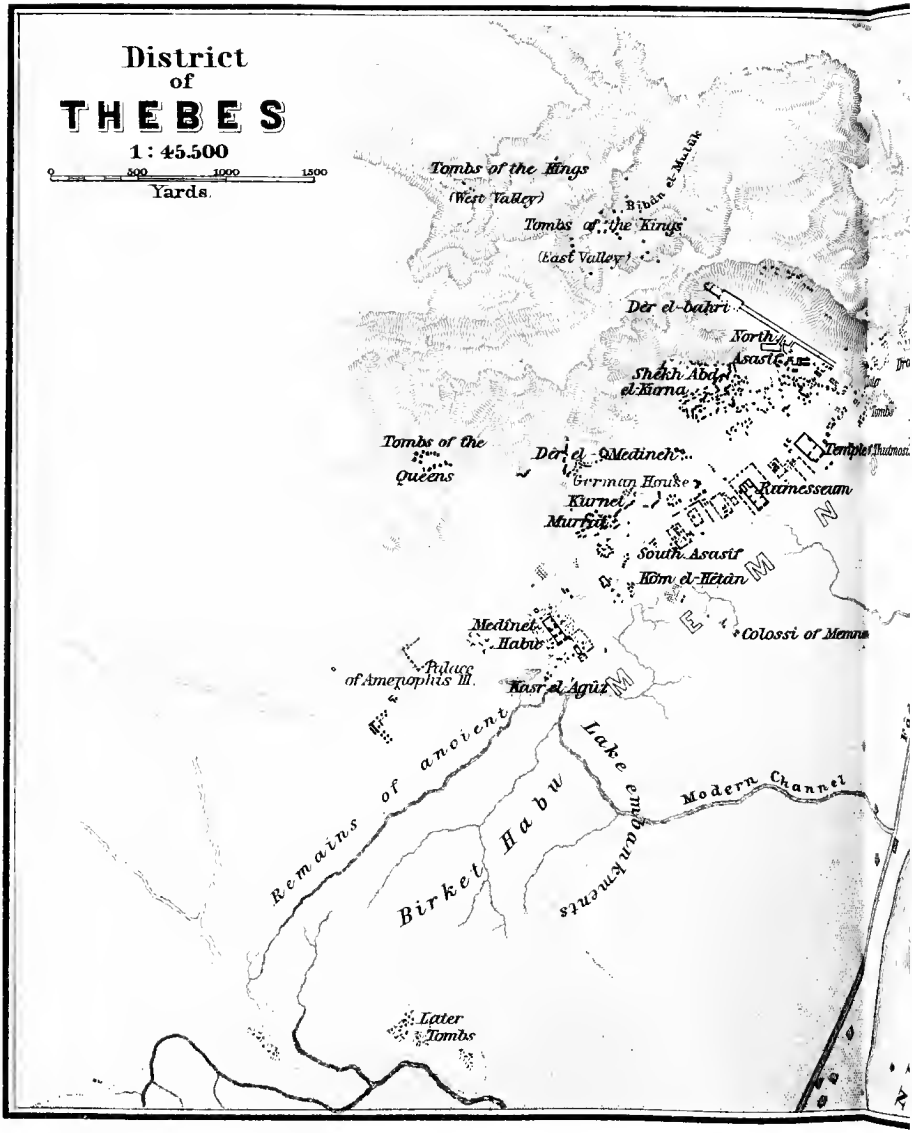
endowed with the gifts of never-failing fertility. Most of the ruined temples are situated in the level district and are reached by the waters of the Nile when the inundations are at their highest; while the tombs are hewn in the flanks of the hills, where their dark openings are so numerous, that the E. slope of the Libyan range might be aptly compared to a piece of cork or to a honeycomb.

On the right (E.) bank lies *Luxor*, now a town of 11,000 inhab. (over 2600 Copts), the chief tourist-centre in Upper Egypt. The name is derived from the Arabic *El-Ḳuṣûr* (pl. of *El-Ḳaṣr*) and means 'the castles', having reference to the extensive temple within which part of the place was built. Near the temple traces of antique structures on the river-bank and of a Nilometer may still be seen (Pl. A 3, 4). An open space to the N. of the town, adorned with gardens, contains the *Police Station* (Zabṭîyeh), a *Mosque*, the *Roman Catholic Church*, and the *Savoy* and *Grand Hotels*.

To the N. of Luxor extend the immense ruins of *Karnak* (p. 258), formerly connected with it by the streets of the city. Even under the Pharaohs the Temple of Ammon, the chief god of Thebes, was considered the most striking creation of an age peculiarly famous for architectural achievements. To this day no other building in the world can match its dimensions. Farther to the N. is another extensive temple-site at *Medamûd* (p. 276), which must be regarded as occupying the site of a suburb of Thebes.

On the left (W.) bank (p. 277) was the *Necropolis*, with vaults in the rock and tombs on the desert-soil, adjoined by many mortuary temples and dwelling-houses. Even in antiquity the Tombs of the Kings (p. 279) were reckoned among the chief sights of ancient Thebes.

The History of Thebes under the Ancient Empire is veiled in uncertainty. The Egyptian name for the town was *Wēset*, or more shortly *Newt*, 'the city', whence the Scriptural name *No* or *No-Amun* ('city', 'city of Ammon'). The W. bank was known as 'the West of Wēset' or 'the West of the city'. No satisfactory explanation has been offered of why the Greeks bestowed upon it the name Thebes (Θῆβαι), which was borne by cities in Bœotia, Attica, Thessaly, Cilicia, near Miletus in Asia Minor, etc. Among the Greeks the town, including the W. bank, was known also as Διόσπολις, 'city of Zeus' (Ammon), also called *Diospolis hē megalē* or *Diospolis Magna* to distinguish it from Diospolis Parva or Hôu (p. 238). Wēset was the capital of a nome, and it was ruled by princes of its own, whose tombs (6th Dyn.) were discovered at Drah Abu'l Negga (p. 279). The local deity was the falcon-headed Mont, a god of war, who was also worshipped in the neighbouring town of Hermonthis. Several other places lay near Wēset on the E. bank; among these were *Epet-Esowet* (the modern Karnak) and *South Apet* ('the Southern Sanctuary'; modern Luxor), which were afterwards incorporated with the great 'city' and subjected to the same rulers.


District
of
THEBES
1 : 45.500
0
500
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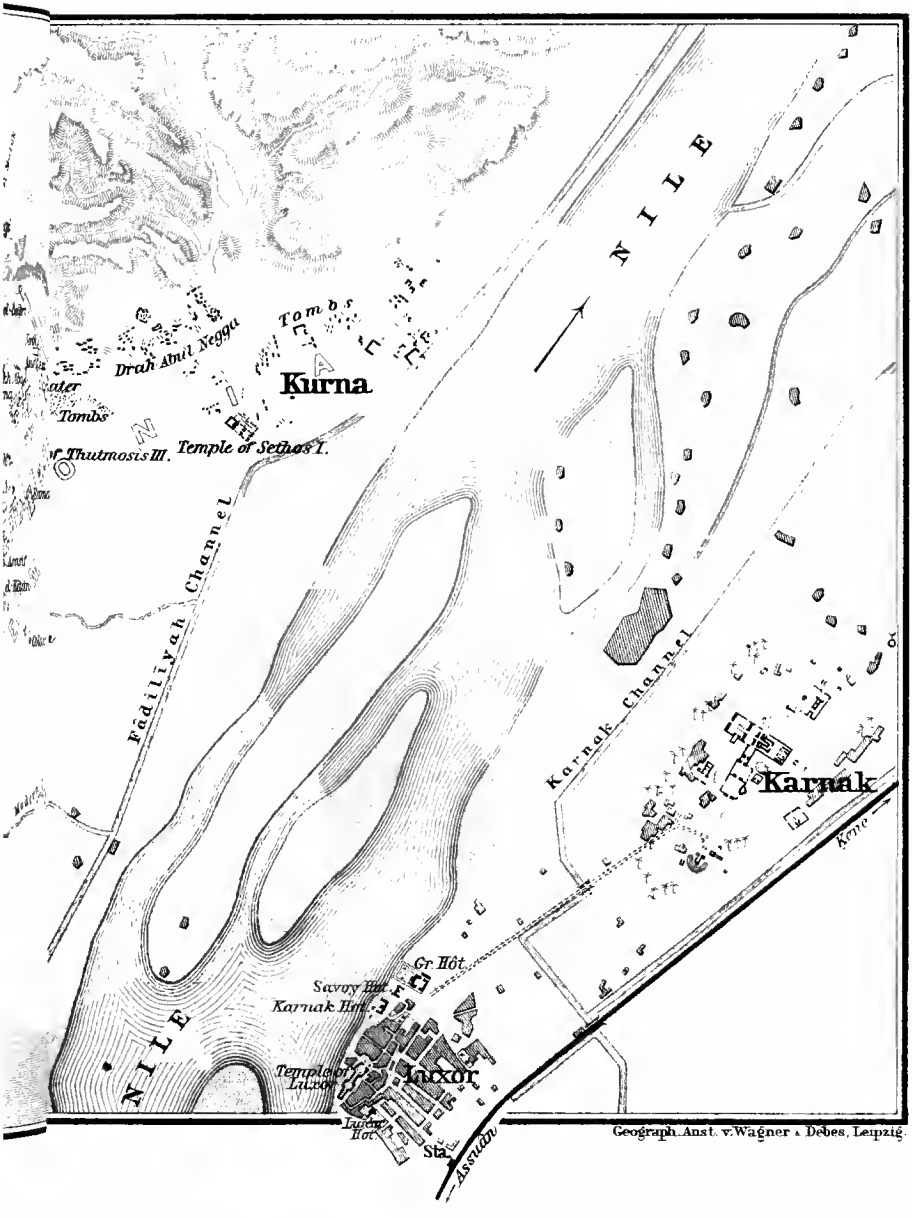
Yards.
Tombs of the Kings
(West Valley)
Bibân el-Mulûk
Tombs of the Kings
(East Valley)
Der el-bahri
North
Asasif
Sheikh Abd
el-Kurna
Tombs of the
Queens
Der el-Medineh
Temple of Thutmosis
German House
Kurnet
Murrâi
Ramesseum
South Asasif
Kôm el-Hetân
Medinet
Habu
Colossi of Memnon
Palace
of Amenophis III.
Kasr el Aguz
Remains of ancient
Lake embankments
Birket Habu
Modern Channel
Later
Tombs


NILE
Tombs
Drah Abul Negga
Kurna
Tombs
Thutmosis III.
Temple of Sethos I.
Fadiliyah Channel
Karnak Channel
Karnak
Rome
Gr. Hôt.
Savoy Hot.
Karnak Hot.
Temple of Luxor
Luxor
Luxor Hot.
Sta
Assuan
NILE
Geograph. Anst. v. Wagner & Debes, Leipzig.

When Theban princes assumed the royal dignity during the Middle Empire, Thebes rose to a more commanding position. The city was adorned with temples, amongst which the large shrines raised in *Epet-Esowet* and *South Apet* to the god Ammon were conspicuous. But the greatness of Thebes dates only from the beginning of the New Empire. The liberation of the country from the Hyksos and the reunion of the empire was directed from Thebes, and that city continued for centuries to be the favourite seat of the Pharaohs, and the reservoir into which flowed the untold treasures exacted as tribute or brought as booty from conquered nations. A large share of this wealth was bestowed upon Ammon. The magnificent and gigantic temple, erected at this period to the god, is still one of the chief sights of Thebes. The grandees of the kingdom esteemed it an honour to become priests of Ammon, the schools beside his temples flourished, and the kings offered their richest gifts to this god, from whom they expected a surer fulfilment of their petitions than from any other. The fame of the huge city early reached the ears even of the Greeks. In a possibly interpolated passage of the Iliad (ix. 379-384), Achilles, enraged with Agamemnon, assures Ulysses that he will never more unite in council or in deed with the great Atrides: —

"Ten times as much, and twenty times were vain; the high pil'd store
Of rich Mycenæ, and if he ransack wide earth for more,
Search old Orchomenus for gold, and by the fertile stream
Where, in Egyptian Thebes, the heaps of precious ingots gleam,
The hundred-gated Thebes, where twice ten score in martial state
Of valiant men with steeds and cars march through each massy gate."
(Blackie's Translation.)

The epithet ἑκατόμπυλος, *i.e.* 'hundred-gated', here used by Homer, was also applied by later classical authors to Thebes. Diodorus, Strabo, Pliny, and Stephanus of Byzantium all make use of it, referring to the gates of the town, as symbols of its size and power. The persecution of the god Ammon by Amenophis IV. (p. lxxx) and the temporary transference of the royal residence to Tell el-'Amarna (p. 216) affected Thebes but slightly. Its ruined temples were rebuilt under Haremheb, Sethos I., and Ramses II., and the wealth of the god became greater than ever. An idea of the endowments of the temple of Ammon may be gleaned from the fact that $^3/_4$ of the gifts lavished by Ramses III. upon the gods of Egypt fell to the share of Ammon, so that, for example, of 113,433 slaves, no fewer than 86,486 were presented to the Theban deity. Under these circumstances it was natural that the arch-priests of Ammon should gradually grow to regard themselves as the chief persons in the state; and they finally succeeded in usurping the throne and in uniting for a time the royal title with the priestly office. But the sun of Thebes began to set when the royal residence was transferred to the Delta under the princes of the 21st Dynasty. In the 7th cent. B.C. the armies of the Assyrians penetrated as far as Thebes and

plundered it; the Ethiopians planted their rule here and honoured Ammon with buildings and inscriptions; the princes of the 26th Dyn. did for Saïs what the princes of the 18th and 19th Dyn. had done for the city of Ammon. The invading army of Cambyses ascended as far as Upper Egypt, but seems to have done little or no damage at Thebes. Nektanebēs, one of the native Egyptian princes who maintained themselves against the Persians, added a gate to the temple of Mont. Alexander the Great and the princes of the house of the Lagidæ probably found Thebes still a great though decadent city, and they assisted to embellish it, as many buildings dating from the period of the Ptolemies still attest. The town of Ptolemaïs (p. 230), founded and endowed with many privileges by Ptolemy I., soon became the capital of Upper Egypt, and rapidly proved a dangerous rival to the ancient metropolis. For a brief interval Thebes, though politically and economically weakened, recovered its independence under native princes, by putting itself at the head of the revolt in Upper Egypt against the Macedonian domination under Epiphanes. But the rebellion was speedily crushed and Thebes once more reduced to the rank of a provincial town. Its decline steadily continued and the great city gradually became a mere congeries of villages. Under Ptolemy X. Soter II. it again rebelled, but after a siege of three years was captured and destroyed. In spite of its evil fate it once more revolted, taking part in the Upper Egyptian insurrection in 30-29 B.C. against the oppressive taxation of the Romans. Cornelius Gallus, the prefect (p. lxxxviii), overthrew the rebels and utterly destroyed the town. Strabo, who visited Egypt in 24 B.C., found only scattered villages on the site of the ancient city. Thenceforward Thebes is mentioned only as a goal of inquisitive travellers, who under the Roman emperors were attracted to the Nile by two monuments in particular — the pyramids and the musical colossus of Memnon on the W. bank at Thebes.

The introduction of Christianity and the edicts of Theodosius were followed by the destruction of many pagan statues and the obliteration of many pagan inscriptions. The Nile, which annually overflowed as far as the temple of Karnak, and the saline exudations of the soil, wrought harm; jackals and other animals sought shelter in the subterranean chambers; many tombs, at first occupied by Christian hermits, were converted into peasants' dwellings; Christian churches were erected in the temple-halls, and houses were built between the columns of the temple at Luxor. Carefully hewn blocks and slabs were removed from the monuments, which were used as quarries, and many limestone details were thrown into the furnace and reduced to lime.

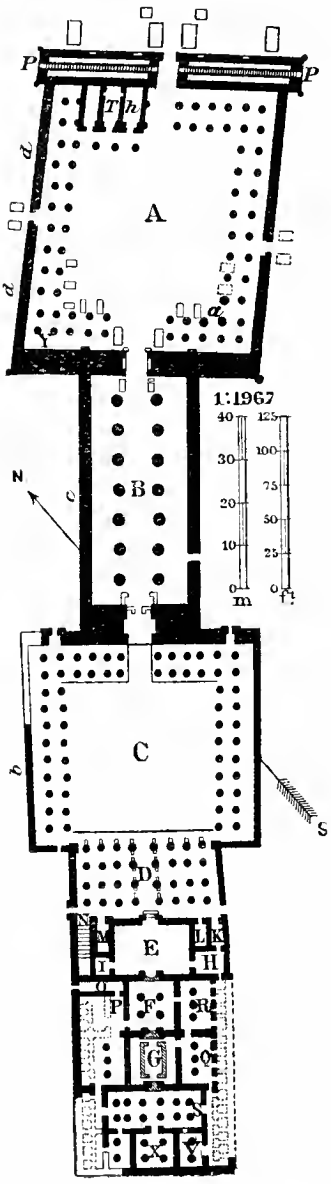
A. THE EAST BANK AT THEBES.

1. Luxor.

The main entrance to the temple by the great pylon (p. 254) is now closed. We therefore leave the pylon to the last and proceed from the road on the bank of the river to the court of Amenophis III. (p. 256), whence we visit the older parts of the sanctuary (D-X; pp. 256, 257). We then return to the court and proceed through the colonnade (p. 256) to the court of Ramses II. (p. 255). Admission-tickets (p. 196) must not be forgotten. In the following description, however, the pylon is mentioned first. A 'Notice explicative des Ruines du Temple de Louxor', by *Daressy*, may be purchased at the Luxor hotels.

To the S. of the town and close to the bank of the Nile rises the —

***Temple of Luxor** (A, B, 3, 4 on the Plan at p. 248). The mediæval and later buildings which once encumbered it have been cleared away, though the little mosque of Abu'l Ḥaggâg still stands within its N. part. The temple was built by Amenophis III. (18th Dyn.; p. lxxx) on the site of an older sanctuary of sandstone, and was dedicated to Ammon, his wife Mut, and their son, the moon-god Khons. Like all Egyptian temples, it included the sanctuaries with their adjoining rooms and antechambers, a large hypostyle hall, and an open peristyle court. The last was to have been preceded by a large hypostyle hall with three aisles, but only the central row of columns was erected at the death of the king. The temple was then 207 yds. in length, while its greatest breadth was 60 yds. Opposite the temple was a granite chapel, erected by Thutmosis III. During the religious revolution under Amenophis IV. (p. 251) the representations and name of Ammon were obliterated, and a sanctuary of the 'Sun' was built beside the temple. Tut-enkh-Amun (p. lxxx) transferred the royal residence back to Thebes, and caused the unfinished great hypostyle hall to be hastily completed and the walls to be decorated with reliefs (p. 256), in which Haremheb afterwards substituted his own name for that of his predecessor. The 'Temple of the Sun' was destroyed, and in the reign of Sethos the figures of Ammon were restored. Ramses II., the greatest builder among the Pharaohs, could not refrain from adding to the temple at Luxor. He added a large colonnaded court in front of the completed temple; he 'usurped' the ancient sanctuary of Thutmosis III., and replaced the old reliefs with new ones; and he erected a massive pylon, with obelisks and colossal statues, the entrance of which was formed next the sanctuary of Thutmosis, so that the longer axis of the main temple was altered. The total length of the temple was now 284 yds. Later centuries brought few alterations to the temple of Luxor. After the introduction of Christianity it was converted into a church. A modern wall on the side next the river protects it against damage from inundation.



In front of the principal **Pylon** (Pl. *P-P*) of the temple were six *Colossal Statues* of Ramses II., two sitting and four standing, of which only the two sitting and the westernmost of the others are now in position. The sitting figures are about 45 ft. in height; that on the E. is buried breast-high in rubbish. In front of these seated figures rose two *Obelisks* of pink granite, one of which (the W.) has adorned the Place de la Concorde at Paris since 1836. Its base, adorned on one side with three apes praying to the sun, still remains *in situ*. The inscriptions name Ramses the Pharaoh, with many pretentious titles, as the founder of this gorgeous building erected in honour of Ammon in S. Apet.

The exterior walls of the pylons are adorned with *Reliefs en creux* referring to the campaign against the Hittites, which Ramses II. carried on in Syria in the 5th year of his reign. They have suffered severely from the hand of time and at several places are almost obliterated. On the *Right (W.) Tower*, to the left, the king on his throne holds a council of war with his princes; in the middle is the camp, fortified by the shields of the soldiers arranged side by side and attacked by the Hittites; to the right, the king in his chariot dashes into the fray. The scenes on the *Left (E.) Tower* plunge us into the battle; the king in his chariot dashes against his foes who have surrounded him, and launches his arrows against them. The field is covered with dead and wounded, while the Hittites flee in wild confusion to the fortress of Kadesh, whence fresh troops issue. Farther to the left Kadesh, girt with water,

appears, with the defenders on the battlements. Remote from the battlefield, to the extreme left, the prince of the Hittites stands in his chariot, surrounded by his guards, and 'fears before his majesty'.

Below the reliefs on the W. tower is a long poetical description of the battle of Kadesh, inscribed in vertical lines. This is now generally known as the '*Epic of Pentaur*' (comp. p. 268). It is continued on the E. tower, where, however, the text is still partly concealed by rubbish.

On the front of each tower of the pylon are two large vertical grooves for the reception of flag-staffs, and above them are large square apertures, which served both to receive the braces securing the flag-staffs and to admit light and air to the interior.

The portal between the towers is in a very ruinous condition. The reliefs represent Ramses II. in presence of the chief deities of the temple. The carvings in the doorway, in somewhat high relief, date from the reign of the Ethiopian king Shabako.

Beyond the principal pylon (though not accessible from this side, comp. p. 253) lies the great **Court of Ramses II.** (Pl. A), which was entirely surrounded by a double row of papyrus-columns (74 in all), with bud-capitals and smooth shafts. It measures 185 ft. in length and 167 ft. in breadth, but, owing to the presence of a mosque (p. 253), only the W. and S. sides have been laid bare. In the N.W. corner, adjoining the W. tower of the pylon, lies an ancient *Chapel* (Pl. *Th*), built by Thutmosis III. and restored by Ramses II. It is raised upon a platform above the pavement of the court, and contains three chambers, of which that in the centre was dedicated to Ammon, that on the W. to Mut, and that on the E. to Khons, each containing the sacred bark of the god. On the side facing the court it had a small colonnade of four clustered papyrus-columns in red granite.

The *Walls* of the court are covered with reliefs and inscriptions, including sacrificial scenes, hymns to the gods, representations of conquered nations, etc., most of which date from the reign of Ramses II. The relief on the S.W. wall (Pl. Y), shows the façade of the temple of Luxor, with the pylons and flag-staffs, the colossal statues, and the obelisks, while from the right approaches a procession, headed by the princes and followed by garlanded animals for sacrifice. (The scene is continued on the W. wall.)

The S. half of the court is further embellished with standing *Colossi of Ramses II.*, placed between the columns in the first row. These, with the exception of one in black granite, are wrought in red granite and average 23 ft. in height. The finest (Pl. *a*) stands to the left (E.) and is 17½ ft. high; the crown, carved from a separate block, has fallen off; on the pedestal and apron is the name of Ramses II. On each side of the doorway leading to the colonnade is another colossal figure of the king in black granite,

seated with the queen by his side. On the base are represented the subdued Asiatics (r.) and negroes (l.).

On the S. side this court is adjoined by a **Colonnade** (Pl. B), which was originally intended as the beginning of an immense hypostyle hall (comp. p. 253). The colonnade is in fairly good preservation and contributes essentially to the dignified appearance of the ruins of Luxor when viewed from the river. The marvellous play of colour shown by the deep, heavy shadows of this colonnade at sunset is nowhere excelled. Seven couples of columns, nearly 52 ft. in height, with calyx-capitals, still support a heavy architrave above a lofty abacus. The whole was built by Amenophis III., but Tut-enkh-Amun (p. 253), Haremheb, Sethos I., Ramses II., and Sethos II. have also recorded their names upon it. The walls on each side of the colonnade were embellished by Tut-enkh-Amun (whose name was later replaced by that of his successor, Haremheb) with reliefs, representing the great festival celebrated at Luxor on New Year's Day. On that day the sacred boats of the gods were brought by the Nile from Karnak to Luxor, borne into the temple at Luxor, and returned to Karnak in the evening. The procession is here depicted in all its interesting details, though unfortunately a large part of the reliefs has perished with the ruined upper part of the walls. The series begins at the N.W. corner of the colonnade and ends at the N.E. corner.

The (second) **Court of Amenophis III.** (Pl. C), which we enter next, is 49 yds. long and 56 yds. broad, and had double rows of columns on three sides. The columns are clustered papyrus columns with bud-capitals; the E. and W. rows, with the architrave, are in excellent preservation and are specially effective as seen from the river-bank.

Adjoining this court is the **Pronaos** or *Vestibule* of the temple proper (Pl. D), the roof of which was borne by 32 clustered papyrus columns arranged in 4 rows of 8. The reliefs on the E. wall show Amenophis III. before the gods of Thebes; at the foot of the wall are personifications of the Egyptian nomes, bearing gifts. To the left of the central axis of the hall stands an *Altar*, dedicated to the Emperor Constantine, with a Latin inscription. Adjoining the rear wall are two small *Chapels* (Pl. L and M) and a staircase (Pl. N), now destroyed. One chapel (L) was dedicated to the goddess Mut, the other (M) to the moon-god Khons. — A door in the centre of the rear wall admits to a smaller hall, which originally had eight columns, and was converted into a *Church* (Pl. E) in the Christian period. The ancient entrance to the sanctuary-chambers has here been altered into a kind of apsidal recess, bounded on the right and left by two granite Corinthian columns. At a few points the Christian whitewash has peeled off, permitting the 'heathen' reliefs of Amenophis III. to become visible again. Adjoining the church are several small rooms (Pl. H, I, K; inaccessible).

We now return to the Vestibule and quit the temple by a door

on the E. side (beside Pl. K), but re-enter it almost immediately (three doors) to inspect the **Birth Room** (Pl. R), the roof of which rested upon three clustered columns. The room owes its name to the *Reliefs* on the W. wall, referring to the birth of Amenophis III. The reliefs on the S. wall refer to his accession to the throne.

West Wall. *Lowest Row* (from left to right): 1. The god Khnum moulds two infants (Amenophis III. and his guardian-spirit) upon the potter's wheel; opposite is seated Isis. 2. Khnum and Ammon. 3. Ammon and Met-em-wē, mother of Amenophis III., seated upon the hieroglyphic symbol for 'heaven', and supported by the goddesses Selket and Neith. 4. Ammon conversing with Thout. 5. The king and Ammon (much defaced). 6. Isis (defaced) embracing Queen Met-em-wē; to the right stands Ammon. — *Middle Row:* 1. Thout foretells to Met-em-wē the birth of her son. 2. The pregnant Met-em-wē conducted by Isis and Khnum. 3. Confinement of Met-em-wē; beside and beneath the couch are Bes, Toëris, and other genii. 4. Isis (defaced) presents the new-born prince to Ammon. 5. Ammon with the child in his arms; beside him are Hathor and Mut. — *Top Row:* 1. To the left is the queen, with the goddess Selket seated behind her; to the right two goddesses suckle the infant prince and his guardian-spirit; below, the prince and his guardian-spirit suckled by two cows. 2. Nine deities holding the prince. 3. The god Hekew (painted blue) carrying the prince and his guardian-spirit; behind is the Nile-god. 4. Horus hands the prince and his guardian-spirit to Ammon. 5. Khnum and Anubis. 6. The prince and his guardian-spirit seated and standing before Ammon. 7. (in the corner), Amenophis as king.

From the Birth Room we enter *Room Q*, the roof of which is supported by three columns, and thence, glancing at the much damaged reliefs, we pass through an arched doorway, of later insertion, into the so-called —

Sanctuary of Alexander the Great (Pl. G). This chamber was practically rebuilt by Alexander, who replaced the original four supporting columns in the centre by a chapel (open both front and rear), in which the sacred boat of Ammon was preserved. The reliefs covering both the interior and exterior walls of the chapel represent Alexander before Ammon and his fellow-gods; those on the walls of the chamber show Amenophis III. before the various Theban deities. — A gap in the wall on the N. side of the Sanctuary admits us to a small square *Hall* (Pl. F), with four clustered papyrus-columns. The wall-reliefs, which are in four rows, show Amenophis III. before Ammon and other Theban deities. The door hence to the Sanctuary has been built up.

The **Rearmost Rooms** of the temple are of comparatively little interest. From the Chamber of Alexander we pass through a breach in the wall into *Room S* (with 12 columns) and thence, keeping to the main axis of the temple, reach the *Sanctuary* (Pl. X), the ceiling of which was borne by four papyrus-columns. A relief to the left of the entrance shows Atum and Horus conducting the king into the sanctuary. The other reliefs represent the king in presence of Ammon. — The small *Room V*, which was probably a store-room for sacrificial gifts, is now accessible only from without the temple; it contains two clustered columns.

We now proceed to inspect the *Pylon* (p. 254). On the way thither the traveller should not omit to cast a glance on the exterior W. walls of the Court and Colonnade of Amenophis III. and the Court of Ramses II. (Pl. *b*, *c*, *d*). These walls were embellished by Ramses II. with reliefs of scenes from his Asiatic campaigns.

A paved street, flanked on both sides with figures of recumbent rams (so-called Krio-Sphinxes), each with a small image of Amenophis III. in front of it, led to the N. from this temple to the temple of Karnak. Numerous traces of this street may be identified, *e.g.* beside the market to the N. of the village (C 2 on the Plan at p. 248) and beside the temple of Khons at Karnak.

2. Karnak.

Guides, *Carriages*, and *Donkeys*, see p. 248. — The view from the first pylon of the Temple of Ammon (p. 262) and the survey of the great Hypostyle Hall (p. 265) are wonderfully effective by moonlight (but comp. p. 249).

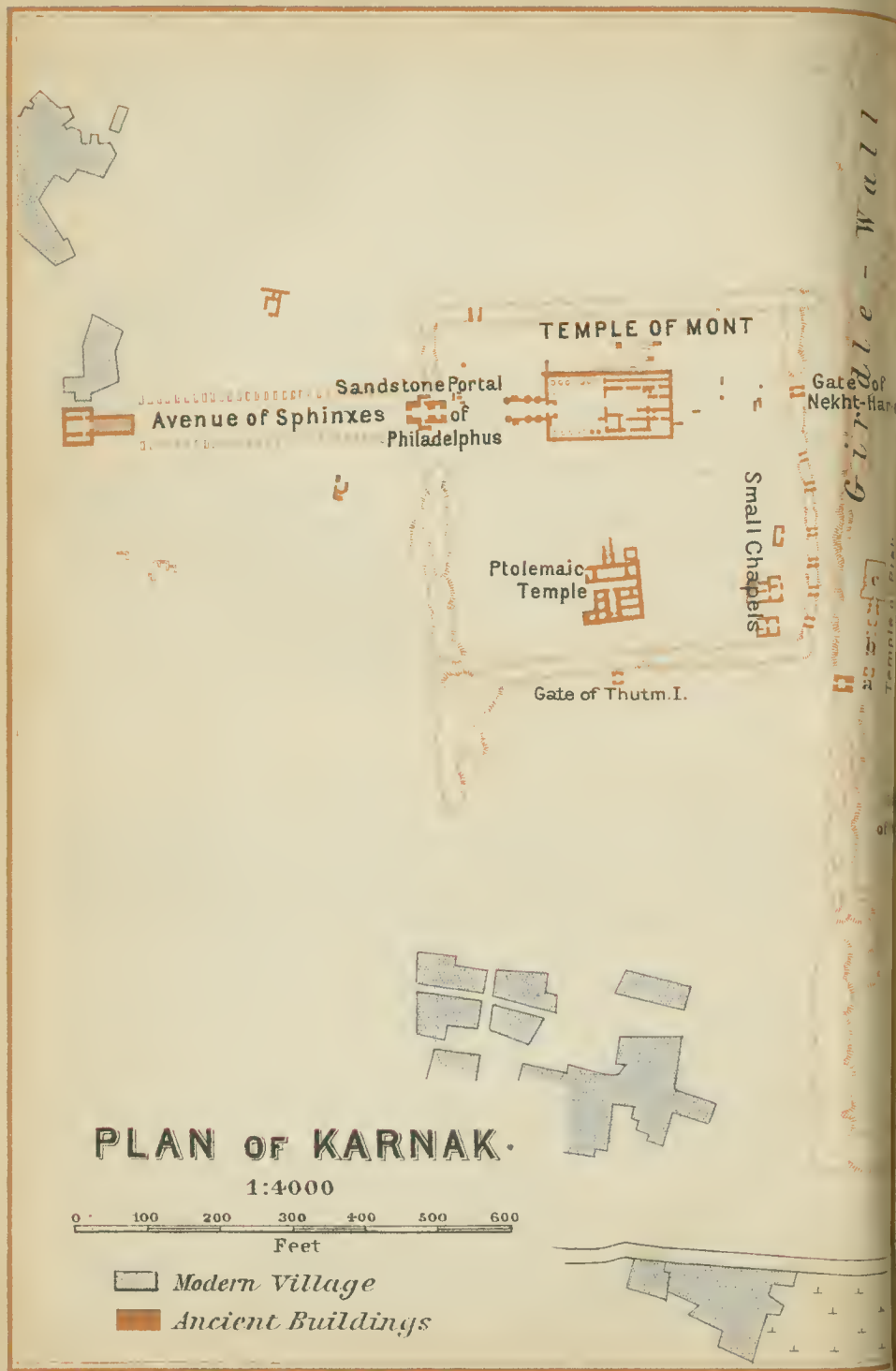
The main street of Luxor is prolonged to the N. from the Zahṭîyeh Square (p. 250) by a causeway, which we follow. To the right lie the *Tribunal Sommaire* and the *School of the American Mission*, to the left the house of the Inspector General of the '*Service des Antiquités*' (Mr. Weigall) and the new cemeteries of Luxor. At the last the road to the village of Karnak diverges to the left, leading on thence to the main W. entrance of the great Temple of Ammon. To the right extends a new causeway leading to the Temple of Mut. Following the main road, we reach the village of *Karnak*. On the way we pass the pedestals of numerous Krio-Sphinxes (see above), which also flank the old road to the Temple of Mut that diverges here. We follow the main route, the *W. Sphinx Avenue*, to the Temple of Khons.

a. Temple of Khons and surrounding Buildings.

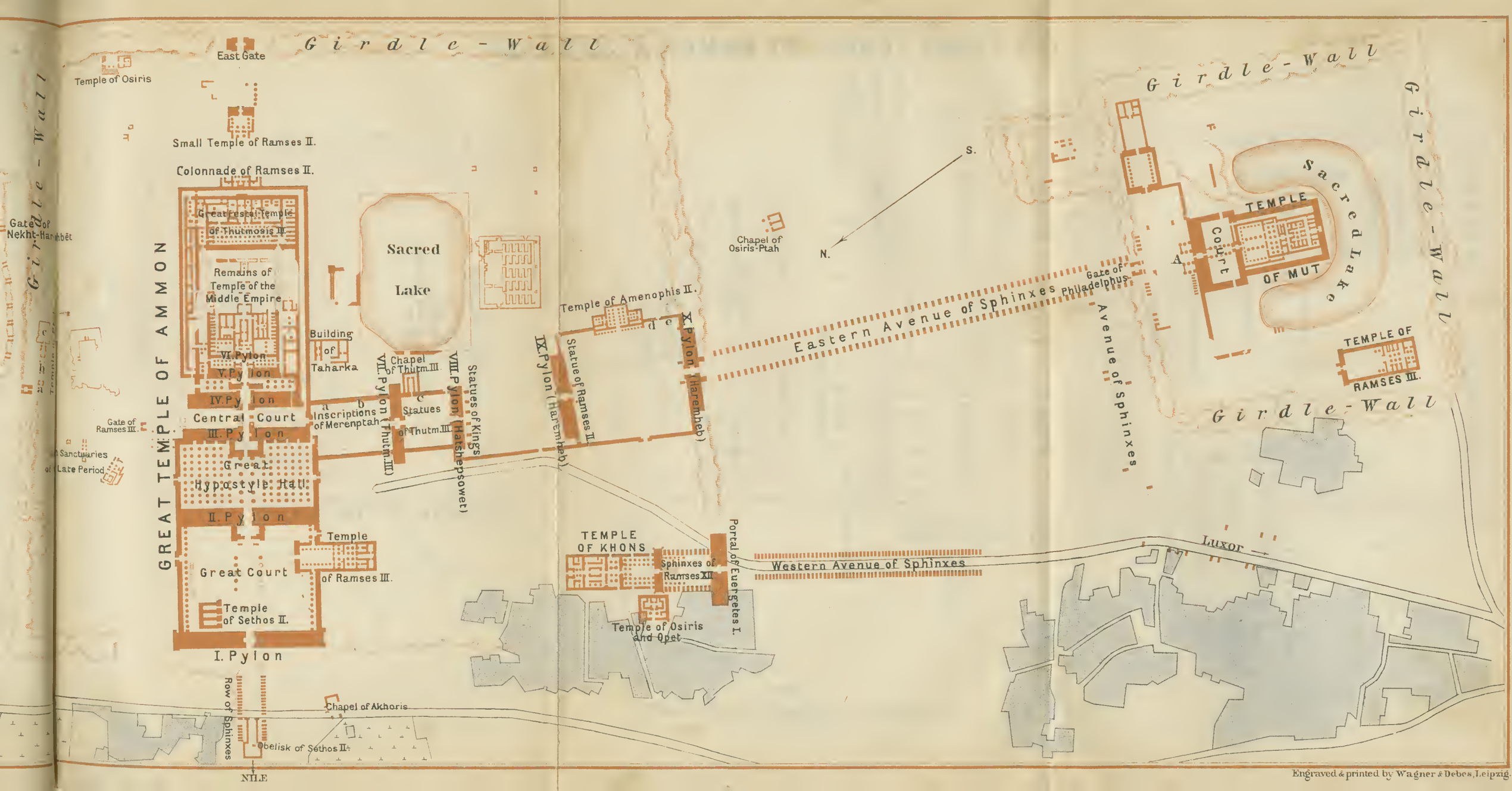
A handsome *Portal*, erected by Euergetes I., with a winged sun-disk in the hollow cornice, forms the S.W. entrance to the temple-precincts of Karnak, which were enclosed by a brick wall. The reliefs represent Euergetes praying and sacrificing to the Theban deities. Beyond this portal another avenue of sphinxes, erected by Ramses XII., the last of the Ramessides, brings us to the beautiful —

Temple of Khons. This temple was dedicated to the Theban moon-god Khons, son of Ammon and Mut, and, like Ramses III.'s temple to Ammon (p. 263), may be regarded as a characteristic example of an Egyptian sanctuary under the New Empire. Ramses III. reared the walls of this temple, but placed reliefs only in the innermost chambers; the completion of the decoration was left for his successors Ramses IV., Ramses XII., and the priest-king Herihor, the last of whom also built the court (Pl. A).

The entrance is formed by a large **Pylon** (Pl. P-P), 104 ft. in length, 33 ft. in breadth, and 60 ft. in height. Upon the front may be seen the four vertical grooves, with the corresponding apertures in the masonry, used in fastening the flag-staffs. The reliefs on the towers of the pylon show the high-priest Pinotem (21st Dyn.) and his wife Hent-tewē sacrificing to various Theban deities. In



From a plan by Mariette, with additions by G. Legrain.



Engraved & printed by Wagner & Debes, Leipzig.

THE GREAT TEMPLE OF AMMON AT KARNAK

North

Steps

Colonnade

Magazine of sphinxes

I. Pylon

Mut

Ammon

Khons

Temple of Sethos II.

GREAT COURT OF RAMSES III.

Kiosque of Taharka

Statues of Ramses II.

Vestibule

II. Pylon (Ramses I.)

Door

Colonnade

(Ptolemaic)

West

South

Portico of the Bubastides

Covered Passage

Pylon

Court

Covered Passage

Hypostyle Hall

Chapel of Ammon

Mut

Khons

TEMPLE

True North

Rows of Columns → 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

Reliefs of Sethos I.

N. Side-Door

Northern Aisle

Northern Central Aisle

GR. HYPOSTYLE HALL

Southern Central Aisle

Southern Aisle

S. Side-Door

Reliefs of Ramses II.

Triumph Inscr. of Sheshonk I.

Colonnade of Ramses III.

Gate of Ramses III. Destroyed

III. Pylon (Amenophis III.)

Vestibule

Door (closed)

Epic of Pentaur

Treaty of Peace of Ramses II.

CENTRAL COURT

Obelisk of Thutmosis I.

Door to Central Court

Columns with Reliefs of Sethos I. are indicated by black dots

IV. Pylon (Thutmosis I.)

V. Pylon (Thutmosis I.)

COLONNADE of Hatshepsowet

Obelisk of Hatshepsowet

Court of Thutm. I.

Lists of Thutm. III. Additions by Thutmosis III.

VI. Pylon Represent of Sethos II.

Court Hall of Records

Annals of Thutm. III.

Chapel

Apartments of Hatshepsowet

Apartments of Hatshepsowet

Court of Thutm. III.

Columns

COLONNADE Thutmosis I.

Remains of Temple of the Middle Empire

Building of Taharka

Girdle-Wall of Ramses II.

Steps

Great Festal Hall of Thutmosis III.

Small Room of Thutm. III.

Sanctuary

Alex. Room

Chambers

Corridor

East

Colonnade of Ramses II.

North

Girdle-Wall of Ramses II.

South

True North

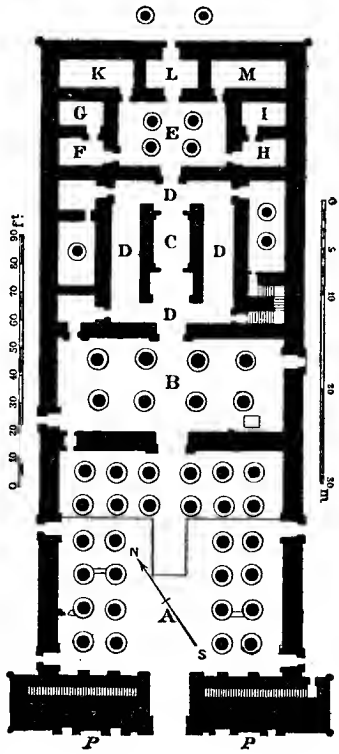
1:1364

0 50 100 150 200 250

English Feet

From a plan by Mariette, with additions by G. Legrain.

front of each tower lay a porch, borne by columns and surmounted by a wooden ceiling. The bases of the columns are still *in situ*. The central portal (with reliefs of Alexander II.) admits us to the —



Court (Pl. A), which is surrounded on two sides by a colonnade with a double row of papyrus-columns with bud-capitals. On the smooth shafts and on the walls are representations of Herihor offering sacrifices. The court had four side-exits.

On the right (E.) wall is a noteworthy relief: Herihor offers incense before the sacred boats of Ammon (with the ram's head), Mut (with the goddess's head), and Khons (with the falcon's head). To the right is a relief of the façade of the temple, showing the pylon with its flag-staffs.

In the rear of the court is a ramp leading to the Pronaos *(Vestibule)*, which is borne by twelve columns. Beyond this lies a **Hypostyle Hall** (Pl. B), with three aisles, occupying the entire breadth of the building. The central aisle has four papyrus-columns with calyx-capitals, while each of the side-aisles, which are 5 ft. lower, has two columns with bud-capitals. On the walls and columns appears Ramses XII. sacrificing to various deities.

A door in the centre of the rear wall leads to the **Chapel** (Pl. C), which is open at both ends and was separated from the rest of the building by an *Ambulatory* (Pl. D), 10 ft. wide. Here was preserved the sacred boat of Khons. The reliefs on the outside of the walls of the chapel represent the king (Ramses IV. and Ramses XII.) before various gods. Blocks bearing representations and cartouches of Thutmosis III. have been built into the walls of the chapel.

On each side of the Chapel lie dark chambers, with reliefs by Ramses IV.; and behind it a doorway of the Ptolemaic period admits to a *Small Hall* (Pl. E), with 4 twenty-fluted columns. The reliefs in this hall exhibit Ramses IV. (but occasionally also the Emp. Augustus, *e.g.* on each side of the entrance) before the Theban gods. Adjoining are seven small *Chambers* (Pl. F-M), with reliefs of Ramses III. and his successor.

The *Temple Roof*, which, however, is at present inaccessible, affords an admirable view of the temples of Karnak. On the roof are numerous hieratic and Greek inscriptions, besides representations of foot-prints, placed here by pilgrims to the temple.

Adjoining the temple of Khons on the S.W. is a **Temple of Osiris,** erected by Euergetes II.; the building stands upon a basis about 10 ft. in height, crowned with a hollow cornice. The keeper of the temple of Khons will open it on request. The entrance is on the W. side; on the jambs appears the king before Osiris and other deities. We enter first a *Rectangular Hall*, with a well-preserved ceiling resting upon two columns, with calyx-capitals and heads of Hathor above them. The grated windows at the top of the S. wall should be noted. To the right lie three side-rooms with crypts; the door on the left is built up. — We proceed through the central door into a *Second Hall*, flanked by two side-rooms, of which that to the left contains a representation of the dead Osiris upon the bier. We then pass through a door, on the right jamb of which appears Opet, the hippopotamus-goddess, and enter the *Sanctuary*. The representations here show us the king (usually Euergetes II.) before the gods. From the Sanctuary a flight of steps descends to the chambers in the basement and to the exit-door.

b. The Great Temple of Ammon.†

Proceeding through the lanes of Karnak in the direction of the Nile, we soon reach the first pylon of the great temple of Ammon. To the W. of this is the house of the *Service des Antiquités* (M. Legrain). The rectangular terrace in front of this was even in antiquity covered by the waters of the inundation, as is indicated by marks on its front, recording the height of the inundations under the 21st-26th dynasties. On the terrace rises an *Obelisk of Sethos II.*, beside which is the base of its companion. A row of Krio-Sphinxes (p. 258), erected by Ramses II., extended from this point to the portal of the temple of Ammon. The fragments of building to the S.W. of the right pylon-tower belong to a *Chapel*, erected about 390 B.C. by King Achoris and his successor Psammuthis (29th Dyn.). In the interior Psammuthis appears on the right and left walls, offering incense to the boat of Ammon.

The great ****Temple of Ammon** was not built on any single uniform plan, but owes its present form to the building activity of many successive rulers of Egypt. From the Middle Empire to the Ptolemaic period most of the Pharaohs took some share in adding

† The Great Temple of Ammon, like the temples on the left bank (comp. p. 277), is placed with its longer axis at right angles to the Nile. According to the practice of Lepsius and other Egyptologists, we consider the Nile as flowing from S. to N., and so use the simple expressions W., N., E., S., whereas geographical accuracy would require N.W., N.E., S.E., and S.W. The true N. is indicated on our plans by an arrow.

to or adorning this shrine, rivalling each other in the magnitude of their designs. The foundation of the temple must be dated not later than the first monarchs of the 12th Dynasty. Amenophis I. built a second sanctuary alongside the main temple of the Middle Empire, but this was again removed at an early period (p. 273). When Thutmosis I. ascended the throne, the original modest shrine seemed no longer worthy of the dignity of the god, and the king therefore added a large court which was bounded on the W. by a pylon (No. V), and was surrounded inside by colonnades with statues of Osiris. At a later date he erected in front of this another pylon (No. IV) with an enclosing wall, placed two obelisks in front of this, and constructed a colonnade between the two pylons. — In the reign of Hatshepsowet alterations and additions were made in the interior. In front of the temple of the Middle Empire, in the court of Thutmosis I., she constructed a special sanctuary, and in the colonnade between pylons IV and V she erected two obelisks, besides practically rebuilding the colonnade itself. Her brother Thutmosis III. continued these alterations when he became sole monarch. He tore down most of the colonnades in the court of Thutmosis I. and replaced them with a series of small chapels. A new pylon (No. VI) was erected, and the court between this and the building of Hatshepsowet was adorned with colonnades, while a tasteful vestibule was provided for the building of his sister. The colonnade of Thutmosis I., between pylons IV and V, was subjected to a thoroughgoing alteration, the main object of which was to withdraw the obelisks of Hatshepsowet from the gaze of visitors of the temple. Two new obelisks were raised in front of those of Thutmosis I. About twenty years later the king continued his alterations of the temple by erecting the two Halls of Records, and the antechamber between pylons V and VI. To the reign of Thutmosis III. is also due the Great Festal Temple, which lies to the E., *i.e.* behind the main temple. Amenophis III. erected a new pylon (No. III) on the main front of the temple. All these buildings of the 18th Dynasty were thrown into the shade by the erections under the 19th Dynasty. Ramses I. raised still another pylon (No. II), and Sethos I. and Ramses II. created between this fourth pylon and the pylon of Amenophis III. that gigantic Hypostyle Hall, which has remained ever since as one of the chief wonders of Egyptian architecture. Ramses II. also caused a second girdle-wall to be built, outside the wall of Thutmosis III. The temple now seemed to have received its final form. The temples of Sethos II. and Ramses III. were separate buildings, erected in front of the façade of the great sanctuary. But the Libyan kings of Bubastis (22nd Dyn.) revived the traditions of the ancient Pharaohs. A huge court, with colonnades on two sides and incorporating half of the temple of Ramses III., was built by Sheshonk in front of the pylon of Ramses I. Taharka, the Ethiopian (25th Dyn.), afterwards reared a kiosque-like building with colossal columns in this

court. The temple was now left unaltered for some time, but under the Ptolemies it underwent fresh alterations (including the granite Chapel of Philip) and received its final great pylon (No. I). Its decay began in the time of the Roman emperors (p. 252). Extensive excavations and restorations have recently been very successfully accomplished by the French archæologist, M. George Legrain (p. 260), working under the auspices of the Egyptian Service des Antiquités.

The ***First Pylon** is still 370 ft. wide, with walls 49 ft. thick and 142½ ft. high. This gigantic portal, which dates from the Ptolemies, was never completed; and portions of the scaffolding, constructed of crude bricks, remain to this day. A magnificent view is enjoyed from the top, which is reached by a staircase on the N. tower. It is useful and interesting to seek to identify, from this point of vantage, with the aid of the accompanying plan, the various columns, obelisks, and pillars. This is comparatively easy as regards the nearer (W.) portion of the temple; but the more distant portions, from among which obelisks tower, are partly out of sight, and are partly so foreshortened by distance, that they appear to form one confused system of ruins.

Before we enter the great court, an inscription on the door of the pylon, to our right as we enter, merits notice. This was placed here by the savants who accompanied the army of Napoleon to Egypt, and records the latitude and longitude of the chief temples of the Pharaohs, as calculated by them. — Opposite the French table an Italian learned society (Feb. 9th, 1841) erected another, showing the variation of the compass (declinazione dell' ago magnetico) as 10°56″.

The ***Great Court,** built by the rulers of the 22nd Dynasty, is 275 ft. deep and 338 ft. wide, and covers an area of 9755 sq. yds. On each side is a row of columns, that on the right (S.) being interrupted by the temple of Ramses III. (see p. 263). To the left stands the small —

Temple of Sethos II., built of grey sandstone, except beside the three doors, where a reddish quartzose sandstone has been used. The temple has three chapels, of which that in the centre, dedicated to Ammon, and that on the left, dedicated to Mut, are filled with rubbish. The third (right) chapel is that of Khons; on the walls is the king before the boat of Khons, which is decorated with falcons' heads, and before Ammon, Mut, and Khons.

Farther on, in the central axis of the court, are two large *Pedestals* for statues (that on the right retains its base only). Behind was the *Kiosque of Taharka* (p. 261); of the original ten columns there still stand five broken shafts on the left side, and one complete column (with calyx-capital and abacus) on the right. This structure had a door on each of its four sides; in front of the W. door is a recumbent sphinx.

Upon the complete column Psammetikh II., of the 26th Dyn., has placed his name over that of the Ethiopian Taharka, of the 25th Dyn.; beside it is the name of Ptolemy IV. Philopator, which also appears on the

abacus. The shaft is composed of 36 courses of carefully hewn stone, the capital of 5 courses. The height is 69 ft.; the greatest breadth of the capital 16 ft., the circumference at the top 49 ft. The columns were united by means of balustrades, dating from the reign of Philopator.

A door in the N. walk of the colonnade surrounding the great court leads out of the temple, and from this point we may follow the outer wall to the steps of the First Pylon (view, see p. 262). In the vicinity of the door are a number of Krio-Sphinxes (p. cxli) placed close together, which were stored here in antiquity.

To the right, facing the great court, is the *Temple of Ramses III., which was exhumed and cleared of rubbish in 1896-97 by M. Legrain. It is dedicated to Ammon, and is perhaps the best extant specimen of a simple Egyptian temple, built throughout on a single homogeneous plan. Its total length is 170 ft.

The *Pylon* with the entrance-door is much injured, especially at the top. On the exterior of the left tower (E.) Ramses III., wearing the double crown, holds his club aloft over a band of prisoners. Ammon, standing in front of him, hands him the sword of victory, and delivers to him chained together the representatives of the vanquished peoples, who appear in three rows. In the two upper rows are the conquered nations of the south, in the third row those of the north. On the right wing are similar representations, the king here wearing the crown of Lower Egypt. In the doorway Ramses III. receives from Ammon the symbol of life, etc.

Beyond the pylon is an open *Court*, flanked by covered passages. The roofs of these passages are each supported by eight colossal Osiris-pillars (*i.e.* pillars against which lean figures of Osiris).

On the rear walls of the pylon-towers facing the court are representations of Ramses III. receiving from a throned Ammon the hieroglyphic for 'jubilee', as a sign that the king would yet celebrate many jubilees. The walls of the colonnades are embellished with reliefs; on the W. wall are representations of sacrifices and of a procession with standard-bearers. — The architraves bear florid dedicatory inscriptions, recording that Ramses III. erected this monument in honour of his father Ammon. — A door in the left colonnade opens into the Portico of the Bubastides (see below); and one in the right colonnade (now built up) admitted to the S. colonnade of the great court.

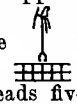
Tho back part of the court is occupied by the *Vestibule* of the temple, which latter is on a higher level. It is supported in front by four Osiris-pillars, and in the rear by four columns with bud-capitals. The pillars are united by balustrades adorned with reliefs.

From the vestibule a door leads into a *Hypostyle Hall*, with eight columns with papyrus-bud capitals. Adjoining are three *Chapels*, dedicated respectively to Ammon (in the middle), Mut (left), and Khons (right), and each containing representations of the king sacrificing to the boat of the respective god. Beside the chapel of Khons is another chamber, now much dilapidated; on each side of the chapel of Ammon is a chamber; and beside the chapel of Mut is a staircase.

From the court of the Temple of Ramses we proceed by the E. door to the so-called *Portico of the Bubastides*, situated at the S.E.

corner of the great court. This portico was embellished with reliefs and inscriptions by the kings of the 22nd Dynasty.

The following reliefs may be particularized. To the left as we enter (on the projecting wall), above: Ammon hands King Osorkon I. the curved sword and the palm-branch (symbol of long life); below, Khnum holds the hieroglyph for 'life' before the king; Hathor gives milk to the king. — Left (W.) Wall. Takelothis II. and his son Osorkon, the high-priest of Ammon, presenting an image of the goddess of truth to Ammon. Below is a long inscription. — To the right of the exit-door is another long inscription (of the 12th year of Takelothis II.), above which two reliefs represent King Takelothis presenting a loaf of bread to Ammon. Other reliefs represent Sheshonk I. before Ammon.

We now pass through the rear door of this portico in order to inspect the highly important **Triumphal Monument of Sheshonk I.** (the *Shishak* of the Bible). This is on the outside of the S. tower of the second pylon, and is easily found. It commemorates the victory won by Shishak over Rehoboam, son of Solomon, King of Judah. The large form of Ammon, wearing the double crown, appears to the left, grasping in his right hand the sword of victory and in his left cords binding five rows of captured towns in Palestine, each of which is represented by a circular wall enclosing its name, beneath the upper part of a fettered prisoner. The curved noses, prominent cheek-bones, and pointed beards of the captives clearly identify them as Semitic. Beneath Ammon appears the goddess of the Theban nome, with the name of the nome  upon her head. She holds a club, bow, and quiver, and leads five rows of captives with cords. To the right Shishak is seen grasping a group of cowering Semites by the hair and smiting them with his club. The figure of Shishak was left unfinished.

The Biblical passages referring to the campaign are as follows: 1 Kings xiv., 25-26: 'And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made'. 2nd Chron. xii., 2-4 & 9: 'And it came to pass, that, in the fifth year of Rehoboam, Shishak king of Egypt came up against Jerusalem because they had transgressed against the Lord, With twelve hundred chariots, and threescore thousand horsemen; and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem'. Verse 9 is the same as the above passage from Kings. Of the name-labels only a few can be identified with certainty with otherwise known names of places in Palestine, such as Rabbath (last ring of the first row), Taanach, Shunem, Rehob, Hapharaïm, Mahanaïm, Gibeon, Beth-Horon, Kedemoth, Ajalon (in the second row). The rest of the inscriptions, which are couched in the usual bombastic style, give no further information as to the campaign.

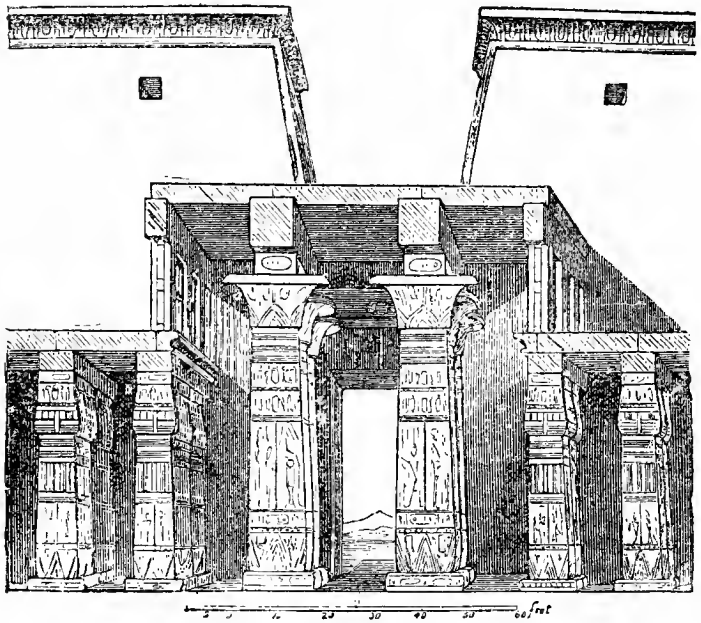
We return to the great court and proceed to the **Second Pylon of Ramses I.**, which was built out of the materials of a temple of the heretical period (comp. p. 251; isolated blocks bear the cartouches of Amenophis III., Tut-enkh-Amun, and Eyē). The left or N. tower

has fallen and the right or S. tower is sadly damaged. On the S. side of the right tower appears Ramses II. defeating his foes in presence of Ammon. In front of this pylon was a kind of small *Vestibule*, the entrance to which was flanked by two statues of Ramses II. The figure on the right side still stands and displays excellent workmanship; beside the left leg is a figure of the Princess Bent-Anat. Only the legs of the other figure remain. In the doorway, where the cartouches of Ramses I., Sethos I., and Ramses II. are found, an intervening door was erected by Ptolemy VI. Philometor and Ptolemy IX. Euergetes II., during their joint reign. The lintel of this doorway is wanting, but the jambs are in good preservation, with expressions of homage to Ammon and his fellow-gods. On the inner side (left) of the earlier doorway, at the foot, are the sacred boat of Ammon and the king entering the temple. In the second row from the foot appears Ramses II. kneeling before Ammon and receiving the symbol of jubilee, indicative of long reign. Behind stands the goddess Mut, while Khons, with the moon's disk on his head, conducts Philometor to behold the god Ammon. Probably the representation is a restoration by Philometor of an older work on the same spot. The other rows exhibit the king in presence of various deities. — We next enter the —

****Great Hypostyle Hall.** This imposing hall may certainly claim to rank among the wonders of the world. Many of the columns are prostrate, others lean as though on the verge of falling, and architrave and roof-slabs have either fallen or seem on the point of doing so. The indescribable effect produced by this enormous structure is perhaps best appreciated if we place ourselves in the wide doorway of the second pylon and look through the double row of huge calyx-columns towards the sanctuary, *i.e.* towards the E. The magic influence of the place is fully felt in the morning or evening, or by moonlight, when the columns cast intense black shadows on each other. Considerable restorations are at present in progress in order to make good the damage occasioned by a collapse in 1899.

The breadth (inside measurement) of this great hall is 338 ft., its depth 170 ft., and its area 5450 sq. yds., an area spacious enough to accommodate the entire church of Notre Dame at Paris. The roof is supported by 134 columns arranged in 16 rows, of which the two central rows are higher than the others and consist of clustered papyrus-columns with calyx-capitals, while the other columns have bud-capitals. The hall is divided into nave and aisles. The nave, itself divided into three aisles, is 79 ft. in height. The roof is supported by the two central rows of columns and one of the lower rows on each side, the deficiency in the height of the latter being met by placing square pillars above them. The spaces between these pillars were occupied by grated windows (one on the S. side is still almost perfect), which served to light the entire hall. The side-aisles are 33 ft. lower than the nave.

The columns are not monolithic but are built up of semi-drums, 31/2 ft. in height and 61/2 ft. in diameter. The material is a reddish sandstone. Each of the twelve columns in the two central rows is 113/5 ft. in diameter, and upwards of 33 ft. in circumference, *i.e.* as large as Trajan's Column in Rome or the Vendôme Column in Paris. It requires six men



Hypostyle Hall of Karnak (reconstruction, after Maspero).

with outstretched arms to span one of these huge columns. Their height is 69 ft., that of the capitals 11 ft. The remaining 122 columns are each 421/2 ft. in height and 271/2 ft. in circumference.

The walls of the hall, the shafts of the columns, the abaci, and the architrave are covered with inscriptions and reliefs, many of which still retain their ancient colouring. These date from the reigns of Sethos I. and Ramses II., the former of whom built the N. half of the hall (as far as the 10th row of columns), the latter the S. half. Only a single column (the first in the 6th row) bears the names of Ramses I. Ramses III., Ramses IV., Ramses VI., and Ramses XII. have also recorded their names. The scenes on the columns show the king adoring the gods of Thebes. Those by Sethos I. are in delicate low relief, those by Ramses II. in ruder sunk relief. Among the beautiful *Reliefs of Sethos I.* (Walls *a*, *b*, *c*) the finest is that on the E. half of the N. wall (Pl. *c*). We here see the king kneeling before the god Harakhtē, who is seated beneath a canopy, while behind the king stands the

lion-headed goddess Wert-hekew holding a palm-branch, from which hang various symbols. To the left the king kneels beneath the sacred tree of Heliopolis, on whose leaves the god Thout is inscribing his majesty's name.

On the outside of the N. and S. walls of this hall are *Historical Reliefs of great importance, commemorating the victories of Sethos I. (N.) and Ramses II. (S.) over the inhabitants of Palestine and the Libyans. There is an exit-door on each side of the great hall (comp. the Plan), but the visit to the reliefs is more conveniently made from the Central Court (p. 269). — We first examine the reliefs on the *North Wall*, commemorating the victories of Sethos I.

The series begins at Pl. *d* on the E. wall. — Wall *d. Upper Row.* Here we see King Sethos in Lebanon. The inhabitants, whose physiognomies are distinctly characterized, are forced to fell trees for the king. — *Lower Row.* Battle of Sethos with the Beduins of S. Palestine. The king is driving in his two-horse chariot and launching his arrows against the foes, who lie in confused heaps of dead and wounded. Above, to the left, is the fortress of Canaan, whose inhabitants are beseeching mercy or assisting the fugitives to ascend into it.

We now turn the corner and reach Wall *e*, where also there is an upper and a lower series of representations. *Upper Row* (from left to right). 1. Battle of Yenuam in Syria. The king, advancing to the attack in his chariot, shoots arrows against the enemy, whose charioteers, cavalry, and infantry flee in wild confusion. To the left is the fortress of Yenuam, surrounded with water. The inhabitants of the country, many of whom are represented full face (contrary to the usual Egyptian method), conceal themselves among trees. 2. The king binding captives with his own hand. 3. The king, marching behind his chariot, appears dragging four captives with him and drawing others in two rows behind him. 4. Sethos leads two rows of captured Syrians before the Theban triad, Ammon, Mut, and Khons, to whom the king also presents costly vessels captured amongst the booty. — *Lower Row* (from left to right). 1. Triumphal progress of the king through Palestine. Sethos, standing in his chariot, which advances at a walk, turns towards the princes of Palestine, who do him homage with uplifted hands. Behind the king are a fortress and the costly vessels taken from the foe. Above and below the horses are seen small castles, built by the king to protect the water-stations. 2. Battle against the Beduins of S. Palestine (see above). The king, in his chariot, shoots arrows against the enemy, the survivors of whom flee to the mountains. Beneath are several castles and wells, with the wounded lying beside them. 3. Victorious return of the king from Syria. The king stands in his chariot, preceded and followed by fettered captives. The boundary between Asia and Africa is marked by a canal, bordered by reeds, in which crocodiles swim; the canal is spanned by a bridge, at each end of which is a fortified guard-house. On the Egyptian side (to the right) two

groups of priests, with nosegays, and grandees welcome the returning monarch. 4. The king dedicates the booty to Ammon.

To the Right and Left of the Door are two colossal companion reliefs, in which the king raises his club against a band of foes whom he holds by the hair. Opposite is Ammon, represented holding several rows of captured nations and cities by cords (as on the Sheshonk monument, p. 264) and presenting the sword of victory to King Sethos.

We turn next to the W. PART (Pl. *f*) OF THE N. WALL, which we inspect from right to left. *Top Row.* Storming of Kadesh in the land of Amor (N. Palestine). The king in his chariot (figure of the king wanting) shoots against the foe; a hostile chariot has been overthrown by the royal chariot. To the right, on a tree-clad height, appears the fortress of Kadesh, the defenders of which are pierced with arrows. At the foot of the hill a herd of cattle, accompanied by the herdsmen, takes to flight. — *Middle Row.* 1. Battle against the Libyans. The king in his chariot holds with his bow a Libyan, whom he is about to smite with the sword. To the right are heaps of dead and wounded enemies. The Libyans are distinguished by large pig-tails worn on one side and by feathers on their heads. 2. The king transfixes a Libyan with his lance. 3. The king in his chariot, preceded by two rows of captured foes. 4. The king presents the captured vessels to the Theban triad. — *Bottom Row.* 1. Battle against the Hittites in N. Syria. The king in his chariot shoots against his foes, who betake themselves to headlong flight in chariots, on horseback, or on foot. 2. The king in his chariot grasps cords to which are fastened several captives and two hostile chariots. 3. The king consecrates the booty to the Theban triad, who are in this instance accompanied by the goddess of truth.

The reliefs on the *S. Wall* (Pl. *g*, *h*) commemorate in similar fashion the Syrian campaigns of Ramses II., chiefly those against the Hittites. About 40 ft. to the right (E.) of the door a short wall projects at right angles from the wall of the great temple, bearing an inscription, containing the *Treaty of Peace* concluded with the Hittites by Ramses II. in the 21st year of his reign. — On the S. exterior temple-wall, beyond the projecting wall, at Pl. *i*, we see Ramses II. leading two rows of captives before Ammon. Beneath, in long lines of hieroglyphics, is the poetical account of the Hittite campaign (the so-called Epic of Pentaur) that we have already met with on the pylon at Luxor (p. 255). We now turn the corner at Pl. *k*, and on the end of the wall (beside the closed S.E. door of the hypostyle hall) find a relief of Ramses II. presenting to Ammon the captives and costly vessels taken in the Syrian campaigns.

The **Third Pylon,** built by Amenophis III. and now completely ruined, forms the rear wall of the great hypostyle court, into which its *Vestibule* still projects. On the rear of the S. tower (Pl. *l*) is a

long inscription (unfortunately imperfect at the top), recording the gifts of Amenophis III. to the god Ammon; and on the rear of the N. tower (Pl. *m*) are seen the last remnants of a larger representation of a festal voyage, in the shape of a sacred bark of Ammon with the king on board and another fully manned ship.

On passing through the third pylon into the **Central Court**, we come first upon an OBELISK, the last survivor of four, erected in pairs by Thutmosis I. and Thutmosis III. It is 75½ ft. high and stands upon a base 6 ft. square. On each face of the obelisk are three vertical inscriptions, the central one being the dedicatory inscription of Thutmosis I., and the other two additions by Ramses IV. and Ramses VI. The bases of two of the other obelisks are adjacent. The obelisks marked the entrance to the temple in the reign of Thutmosis I.

A deviation may here be made to inspect the *Historical Reliefs* on the exterior walls of the great hypostyle hall (comp. p. 267).

Next follows **Pylon IV**, in a most ruinous condition, beyond which are the scanty remains of the **Colonnade**, originally embellished with columns and with niches containing colossal statues of Osiris. Within this colonnade rose the two great OBELISKS of Queen Hatshepsowet, made of fine pink granite from Assuân, and covered at the apex with electrum (a mixture of gold and silver). The *Right Obelisk* has been overthrown and broken. The **Left Obelisk*, still standing, is 100½ ft. high and its diameter at the base is 8½ ft.; it is the tallest obelisk known, with the exception of that in the piazza in front of the Lateran at Rome, which is 105 ft. high. On each of the four sides it is provided with a single vertical inscription recording the dedication of the obelisks and the fact that they were made in 7 months. On the upper parts are reliefs, showing Hatshepsowet, Thutmosis I., and Thutmosis III. sacrificing to Ammon. The names and figures of Ammon were obliterated by Amenophis IV., but restored by Sethos I.

This *Colonnade* underwent various transformations under the 18th Dynasty. When Thutmosis I. built it originally it had a wooden roof borne by wooden columns, afterwards replaced by stone ones, of which three bases are still *in situ*. The two obelisks were erected by Hatshepsowet to celebrate the 16th year of her reign. Thutmosis III. afterwards surrounded the obelisks with a sandstone structure which concealed more than half of them (to a height of about 82 ft.), and portions of which still remain. The colonnade was transformed by receiving a stone roof supported by two rows of papyrus-columns (six on the N. side, eight on the S.). The five old columns were, however, retained. Niches were formed in the walls and filled with statues of Thutmosis I., removed from the great court (p. 262). The decoration of the S. part was not concluded until the reign of Amenophis II.

Through the **Fifth Pylon**, also erected by Thutmosis I., we reach two **Antechambers**, erected by Thutmosis III. in front of the sixth pylon, and now in a state of ruin. To the right and left of these are two courts adorned with colonnades of sixteen-fluted columns and statues of Osiris. These form the last remnant of the great court

of Thutmosis I., which once surrounded the temple of the Middle Empire. The **Sixth Pylon,** the last and smallest of all, also an erection of Thutmosis III., is now in ruins. On the walls to the right and left of the granite gateway are representations in the usual style of the cities and tribes subdued by Thutmosis III. (comp. p. 264); to the right are the tribes of the S., to the left 'the tribes of the Upper Retenu (*i.e.* Syria), which His Majesty took in the wretched town of Megiddo'.

Beyond the sixth pylon we enter the **First Hall of Records,** erected by Thutmosis III., in a court which he had constructed some time previously. Here stand two large *Granite Pillars,* which once supported the roof. The S. (right) pillar bears the lily of Upper Egypt, the N. pillar the papyrus of Lower Egypt. Here also are a **Bust of a Colossal Statue of Ammon* and a headless *Statue of the Goddess Amunet,* in reddish sandstone, both dedicated by King Tut-enkh-Amun, whose name was later replaced by that of Haremheb, his successor.

To the left and right of this Hall of Records are the court and colonnades of Thutmosis III., the ceiling of which is borne by clustered papyrus columns with 16 shafts. On the back of the entrance-door to the S. part are representations of Sethos II. On the E. wall, in the façade of the building of Hatshepsowet, is the representation of a false door which was once lavishly adorned 'with gold and lapis lazuli'.

The **Chapel** in which the sacred boat was kept was built in the time of Philip Arrhidæus inside the *Second Record Hall* of Thutmosis III. It is built entirely of pink granite, and is divided into two chambers. The front chamber, opening to the W., is 19 ft. long, the hinder one, opening to the E., over 25 ft. The roof has fallen in. The walls both outside and inside were covered with reliefs, the colouring of which is still in good preservation at some points.

Interior Walls. In the first chamber Philip appears offering sacrifices to various forms of Ammon. The figures and inscriptions are picked out with bluish-green pigment. The reliefs in the second chamber are larger and better executed, but in poorer preservation. Here, to the left, Philip is seated at a banquet.

Exterior Walls. On the S. side of the first chamber are 4 rows of reliefs, the lowest of which is destroyed: 1. Rites attending the entrance of the Chapel by the king; the goddess Amunet gives milk to the king. 2, 3. The sacred boat of Ammon going and returning on a festal occasion. On the S. wall of the second chamber are four reliefs, representing the king sacrificing to various forms of Ammon. On the N. wall of the first chamber the king offers two small trees to Ammon-Kametf. On the N. wall of the second chamber are sacrificial scenes.

On the N. wall of the second Hall of Records of Thutmosis III. (enclosing the chapel) are long inscriptions detailing the military achievements of that monarch. The relief above the inscription to the right of the black granite door depicts Thutmosis III. conferring gifts on the temple (two obelisks, vases, necklaces, chests). — Opening off the Hall of Records to the N. and S. are a number of rooms, all more or less in ruins, which were built and embellished with reliefs by Queen Hatshepsowet. As in all other places, the names

and figures of the queen have been scratched out and replaced by those of Thutmosis II. or Thutmosis III. In the S. half are a room containing a staircase leading to the roof, and a chamber with a granite altar dedicated by Thutmosis III.

Continuing our progress still towards the E. beyond the chapel, we reach a flat open space, strewn with the scanty relics of the earliest *Temple of the Middle Empire*. In front of the chambers of Thutmosis III., which may be recognized on the N. side, ran a path, on which the Pharaohs erected statues to the grandees judged worthy of that honour. — We next reach the —

Great Festal Temple of Thutmosis III. We enter in the middle of the W. façade, and find ourselves at once in the *Great Festal Hall*, which has three aisles and is 144 ft. wide and 52 ft. deep. The roof was supported by 20 columns in two rows, and 32 square pillars. The peculiar shape of the columns here is quite unique; the shafts taper downwards, and the capitals are in the form of inverted calyces, the petals of which hang downwards. The pillars, though not so tall as the columns, were of the same height as the outer walls, and with the latter supported the pentagonal roofing slabs of the side-aisles. The roof of the loftier central aisle was supported partly by the columns and partly by the pillars, which latter were prolonged to the same height by means of imposts and architrave. The reliefs on the pillars show Thutmosis III. in presence of the gods.

The rooms adjoining the Festal Hall, several of which are in ruins, were adorned with reliefs by Thutmosis III. From the N.E. angle of the Festal Hall a flight of steps ascends to a tower-like structure, and to a chamber containing an altar. — The SANCTUARY, which adjoins the middle part of the Festal Hall on the E., included three chambers, but only the lower part of its walls is now left. Adjoining, on the N., is a SMALL ROOM, with its roof supported by 4 clustered papyrus-columns with bud-capitals (still in good preservation); on the lower part of the wall are representations of the plants and animals brought from Syria to Egypt by Thutmosis III. in the 25th year of his reign. — To the S. is the ALEXANDER ROOM, built by Thutmosis III. and embellished by Alexander the Great. The reliefs show Alexander (or in a few isolated cases Thutmosis), sacrificing to the gods. — Farther on is a HALL, with 8 sixteen-fluted columns, of which 7 are still erect, and beyond that, forming the termination of the temple on the S. side, runs a CORRIDOR, opening off which are two small rooms, with columns, and seven other chambers, with reliefs of Thutmosis III. At the S.W. end of the corridor is a chamber with one column in which was found the famous *Karnak Table of the Kings*, a list of the Egyptian monarchs from the earliest times down to the 18th Dyn. (transferred in 1843 to the Bibliothèque Nationale in Paris).

The central and E. portions of the Temple of Ammon (from Pylon III onwards) were surrounded by a GIRDLE WALL, the extant remains of which are covered with reliefs of Ramses II. sacrificing to the gods. Close behind the wall Ramses II. built a *Colonnade* (now completely ruined), embellished with Osiris-statues, and connected with a *Small Temple* (ruins uninteresting), built by the same king.

Still farther to the E. is the well-preserved *E. Gateway* of the great brick girdle-wall which enclosed the whole area of the temple. It was built by one of the Ptolemies, and is 62 ft in height. It lies 510 yds. distant from the first pylon (p. 262).

Against the girdle-wall, to the N. of the gateway, stands a small *Temple of Osiris*, erected by Osorkon III., his son and co-regent Takelothis III., and his daughter Shepenwepet I. The first chamber was added later by Amenertais, sister of Shabako I. (25th Dyn.) and mother-in-law of Psammetikh I. The chambers are closed (key kept by Inspector Legrain). Near it are several small chapels of the same period (26th Dyn.). — If we turn to the right (S.) outside the gateway, we soon reach a small building bearing the cartouches of Ramses III. and Ramses IV.

c. The Northern Buildings.

The ruins to the N. of the Temple of Ammon are in such bad preservation that the traveller who has little time at his disposal may omit a visit to them altogether.

To the N. of the Temple of Ammon, and still within its precincts, close by the girdle-wall, is an interesting **Temple of Ptah,** patron-god of Memphis. It was built by Thutmosis III. and enlarged and restored by Shabako the Ethiopian and by several of the Ptolemies.

As we approach from the W., we reach five successive *Gateways*, of which the second and fourth (Pl. *a* and *b*) were built by Shabako, whose names have been scratched out, the others by a Ptolemy. Farther on is a *Porch*, enclosed by two columns (with rich foliage capitals) connected by a balustrade. The small *Pylon* beyond the porch has a portal bearing the name of Thutmosis III., restored in the Ptolemaic period. This admits to a *Court* (Pl. *c*), embellished at the back with a portico supported by two sixteen-fluted columns. Two altar-bases of red granite stand here, dedicated by Amenemhēt I. and Thutmosis III. In the walls are ancient recesses. A staircase ascends to the upper story. A doorway (with restored reliefs of Thutmosis III.), in the main axis of the temple, leads into the *Sanctuary*, which retains the original reliefs of Thutmosis III. To the right is a room with a statue of the lion-headed goddess Sekhmet; to the left, another with a well-preserved ceiling and ancient reliefs of Thutmosis III. — It is instructive to observe the difference in style between the ancient and the restored reliefs.

To the S.E. of the Temple of Ptah, on the way to the Sanctuary of Osiris (see above), is a *Storehouse*, built by the Ethiopian Shabako, and consisting of a hall borne by 12 columns. Round the brick walls run stone tables on which the sacrificial gifts were laid.

Between the Temple of Ptah and the great hypostyle hall of the temple of Ammon are the remains of a small brick fortress and of three small *Chapels of the Late Period*, all entered from the E.

The southernmost and largest was built towards the close of the 26th Dyn. by the majordomo Peteneit. In the doorway we see Psammetikh III. and Princess Enkh-nes-nefer-eb-rē sacrificing to Ammon and other gods. Beyond is a hall built of brick, with four stone columns. To the right of the entrance to the Sanctuary is Nitocris, wife of Psammetikh II., to the left is Amasis. — The central chapel was erected by a court official named Sheshonk in the reign of Amasis, who is represented on the left jamb of the entrance-door. On the right jamb is Princess Enkh-nes-nefer-eb-rē, to whose household Sheshonk belonged. The walls of this

temple are of brick, with the exception of the gate, the columns of the court, and the sanctuary, which are of stone. — The northern chapel, the oldest, was built in the reign of Taharka (25th Dyn.), who, along with the princess Shepenwepet, appears on the walls.

From the Temple of Ptah we pass through a gate in the N. girdle wall of the Temple of Ammon (often closed), go on past some brick buildings, and reach the N. part of the temple-precincts, which is surrounded by a girdle-wall of brick. Here stands the —

Temple of Mont, which is now so ruined that its ground-plan can scarcely be made out. The temple was built for the war-god Mont or Mentu by Amenophis III. (18th Dyn.), though it was subsequently several times enlarged between the reign of Ramses II. and the epoch of the Ptolemies. The earlier sculptures and architectural fragments are of great beauty. Two obelisks of red granite once stood in front of the N. entrance, of which the bases and some fragments are still extant. — The N. gateway, built of sandstone, dates from Ptolemy Euergetes. — In the girdle-wall to the S. of the Temple of Mont is a gate adorned with the name of Nekt-anebēs (Nekht-Har-ehbēt; p. lxxxv).

From the sandstone gateway we proceed to the S.W., passing the remains of a *Ptolemaic Temple*, of which the staircase is still to be seen, to *Six Small Chapels*, each of which is entered by a sandstone gateway (without inscription) in the girdle-wall. Only the two chapels farthest to the W. have left any considerable remains. The second from the W. contains the name of Amenertaïs, with that of her brother Shabako. The fine alabaster statue of the queen, now in the museum at Cairo (p. 83), was found here. — Farther on towards the river are numerous brick structures of a later date, which have been largely demolished. Among them are the remains of a small temple dedicated by Philopator to Thout.

d. The Southern Buildings.

Situated to the S. of Ramses II.'s girdle-wall (p. 271) is the **Sacred Lake**, named by the Arabs *Birket el-Mallâḥa* or *Lake of the Salt Pit*, as the water has become saline and undrinkable through infiltration. The banks were anciently faced with hewn stones, and traces of these are still to be seen on the W., S., and especially on the N. side. On the N. bank of the lake a structure of Thutmosis III., perhaps a Nilometer, has recently been brought to light. Near the N.W. corner are the ruins of a building of Taharka.

We now proceed to visit the **Connecting Buildings** between the Temple of Ammon and the Temple of Mut.

Quitting the Central Court of the Temple of Ammon, we enter a court enclosed on two sides by walls and on the rear by Pylon VII, all of which are in ruins. Here stood a temple erected by Amenophis I., and taken down under Thutmosis III., the limestone blocks of which have been recently rediscovered and are kept here for the

present. The blocks are adorned with fine reliefs. Adjacent is the so-called 'Karnak Cachette', a large pit in which of recent years a profusion of statues of all periods, forming a veritable museum of Egyptian sculpture, have been discovered (now mostly in the museum of Cairo, pp. 80, 82); they came from the Temple of Ammon and were buried here when no longer used. — On the exterior of the W. wall was inscribed the famous treaty made by Ramses II. with the Hittites (p. 268). On the E. wall is a long inscription (Pl. *a*), describing the contests of King Merenptah with the Libyans and the peoples of the Mediterranean (Etruscans, Achæans, etc.), and a triumphal relief (Pl. *b*) of Merenptah in the presence of Ammon smiting his enemies with his club.

Pylon VII was built by Thutmosis III., whose victories are celebrated on both sides of it, and originally served, like the following Pylon VIII, as the S. entrance to the Temple of Amenophis I. (p. 273). In front of the N. façade stand colossal red-granite statues of kings of the Middle and New Empire; in front of the S. façade are the lower parts of two colossal statues of Thutmosis III.; in front of the easternmost of these stands the lower part of a large obelisk of Thutmosis III.

The *East Tower* in front of the N. façade is adorned with a figure of Osiris (on the front of which is an inscription of Ramses II. added at a later date) and a colossal statue of Thutmosis III. On the *West Tower* are (enumerated from left to right) a colossal statue of Thutmosis III. with the double crown, an Osiris figure of the same (its head on the ground before it), a seated figure of a king of the Middle Empire, a seated figure of Sebekhotep, a statue of Amenophis II., and the left half of a memorial inscription of Haremheb.

Beside the easternmost of the two walls which unite Pylon VII with Pylon VIII lies (to the left) a small ruined *Chapel* dating from the reign of Thutmosis III. (in peripteral form; p. cxxxvii). Farther on on the same wall, is a representation (Pl. *c*) of Ramses II. sacrificing.

Pylon VIII is in comparatively good preservation, although it was built by Queen Hatshepsowet, and is thus the most ancient part of the entire building. Hatshepsowet's names were removed from the reliefs by Thutmosis II. Sethos I. restored the reliefs from which Amenophis IV. (p. 216) had removed all allusions to Ammon; but he frequently inserted his own name instead of replacing those of the ancient kings.

N. Side. *Left Tower (E.).* 1. Sethos I. sacrificing to various gods; farther to the right, 2. Thutmosis II. (originally Hatshepsowet) led into the temple by the lion-headed goddess Wert-hekew, followed by Hathor; behind the king are priests carrying the sacred boat of Ammon; beneath appears Thutmosis I. before the Theban triad. The inscription in front of this king refers to the accession of Hatshepsowet. — *Right Tower (W.),* from left to right: 1. Sethos I. (originally Hatshepsowet) led into the temple by the falcon-headed Mont, who holds before him the symbol for 'life'; behind are priests carrying the boat of Ammon. 2. (upper row, to the right) Thutmosis II. (originally Hatshepsowet) before Ammon and Khons; behind the king are the goddess Wert-hekew and Thout, the latter writing upon a palm-branch; beneath (in two rows), Ramses III. before

various gods. — On the *Jambs of the Central Doorway* are inscriptions of Thutmosis II. (originally Hatshepsowet) and Thutmosis III.

On each side in the GATEWAY is Ramses II. before various deities.

S. SIDE. *Left Tower (W.).* Amenophis II. seizing captured enemies by the hair and smiting them with his club; before him is Ammon (restored by Sethos I.). *Right Tower (E.),* a similar scene. — On the *Door Jambs* are inscriptions of Thutmosis II. (left; originally Hatshepsowet) and Thutmosis III. (right). — Leaning against the right door-post is a pink granite stele, unfortunately much damaged, recording the Asiatic campaigns of Amenophis II. — On the *E. Side* of the right (E.) tower are reliefs and inscriptions of high-priests of Ammon in the reign of Sethos II.

Six colossal seated figures of kings were originally placed before the S. side of this pylon. The best-preserved of these are: to the W., Amenophis I. (limestone) and Thutmosis II. (red sandstone); to the E., Thutmosis II. Both the figures of Thutmosis retain their lower part only; an inscription on the back of that to the W. records that Thutmosis III. restored it in the 42nd year of his reign.

The following **Pylon IX,** built by King Haremheb, partly with the remains of a temple of Amenophis IV., has collapsed.

Between Pylons IX and X lies a square court, surrounded by a wall, which is interrupted on the left (E.) side by the ruins of a small **Temple of Amenophis II.**

In front of the temple is a *Gallery,* borne by 14 square pillars embellished with reliefs. Thence a granite portal admits us to a large *Hall,* the roof of which rested on 16 square pillars with cornices at the top. On the four sides of each pillar appears Amenophis II. before some deity. This hall is flanked by smaller chambers, two of which have pillars like those of the main hall. Most of the sculptures on the walls and pillars are executed in fine low relief, only a few being in sunk relief. Much of the colouring is in good preservation.

On the *E. Wall* of the court are several important reliefs of Haremheb. At Pl. *d* we see the king conducting to the Theban triad a number of captives with costly gifts from the incense-yielding land of Punt, while at Pl. *e* he appears with fettered Syrian captives.

On the outside of the wall, behind Pl. *e*, is a procession of priests carrying the sacred boats. Beside it is an inscription of the time of the high-priest Pinotem II., recording the appointment of a priest in deference to an oracle of Ammon.

The reliefs on the *W. Wall* of the court, which also date from Haremheb, are in poor preservation.

Pylon X, which formed the S. entrance to the precincts of the great temple of Ammon from the end of the 18th Dynasty onwards, was also built by Haremheb, who used the stones of a building raised by Amenophis IV. in Karnak to his new deity (p. 216). The reliefs on the central granite doorway exhibit Haremheb sacrificing and performing other religious rites. — In front of the N. side of the pylon stand two headless statues of Ramses II., of fine-grained limestone (that to the W. adjoined by a figure of his wife). Here also stands a stele with a manifesto of Haremheb, intended to restore order to the distracted state. In front of the S. side of the pylon

are the remains of colossal statues of Amenophis III. (E.) and Haremheb (W.), and the lower part of a colossus of Osiris.

From Pylon X a road leads to a *Gate* in the girdle-wall of the **South Temple Precincts,** built by Ptolemy II. Philadelphus and embellished with reliefs and long inscriptions. Here also ends the *East Avenue of Sphinxes*, erected by Haremheb and now enclosed within a private garden.

To the E. of the just-mentioned avenue is a *Chapel of Osiris-Ptah* (closed), with well-preserved painted reliefs. The chapel was built by the Ethiopian Kings Tanutamun and Taharka (25th Dyn.).

From the gate we proceed amidst figures of recumbent rams, sphinxes, and fragments of statues to the —

Temple of Mut, built by Amenophis III., which has recently been cleared of rubbish under the directions of Miss Benson, an English lady.

A *Gateway* (Pl. *A*) admits us to a large *Court*, in the middle of which was a colonnade. Outside the gateway are several pillars with figures of the god Bes. On the gateway are lengthy inscriptions of the Ptolemaic period (hymns to Mut) and in the entrance is an inscription of Ramses III., who restored the temple. The court contains numerous seated figures of the lion-headed goddess Sekhmet, which were dedicated in this temple by Amenophis III. On several of these Sheshonk I. has placed his own name in place of that of Amenophis. — Farther on is a second *Colonnade*, with statues of Sekhmet and a colossal granite figure of Amenophis III. — The inner rooms of the temple, which are also adjoined by statues of Sekhmet, are in a very ruinous condition.

Behind the temple of Mut lies a *Sacred Lake*, in the shape of a horseshoe. Farther to the W. are the remains of a small **Temple of Ramses III.**

On the *W. Exterior Wall* are representations of scenes from the king's campaigns: 1. Battle in Syria; 2. Syrian captives brought before the king; adjoining, heaps of hands cut off from the enemy are being counted; 3. Battle with the Libyans; 4. Triumphal procession of the king, and train of Libyan captives; 5. The king inspecting the captives; 6. Train of captives; 7. Dedication of the spoil to the Theban triad.

Excursion to Medamûd, only to be undertaken when there is abundance of time; 3-4 hrs. are necessary. The site is reached after 1 hr.'s rapid riding. We take the road to Karnak (p. 258), diverge from it to the E. at the Temple of Mut, and then follow the railway-embankment towards the N. [Or we may traverse the village of Karnak and then go to the E. towards the railway.] Beyond kilomètre-stone 667 we turn to the E. and soon reach the village of *Medamûd*, prettily situated amid palms.

The **Temple of Medamûd,** dedicated to the war-god Mont, was situated in the N. suburb of Thebes, called *Metu*. The erection of this temple dates from the time of the Ptolemies. The W. approach to the temple was formed by a *Pylon* (now in ruins), which incorporated older blocks of the time of Sethos I. and Ramses II. To the W. of that is a kind of terrace, similar to that at Karnak (p. 258), and formerly bearing two obelisks. On the pavement are drawings of feet and demotic inscriptions left by visitors to the temple. To the S. of the pylon stands a side-door. Five columns of the *Inner Chambers* are still standing. In the middle are two clustered columns with calyx-capitals, between which is a door. The other three are papyrus-columns with bud-capitals. There is also a red granite pillar, with Amenophis II. sacrificing to the falcon-headed Mont.

TOMBS OF THE KINGS
(East Valley)
1 : 10.000 0 50 100 200 Yards
N
S
Tombs of the Kings
(West Valley)
Tombs of the Queens
N
S
Der el-Medineh
Shêkh 'Abd el-Kurna
Tomb of Hui
Kurnat Murrai
German House
South.n Asasif
T. of Rameses III.
Medinet Habu
T. of Thutmosis III.
T. of Merenptah
T. of Thutmosis IV.
T. of Uaz mose
Kasr el-Aguz
Birket Habu
Kom el-Hetan
(T. of Amenophis III.)
Colossi of Memnon

Geograph. Anst. v. Wagner & Debes, Leipzig.

B. THE WEST BANK AT THEBES.

An *early* start should be made. *Guides* and *Donkeys* (p. 248) had better be ordered the night before. Luncheon should be taken. Ferry-boat from the chief hotels at Luxor to the W. bank (tickets at the hotels, p. 248).

On the *West Bank* lay the **Necropolis,** or *City of the Dead*, and also a large number of temples.† These latter, dating mostly from the New Empire, were dedicated to Ammon, the principal deity of Thebes, and were also used in the worship of deceased kings. They were adjoined by dwellings for the priests, libraries, and sometimes schools. In the vicinity were groves and lakes, besides granaries, stables for the sacrificial animals, barracks for the guards, prisons, etc. Close by lay the villages of the numerous workmen who found employment in connection with the cemeteries: masons, painters, builders, and above all embalmers, to whose care the bodies were committed. Gradually a whole city arose here, like the quarters beside the tombs of the Mamelukes at Cairo. Under the New Empire its management was placed in the hands of a special official, known as 'prince of the West and general of the soldiers of the Necropolis'.

3. The Temple of Sethos I. at Ḳurna.

From the landing-place of the boat on the W. bank we ride first in a westerly, then in a northerly direction, along the Fâḍilîyeh Canal. In $^3/_4$ hr. we reach the ***Temple of Sethos I.,** the front of which with its columns is visible at a considerable distance. This temple was founded in honour of Ammon by Sethos I., and at the same time was devoted to the worship of the king's father, Ramses I. Sethos left it unfinished and Ramses II. 'renewed' it, *i.e.* added the reliefs and inscriptions that were wanting. The beautiful execution of the inscriptions and reliefs vividly recall the contemporary sculptures in the great temple at Abydos (p. 232). The original building (see the Plan at p. 278) was 518 ft. in length, but of this only the actual sanctuary with its halls and chambers, 154 ft. in depth, remains, while there are only scanty relics of the former courts and pylons.

The Colonnade on the front of the temple originally displayed 10 columns with papyrus-bud capitals, but only 8 are now left. On the architrave is the dedicatory inscription of Ramses II. In its inner wall are three doors (Pl. *a*, *b*, *c*), which lead into the three divisions of the temple. On this wall, to the left of Pl. *b*, are representations of the provinces of Upper Egypt (a man and woman alternately), bearing dedicatory gifts; to the right, similar reliefs of the provinces of Lower Egypt. The former have lilies on their heads, the latter papyri — the floral emblems of the two regions. Above

† The axes of these temples lie from S.E. to N.W., but in conformity with the system mentioned in the foot-note to p. 260 the text speaks of them as if they lay from N. to S.

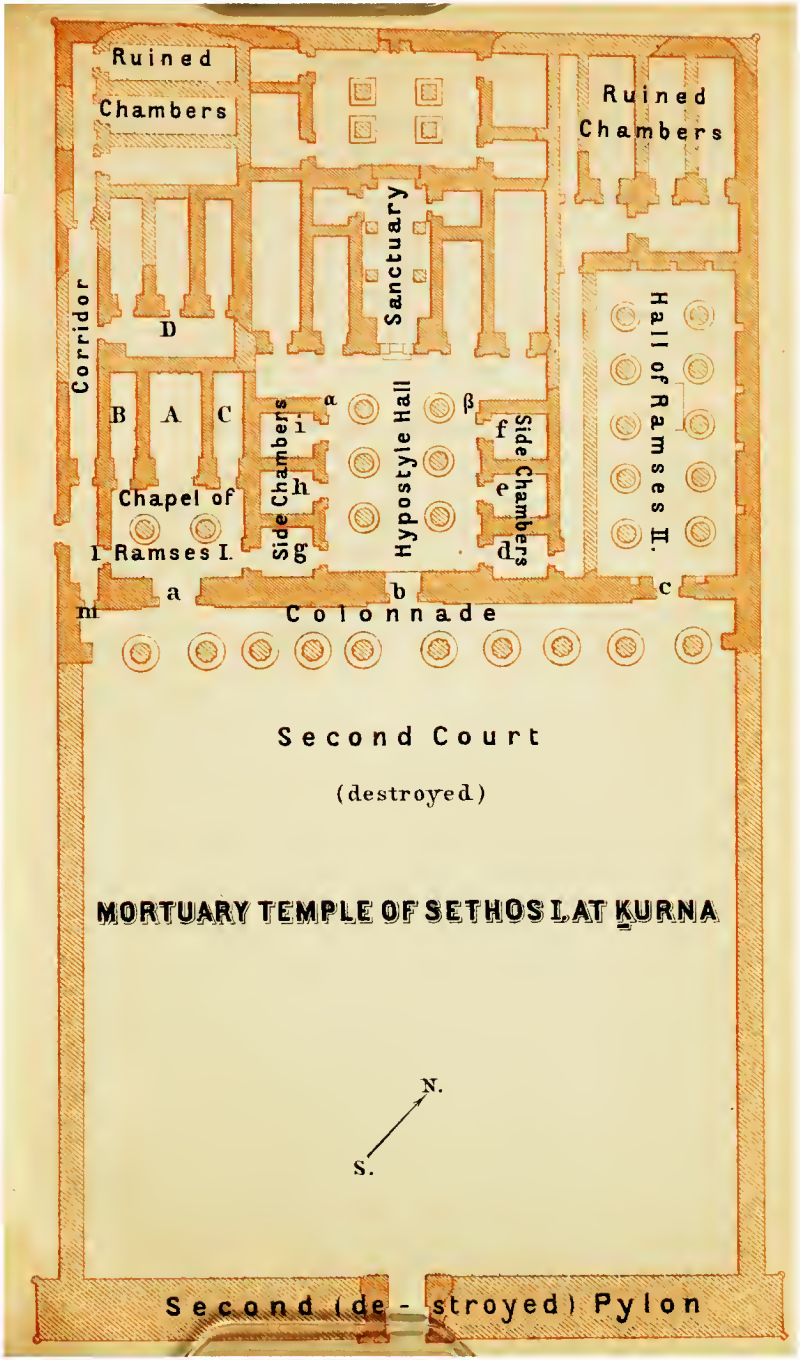
the former the king offers inceuse to the bark of Ammon carried by priests; above the latter the king appears before various deities.

Passing through the middle door (Pl. *b*), we enter a HYPOSTYLE HALL with 6 papyrus-bud columns, flanked on each side by three chambers (Pl. *d-i*). On the slabs of the roof of the middle aisle appear the winged sun-disk, flying vultures, and the names of Sethos I., between two vertical rows of hieroglyphics. The low reliefs on the walls show Sethos I. and Ramses II. before various deities. Those at Pl. *α* and at Pl. *β* represent respectively Mut and Hathor of Dendera nourishing Sethos. — SIDE CHAMBERS. *Chamber g* is ruined and inaccessible; the ceilings in *Chambers d*, *f*, and *h* are in good condition. The finely executed reliefs in *Chambers e*, *f*, *h*, and *i* depict Sethos I. offering incense or performing sacred ceremonies in presence of various deities. In *Chamber i:* on the left wall, Thout before the sacred bark of the king; on the right wall, the king seated at the banquet, and again standing in priestly vestments; on the rear wall, the king as the god Osiris, seated in a chapel, surrounded by other gods. In *Chamber d* are sunk reliefs of Ramses II., showing (right) the king pacing off the temple (comp. p. 302) before Ammon and Amunet, and (left) the king offering incense to Ammon, Khons, and Mut. — The SANCTUARY has four unadorned square pillars. On the right and left walls Sethos appears offering iucense before the boat of Ammon. On the rear wall is a double false door.

We now turn to the RIGHT DIVISION of the temple, which is in a very ruinous condition. It consisted of the large COURT OF THE ALTAR *(Hall of Ramses II.)* and of several rooms behind and beside it. The sunk reliefs are of the time of Ramses II., and far inferior to those of the central building and left-hand portion of the sanctuary.

We come out to the colonnade through Door *c*, and enter through Door *a* to visit the LEFT DIVISION of the temple. In the small CHAPEL OF RAMSES I. (with two papyrus-bud columns), are high reliefs, which were probably 'usurped' by Ramses II.: to the right the king kneeling before Ammon, Khons, and the deified Sethos, while behind him is Mut. — Adjoining are three CHAMBERS (Pl. *A*, *B*, *C*). On the side-walls of the central chamber (Pl. *A*) Sethos I. offers incense to the boat of Ammon. On the rear wall is a large door-shaped stele to Ramses I., with a double representation of the Osiris-coffin of the king, on which Isis is seated in the form of a falcon. The two other rooms (Pl. *B* and *C*) were built by Ramses II. and contain rather rude reliefs (the king before the gods). — A side-door (Pl. *l*) leads from the Chapel of Ramses I. to a narrow Corridor, the left wall of which is now represented only by the lowest courses of masonry. Thence we enter (to the right) ROOM *D*, with sunk reliefs dating from Ramses II., showing that king and his father Sethos sacrificing before various deities. — A small *Door* (Pl. *m*) at the front end of the corridor leads back into the colonnade.

A little to the N. of the temple is a spring with a water-wheel


Ruined Chambers
Ruined Chambers
Sanctuary
Corridor
D
Hall of Ramses II.
B
A
C
Side Chambers
α
β
Hypostyle Hall
Side Chambers
i
f
h
e
Chapel of Ramses I.
g
d
a
b
c
m
Colonnade
Second Court
(destroyed)
MORTUARY TEMPLE OF SETHOS I. AT KURNA
N.
S.
Second (de - stroyed) Pylon

(Sâkyeh) and some ṣunṭ trees, used as a watering-place for cattle. Farther to the N., among the spurs of the Libyan mountains, is the Necropolis of *Drah Abu'l Negga.*

Drah Abu'l Negga is one of the oldest cemeteries of Thebes, and the treasures discovered here by Mariette's excavations were of extraordinary value (comp. p. 93). Tombs of the 11th, 13th, and 17th Dynasties were discovered here, but they have all been destroyed. The *Rock Tombs* on the hill-slope of Drah Abu'l Negga are also of little interest. Immediately behind the last houses in the village of Kurna is the now half-buried *Tomb of Neb-Amun*, dating from the beginning of the New Empire, with tasteful stucco reliefs of vintage and funeral scenes. Adjacent is the *Tomb of Ment-her-khopshef*, royal fan-bearer, now covered up. — Farther to the N. is the unfinished *Tomb of Ramosē*, an architect, also covered up.

4. Bîbân el-Mulûk. Tombs of the Kings.

The Tombs of the Kings at Bîbân el-Mulûk belong to the 18-20th Dynasties, and, in contrast to the pyramids that mark the graves of kings up to the beginning of the New Empire, consist of a series of passages and chambers hewn in the rock. Like the corridors within the pyramids they were intended only for the reception of the sarcophagus; the temples dedicated to the manes of the deceased, in which the offerings to the dead were made, were built in the plain.

The Structure of the tombs is practically the same in all. *Three Corridors*, placed one beyond the other, led into the innermost recesses. Small side-chambers sometimes opened off the first corridor; oblong recesses were made at the top of the sides of the second; and small recesses for the reception of the furniture of the dead were provided at the end of the third. A door led from the third corridor into an *Anteroom*, beyond which lay the *Main Hall*, where, in a hollow in the floor, the heavy granite sarcophagus was deposited. The main hall, the roof of which was frequently supported by pillars, was often adjoined or even preceded by other chambers.

The Walls of the tombs, from the entrance to the final chamber, were covered with sacred pictures and texts, a knowledge of which was essential for the deceased in the futnre life. The prevailing conception at Bîbân el-Mulûk was that the deceased king, accompanied by the sun-god (or rather absorbed in the sun-god), sailed through the underworld at night in a boat; thus those scenes and texts were preferred which described this voyage and instrncted the deceased as to the exact route. These texts were chiefly taken from two books, closely related to each other. One was called '*The Book of him who is in the Underworld*'. According to this, the underworld (*Twet;* p. cxxii) is divided into 12 regions ('Caverns'), corresponding to the 12 hours of night; and the descriptions in the book were therefore likewise in 12 chapters. In each of these the river bearing the boat of the sun is represented in the middle; in the boat stands the ram-headed sun-god, surrounded by his retinue, and bringing for a short time light and life to the regions he traverses. Above and below are shown the two banks of the river, thronged by all manner of spirits, dæmons, and monsters, which greet the sun and ward off his enemies.

The second book, known as the '*Book of the Portals*', reproduces the same conceptions. The nocturnal journey of the sun through the 12 regions of the underworld is again represented, and, as in the first book, these regions are conceived of as provinces or nomes. Massive gates, guarded by gigantic serpents, separate one region from another; each gate bears a name known to the sun-god, and the deceased must know it also. Two gods and two fire-spitting snakes guard the approach and greet the sun-god.

A third work, which may be called '*The Sun's Journey in the Underworld*', contains still more gloomy and unattractive representations. The sun-god has arrived in the underworld and addresses a speech to the spirits and monsters, which are carefully depicted in long rows.

Recourse was had to other works also for the decoration of the kings' tombs. The chief of these were the '*Praising of Rē*', and '*The Book of the Opening of the Mouth*'. The former, which was used in the first corridors, contains a long-winded hymn to the sun-god, to be recited in the evening as the sun entered the underworld. In the course of the hymn the god is invoked under 75 different names and is depicted in as many forms. — The text and illustrations in the second of these works teach the multifarious ceremonies which had to be performed before the statue of the deceased king in order to indue it with life and ensure it the use of its organs, so as to enable it to eat and drink in the tomb. — The decorations of the walls are also interspersed with numerous texts from the '*Book of the Dead*' (p. 87).

Strabo tells of 40 tombs 'worthy of a visit', the scholars of the French Expedition mention 11, while at present 47 are known, on the entrances of which their numbers are inscribed. Pausanias, Ælian, Heliodorus, Ammianus Marcellinus, and other ancient authors refer to them as the *Syringes* (σύριγγες) of Thebes, which name also occurs in the Greek inscriptions within the tombs. The word 'Syrinx' meant first a shepherd's pipe formed of longish reeds, then it came to mean a hollow passage, and thus was applied to the long rock-hewn passages of Bîbân el-Mulûk.

There are two routes from the Temple of Sethos at Ḳurna to Bîbân el-Mulûk (a donkey-ride of $^3/_4$ hr.). The lower of these is described below. The mountain-track viâ El-Asasîf and Deir el-Baḥri, more fatiguing though shorter, is better followed on the return (comp. p. 294).

The well-kept lower route passes the well to the N. of the Temple of Sethos, leaves the necropolis of Drah Abu'l Negga (p. 279) to the left, and winds, first to the N.W., then to the W., up the southernmost of two desert-valleys known as the *Wâdiyein* ('the two valleys'). The gorge gradually contracts, between walls of naked yellow rock, on which the midday sun pours its perpendicular rays, and a gloomy solitude broods over the scene, which is of a sublimity unmatched elsewhere in the Nile valley. Signs of life are rare; a desert-plant waves here and there; jackals, wolves, eagles, vultures, owls, bats, snakes, flies, and wasps are practically the only inhabitants of the gorge.

After riding for about $^3/_4$ hr. through the valley, we reach a place where the road forks. The right branch leads to the seldomer visited *W. Tombs of the Kings* (p. 294). The left branch leads to the —

Bîbân el-Mulûk proper. Beyond a small circular open space we pass through a kind of rocky gateway and enter a valley, surrounded by massive rocks and the openings of several lateral ravines. At a wooden barrier at Tomb 4 we have to dismount from our donkeys and show our tickets of admission (p. 196).

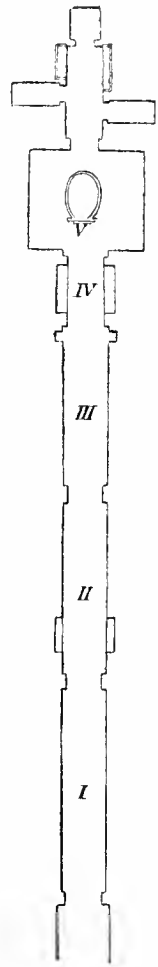
The most important tombs (Nos. 6, 8, 9, 11, 16, 17, & 35) are lighted up by electricity daily (9-1) from Nov. 15th to March 31st; at other times candles are provided. The keepers expect a small gratuity. After the visit to Tomb 11, we should proceed to Tomb 35. Hurried or fatigued travellers may content themselves with the tombs of Ramses VI. (9), Mereneptah (8), Amenophis II. (35), and Sethos I. (17). The unlighted tombs are of interest only to specialists. We describe the tombs in numerical order.

The tombs occur both in the main valley and its branches and are made accessible by easy paths, which, unfortunately, somewhat

impair the imposing impression of solitude made by the valley. — On the right (W.) side of the path: —

No. 1. Tomb of Ramses X., Yet-Amun, of no special interest. A Greek inscription proves that it was known and accessible in Greek times.

No. 2. **Tomb of Ramses IV.** An ancient staircase, with an inclined plane in the centre, leads to the entrance. Above the door are Isis and Nephthys, worshipping the solar disk, in which stand the ram-headed sun-god and a scarabæus. On the right wall, behind the door, are two Copts raising their hands in prayer; an inscription indicates one of these as 'Apa Ammonios, the martyr'.



To the left, in Corridor I, appears the king worshipping the falcon-headed sun-god Harakhtē. The other walls of this and the following Corridor II are adorned with texts and figures of gods from the 'Praising of Rē' (p. 280). Corridor III shows texts and pictures of gods and spirits from the 'Sun's Journey in the Underworld' (p. 279). Anteroom IV has texts from the Book of the Dead, the chief being the 125th chapter, which contains the justification of the deceased.

Room V, the main chamber, contains the *Granite Sarcophagus of the King*, which is 10 ft. long, 7 ft. broad, and 8 ft. high, and is adorned with inscriptions and designs. On the *Left Walls* are shown the first two chapters of the 'Book of the Portals' (p. 279). *Chapter I* (beginning at the left of the entrance) shows the portal guarded by the serpent Set. Next follows the first region of the underworld. In the *Middle* floats the boat, in which the sun-god stands beneath a canopy with a coiled serpent above it; before him kneels the king, presenting to him an image of Maat. Four inhabitants of the underworld tow the boat by a cord, while various gods come to meet it. In the *Upper Row* appear the blessed dead, while in the *Lower Row* are the condemned, some lying on the ground dead, others fettered, while the god Atum watches them, leaning on his staff. *Chapter II* shows the gate of the second region, guarded by the serpent Ekebi. In the *Middle* appears the boat of the sun-god, towed by 8 men; the cord passes through a hollow beam with a bull's head at each end, on which rest 7 small figures of gods, while 8 gods, 'the bearers of the gods', carry the beam on their shoulders. In the *Upper Row* we see various gods in their dwellings, the doors of which open as the sun-god approaches; above them coils a huge snake. Farther to the right gods peep forth from a lake of fire. In the *Lower Row*, to the left, Atum leans upon his staff; by spells he has rendered the snake Apophis, the foe of the sun-god, innocuous, and it now lies before him, watched by 9 gods, 'who ward off the snake'. To the right are Atum and other gods. — On the *Right Walls* is *Chapter III* of the 'Book of the Portals' (beginning at the entrance). Beyond the gate guarded by the serpent Zetbi we see the journey through the third region of the underworld. In the *Middle* the boat is being drawn by 4 men towards a long chapel, in which lie the mummies of 9 gods. Then follow

12 goddesses, representing the hours of the night; these, divided into two groups of six, separated by a huge serpent, ascend a mountain, beneath which is a pond, indicated by zigzag lines. In the *Upper Row* are a series of gods, 'who hasten to their Ka', 12 dog-headed dæmons, standing upon a pond, 'the lake of life', and 10 Uræus-snakes, upon the 'lake of the Uræi'. In the *Lower Row* we see Horus, leaning on his staff, and 11 gods advancing towards Osiris, 'lord of the western ones' (*i.e.* of the dead). Osiris (whose figure has been destroyed) stands above a serpent in a recess, in front of which is an Uræus-snake. Twelve other gods approach the recess from the other side. Farther on are 4 men before vaulted ovens (?), watched by a god. The beginning of *Chapter IV* of the 'Book of the Portals' appears on the right rear wall, where we see the gate guarded by the serpent Tekē-hor. — On the ceiling are two representations of the Egyptian sky.

In the next Corridor is the beginning of the 'Sun's Journey through the Underworld'. In the Room to the Left the mummy of the king is depicted 23 times; in the Room to the Right, 17 times. The Recesses, on each side at the end of the corridor, have figures of gods in their shrines below, and representations of sacrificial offerings above. On the *Lintel* of the door to the last room is the boat of the sun upon a double sphinx, adored by the king on each side. — Last Room. On each of the side-walls is a bed, with lions' heads and lions' feet, with a chair and two chests above, and below, four vessels for entrails, with the heads of the four genii of the dead on the lids.

No. 3, to the left of the path, is half-filled with rubbish; it was originally intended for Ramses III.

Between Tombs 3 and 4 lies the *Tomb of the Parents-in-law of Amenophis III.* (comp. pp. 96, 97), discovered in 1905 by Mr. Theodore M. Davis. The interior contains no inscriptions.

No. 4. Tomb of Ramses XII., *Men-ma-rē Setep-en-Ptah*, the last of the Ramessides. This tomb has no representations and is unfinished.

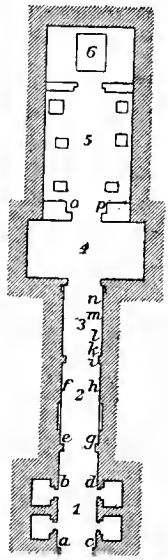
No. 5, farther on, to the left, is the entrance to a corridor.

The plain square *Tomb of Queen Teyē* (p. lxxx) was discovered by Mr. Theodore M. Davis in 1907, close to that of Ramses IX. (see below). It contained beautiful alabaster canopi, a golden diadem in the form of a vulture, gold bracelets and a gold necklace, and other objects now in the museum of Cairo. The queen's mummy fell to pieces on examination.

No. 6.* **Tomb of Ramses IX. *Nefer-ke-rē* (lighted), approached by a flight of steps with an inclined plane in the centre. On the staircase to the right is an unfinished inscription of the king. On the door-lintel is the disk, with the king on both sides worshipping it. Behind the latter are (l.) Isis and (r.) Nephthys.

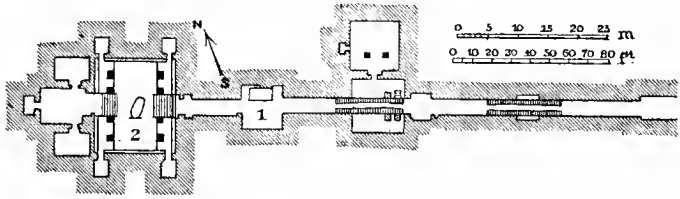
Corridor 1. At the beginning of the *Left Wall* is a chapel (Pl. *a*), in which the king stands before Harakhtē and Osiris. Two doors farther on admit to small chambers without decoration; over the doors is a text from the 'Praising of Rē'. At Pl. *b* is a text from the 125th chapter of the 'Book of the Dead' (p. 280), beneath which a priest, clad like the god Hor-En-metf, pours the symbols for 'life', 'constancy', and 'wealth' upon the king, who is clad like Osiris. On the *Right Wall*, at Pl. *c*, is a chapel with the king before Ammon and Merit-seger, goddess of the dead. Two doors here also admit to side-chambers. Over the doors and at Pl. *d* are representations of dæmons of the underworld, serpents, and ghosts with the heads of dogs and bulls. The text is the beginning of the 'Sun's

Journey in the Underworld'. — Corridor 2. On the *Left Wall*, at Pl. *e*, is a serpent rearing itself, to the right of which and in the recess are figures of gods (from the 'Praising of Rē'). Below the recess is the king followed by Hathor. At Pl. *f* is a text from the 'Book of the Dead'; farther on the king, over whom hovers a falcon, appears before the falcon-headed Khons-Nefer-hotep. On the *Right Wall*, at Pl. *g*, is a serpent rearing itself; and at Pl. *h*, dæmons and spirits (frequently enclosed in oval rings). On the *Ceiling* are stars. — Corridor 3. On the *Left Wall* is the course of the sun during the second hour of night and the beginning of the course during the third hour. On the *Right Wall*, at Pl. *i*, the king presents an image of Maat to Ptah, beside whom stands the goddess Maat. Adjacent at Pl. *k* is a representation of the resurrection; the mummy of the king lies across a mountain, with the arms raised above the head; above are a scarabæus and the sun-disk. At Pl. *l*, *m*, and *n* three rows of dæmons are shown, one above the other. In the top row are 8 suns, in each of which is a black man standing upon his head; in the central row are serpents pierced by arrows, praying women standing upon mounds, and a scarabæus in a boat, ending at stem and stern in serpents' heads; in the lowest row are dæmons upon serpents, also four men bent backwards, spitting out scarabæi, etc. — Room 4. The representations in this room are destroyed. — Room 5. At Pl. *o* and *p* appear priests, with panther-skins and side-locks, sacrificing before a standard. This room, the ceiling of which is supported by six pillars, leads downwards to Room 6, which contains the sarcophagus. On the walls are gods and ghosts. On the vaulted ceiling are two figures of the goddess of the sky (representing the morning and evening sky), beneath whom are constellations, boats of the stars, etc.



Opposite, on the right side of the path, is *No. 7*, the *Tomb of Ramses II.*, filled up with rubbish. This tomb was plundered in antiquity. The mummy of Ramses II. was found in the shaft of Deir el-Baḥri (p. 300) and is now in the Cairo Museum (p. 95).

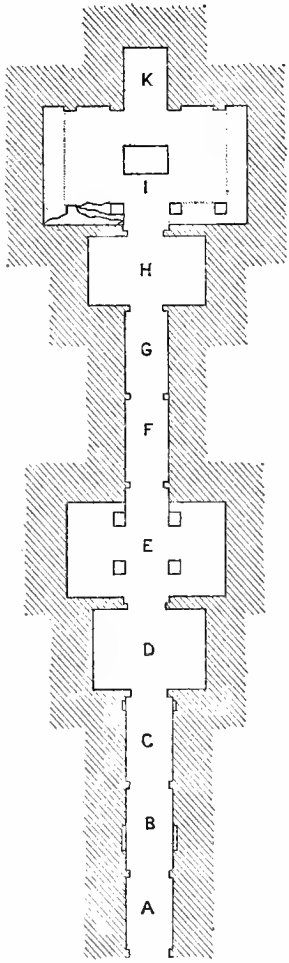
No. 8, the ***Tomb of Merenptah** (lighted), lies in a side-gorge, a little to the right of the path. Over the entrance are Isis and



Nephthys worshipping the sun-disk, in which are a scarabæus and the ram-headed sun-god.

An Entrance Corridor, adorned with texts from the 'Book of the Praising of Rē', with figures of gods, and with scenes from the realm of the dead (from the 'Book of the Portals'), leads to an Anteroom (Pl. 1) in which lies the granite lid of the outer sarcophagus. Farther on the

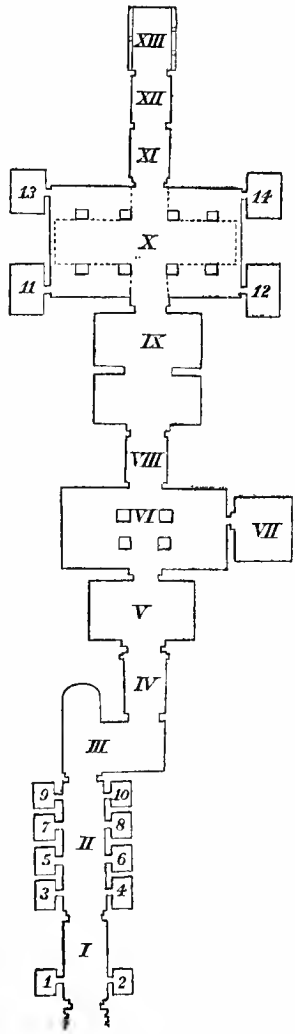
corridor leads into a VAULTED CHAMBER (Pl. 2), supported by pillars and containing the **Lid of the Royal Sarcophagus*, on which the figure of the rnler rests as on a mattress. The lid, which, as usual is in the form of a royal ring (p. cii), is beautifnlly executed in red granite. The face is very impressive when lighted up by electricity. The chambers adjoining and behind the Vaulted Chamber are unimportant and inaccessible.



No. 9*, the **Tomb of Ramses VI., *Neb-ma-rē* (lighted). This tomb was named by the French Expedition *La Tombe de la Métempsycose*, and by British scholars, following the traditions of the Romans, the *Tomb of Memnon*, as Ramses VI. bore the same prænomen as Amenophis III. (p. lxxx), who was called Memnon by the Greeks. The tomb, which was originally intended for Ramses V., is distinguished by the excellent preservation of its coloured reliefs.

Three CORRIDORS (Pl. *A*, *B*, *C*) lead to an ANTECHAMBER (Pl. *D*) and then on to the FIRST PILLARED ROOM (Pl. *E*), with which the original construction of Ramses V. ended. On the left walls of these chambers appears the journey of the sun through the realms of the dead as related in the 'Book of the Portals'. On the walls to the right are other texts and pictures relating to the world beyond the tomb. On three pillars in the Pillared Room is seen the king sacrificing to the gods of the dead; the ceiling is adorned with astronomical tables. Two CORRIDORS (Pl. *F* & *G*), the walls of which depict the subterranean journey of the god of the sun, according to the 'Book of him who is in the Underworld', lead to a second VESTIBULE (Pl. *H*), the walls of which are covered with inscriptions and scenes from the 'Book of the Dead'. The wall to the left is occupied hy chapter 125, which deals with the vindication of the deceased hefore the judges of the dead. Next comes the SECOND PILLARED ROOM (Pl. *I*), still containing remnants of the great granite sarcophagus. On the walls are astronomical representations. On the right wall appears the boat of the sun, in which the sun-god stands in the shape of a beetle with a ram's head, and is worshipped by two human-headed birds, the souls of the sun-gods Khepr̄e and Atum. The boat is being drawn across the heavens, which are supported by two lions, and descends to the left. In the rear wall is a niche (Pl. *K*). On the ceiling the goddess of the sky appears twice, representing the sky by day and by night. The tomb contains numerous Greek and Coptic inscriptions.

No. 10 is the *Tomb of Amen-meses*, one of the pretenders to the throne at the end of the 19th Dyn. (p. lxxxi). His mother Takhat and his wife Beket-werer were also buried here. The representations in this tomb have been deliberately destroyed.



***No. 11.* **Tomb of Ramses III.** (lighted). This imposing tomb, usually called '*Bruce's Tomb*' or '*The Harper's Tomb*', is inferior in size only to No. 17 and No. 14. The style of the sculptures is not the best, but their variety is exceptional. This tomb possesses a unique peculiarity in the ten side-chambers, opening off the first two corridors. The tomb was begun and finished as far as Room III by Seth-nakht, father of Ramses III.; his cartouches are still to be seen at various places where the later stucco has fallen off.

The entrance is approached by the usual flight of steps with inclined plane; on each side of it are two pilasters with bull's heads. Over the door is the usual representation of Isis and Nephthys, as at No. 8.

Corridor I. To the right and left of the entrance are kneeling figures of the goddess Maat, sheltering those who enter with her wings. On the *Left Wall* is the king before Harakhtē, followed by the title of the 'Praising of Rē', the sun between a serpent, a crocodile, and two gazelles' heads. Then follows the text of the 'Praising of Rē', which is continued on the *Right Wall*. — Side Chamber 1 (to the left): Baking, slaughtering, and cooking scenes. — Side Chamber 2 (to the right): Two rows of ships, in the upper row with sails set, in the lower row with sails furled.

Corridor II, with chambers on both sides. On both sides the 'Praising of Rē' is continued, with the appropriate figures of the

god (p. 280), who approach Isis on the left wall and Nephthys on the right. — SIDE CHAMBER 3 (to the left). In the *Upper Row* (beginning on the entrance-wall, to the left) we see a kneeling Nile-god bestowing his gifts upon seven gods of fertility (with ears of corn on their heads); and (beginning on the entrance-wall, to the right) a Nile-god before the serpent-headed goddess Napret ('corn'), five Uræus-snakes, clad with aprons, and two gods of fertility. In the dilapidated *Lower Row*, to the left, the Nile-god of Upper Egypt presents gifts to ten clothed Uræi; to the right, the Nile-god of Lower Egypt before Napret and three Uræi. — SIDE CHAMBER 4 (to the right) may be called the king's armoury, for its walls are covered with representations of weapons, standards, armour, etc. On the *Entrance Wall*, the sacred black bull Meri stands on the 'southern lake' (to the left), and the black cow Hesi upon the 'northern lake' (to the right). On the *Left Wall*, at the top: standards with pictures of sacred animals, heads of the goddess Hathor, etc. On the *Rear Wall*, at the top, are arrows, bows, quivers. On the *Right Wall*, at the top, are standards with gods' heads. The lower representations have been destroyed. — SIDE CHAMBER 5 (to the left). In the upper row are various local deities (alternately hermaphroditic and female) with offerings; in the lower row are kneeling Nile-gods. — SIDE CHAMBER 6 (to the right) is the king's 'treasury'. On its walls are depicted utensils and furniture of various kinds: vases, jars, bottles (including so-called false-necked vases, imported from Greece), elephants' tusks, necklaces, chairs and benches with sumptuous cushions, couches ascended by steps, and head-rests. — SIDE CHAMBER 7 (to the left). On each side of the *Entrance* the guardian spirit of the king is shown, bearing a staff ending in a king's head. On the other walls are two rows of representations of rowers with serpents and sacred cattle. The lower row is much damaged. — In SIDE CHAMBER 8 (to the right) we see the sacred fields, with ploughing, sowing, reaping, etc., going on; the king sails by on a canal. — SIDE CHAMBER 9 (to the left). To the left we see a harper singing to Enhuret and the falcon-headed god of the sun. To the right is a similar representation in a very mutilated condition: The text of the song is inscribed on the entrance-wall. — SIDE CHAMBER 10 (to the right). Twelve different forms of Osiris.

ROOM III represents the usual third corridor, the tomb here having had to be deflected to the right in order to avoid the adjoining tomb No. 10 (p. 285). On the *Rear Wall* is a goddess, representing the South, raising a water-jar. The king appears on the other walls before various gods. — CORRIDOR IV. The journey of the sun during the 4th hour *(Left Wall)* and 5th hour of night *(Right Wall)* is here illustrated from the 'Book of him who is in the Underworld' (p. 279). — ROOM V. Figures of gods.

ROOM VI is a sloping passage with side-galleries supported by four pillars, with the king and various gods. On the *Left Walls* is

the sun's journey through the 4th division of the underworld (Chapter IV of the 'Book of the Portals'; p. 279). In the bottom row are representatives of the four chief races of men known to the Egyptians (p. 289). On the *Right Walls* is the journey through the 5th region of the underworld ('Book of the Portals', p. 279). — ROOM VII. *Entrance Wall:* to the right, the king led by Thout and the falcon-headed Har-khentekhtaï; to the left, the king presenting Osiris with an image of truth. *Rear Wall:* the king (to right and left) in presence of Osiris. On the remaining spaces are scenes from the 'Book of the Underworld' (deities felling trees, etc.).

The other rooms, which are not lighted by electricity, are much damaged and need detain the traveller but a short time. — ROOM X. This large chamber, supported by eight pillars, contained the sarcophagus of the king, now in the Louvre. The lid, which was wanting, is now in Cambridge. The mummy of the king, now at Cairo, was found hidden at Deir el-Baḥri (comp. p. 95).

No. 12. Cave without inscriptions.

No. 13, very low, and largely filled up, was not a king's tomb, but seems to have belonged to *Baï*, chief minister of King Si-Ptah (19th Dyn.).

No. 14, originally the *Tomb of Queen Tewosret* (comp. pp. 94, 304), was afterwards appropriated and enlarged by *Seth-nakht*, who caused the names and figures of the queen to be covered with stucco.

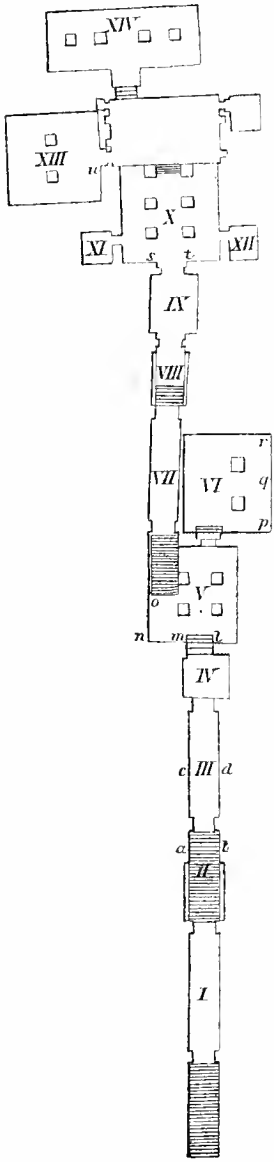
No. 15. Tomb of Sethos II.

No. 16.* **Tomb of Ramses I., lately excavated by Loret. A wide flight of steps leads to the entrance. Beyond this are a sloping corridor and a second flight of steps, which lead to the SARCOPHAGUS CHAMBER. In the middle stands the open coffin of the king, in red granite, with pictures and inscriptions in yellow paint. The walls of the room are covered with coloured scenes and inscriptions on a grey ground.

Entrance Wall. To the left, Maat and Ramses I. before Ptah, behind whom stands the post of Osiris (p. cxvii). To the right, Maat and the king offering wine to Nefertem; behind the god is the symbolic knot of Isis. — *Left Wall.* To the left of the door, in a small side-room: Ramses I. led by the dog-headed Anubis and the falcon-headed Harsiēsis. To the right of the door and above it, chap. iii of the 'Book of the Portals': above, the bark of the sun, which is being towed to the chapel of the nine mummies; below, the goddesses ascending the mountain (p. 282). — In the *Rear Wall* opens a small chamber, on the back-wall of which is represented Osiris between a ram-headed deity and a sacred snake. Above the door are dæmons with the heads of dogs and falcons (the souls of Pe and Nekhen). On the rear wall, farther to the right, Ramses I. dedicates four packages to the beetle-headed Atum-Rē-Kheprē; Harsiēsis, Atum, and Neith leading the king to the throne of Osiris. — The *Right Wall* is pierced by the entrance to another small chamber without representations.

***No. 17.* **Tomb of Sethos I.**, usually known as *Belzoni's Tomb* from its discoverer in Oct., 1817. In beauty of execution it far surpasses all the other tombs of Bîbân el-Mulûk, and the sculp-

tures on its walls even rival those at Abydos (p. 232). In size it resembles Nos. 11 and 14; its length is 328 ft. A steep flight of steps descends to the entrance.



Corridor I. On the *Left Wall* is the king before the falcon-headed Harakhtē. Then follows the title of the 'Praising of Rē' (p. 280), with the sun-disk bearing a scarabæus and the ram-headed sun-god, between a serpent, a crocodile, and two cows' heads. The adjoining text is taken from the 'Praising of Rē', which is continued on the *Right Wall*. The *Ceiling* is decorated with flying vultures.

Corridor II (with staircase). On the upper part of the recess in the *Left Wall* are represented 37 forms of the sun-god, from the 'Praising of Rē' (p. 280), above a text from the 'Book of him who is in the Underworld'. This is repeated on the *Right Wall*. At Pl. *a* is Isis, at Pl. *b*, Nephthys.

Corridor III. On the *Left Wall* (Pl. *c*) is the journey of the sun during the 5th hour of night, from the 5th chapter of the 'Book of him who is in the Underworld'. On the *Right Wall*, at Pl. *d*, appears the journey of the sun during the 4th hour of night, from the 4th chapter of the 'Book of him who is in the Underworld'.

Antechamber IV. Representations of the king in the presence of various deities.

Room V, with pillars. On the *Left Walls* is the journey of the sun through the 4th region of the underworld, from the 4th chapter of the 'Book of the Portals'.

At the beginning is the 4th gateway, guarded by the serpent Tekē-hor. In the *Middle Row* appears the boat of the sun towed by 4 men, preceded by spirits with a coiled snake, three ibis-headed gods, and nine other gods ('the spirits of men who are in the underworld'). To the right is a god with a sceptre. In the *Top Row* various men greet the god, while others hold a twisted cord. In the *Bottom Row*, to the left, is

Horus, before whom are representatives of the four chief races of men known to the Egyptians, *viz.* four 'human beings' (*i.e.* Egyptians), four Asiatics, with pointed beards and coloured aprons, four negroes, and four Libyans, identified by the feathers on their heads and their tatooed bodies. Farther on are genii, with a snake, on which stand the hieroglyphs for 'time', etc.

On the *Right Walls* is the sun's journey through the 5th region of the underworld, from the 5th chapter of the 'Book of the Portals'.

Middle Row: The boat of the sun towed by four men, preceded by dæmons. *Top Row:* Twelve gods with forked sticks, twelve gods with a serpent from which human heads project, and twelve gods with a twisted cord attached to a mummy. *Bottom Row:* A god leaning upon a staff; twelve mummies upon a bier formed of a serpent, etc.

In the centre of the *Rear Wall* is Osiris enthroned, with Hathor behind him, while the falcon-headed Horus leads the king into his presence. On the *Pillars* the king is shown before various deities. — A narrow flight of steps leads hence to Room VI, the decorations of which have only been sketched out. On the *Pillars* the king stands in front of various deities. On the *Left Walls* is the journey of the sun during the 9th hour of night, from the 9th chapter of the 'Book of him who is in the Underworld'.

Middle Row: The boat of the sun, preceded by twelve star-gods with oars; three sacred animals (cow; ram; bird with a human head); a mummy standing upright, the guardian-deity of the sacrifices. *Top Row:* Twelve genii crouching upon curious stands, and twelve women. *Bottom Row* (partly destroyed): Serpents spitting fire; nine men with sticks; a mummy.

On the *Rear Wall* is the journey of the sun during the 10th hour of night (from the 10th chapter of the above-mentioned book), continued on part of the right wall.

Middle Row: The boat of the sun, preceded by various deities, including falcons upon a two-headed serpent with four legs; four spirits, having sun-disks in place of heads, carrying arrows; four spirits with lances, and four with bows. *Top Row:* A god with a sceptre; scarabæus rolling the hieroglyph for 'land' before it with its fore-legs; the patron-goddesses of Upper and Lower Egypt seated beside two erect serpents, bearing the sun-disk; two goddesses beside the hieroglyph for 'god', upon which rests the sun-disk; goddesses with lions' heads and human heads, etc. *Bottom Row* (partly destroyed): Horus leaning upon his staff watches twelve condemned souls swimming in various attitudes in the waters of the underworld; four goddesses with serpents; head of Seth upon a sceptre.

On the *Right Walls* is the journey of the sun during the 11th hour of night (from the 11th chapter of the above-mentioned book).

Middle Row: Boat of the sun, preceded by twelve men with a serpent; two serpents bearing on their backs the two Egyptian crowns, from which heads project; four goddesses. *Top Row:* Two-headed god; serpent (the god Atum), with four legs and two wings, held by a god (the soul of Atum) standing behind; the constellation of the 'tortoise', in the shape of a serpent on which a god sits; two-headed god; four goddesses, each seated upon two serpents, etc. *Lower Row.* The condemned. The enemies of the sun-god are being burned in curious furnaces, under the inspection of the falcon-headed Horus (on the right); adjacent stand goddesses with swords, breathing flames; in the last furnace, four corpses standing on their heads; various deities.

We return to Room V, whence a flight of 18 steps, to the left, descends through Corridors VII & VIII to ANTECHAMBER IX, where

the king is seen before Osiris, Isis, Harsiēsis, Hathor, Anubis, and other gods of the dead.

Hall X, whence an incline with steps at the side leads to the mummy-shaft, consists of two portions — a front portion with pillars, and a rear portion with a vaulted ceiling. The scenes in the former are taken from the 'Book of the Portals' (p. 279). — The alabaster sarcophagus of the king, now in the Soane Museum in London, stood in this part of the hall; the mummy, which was hidden at Deir el-Baḥri, is now in the Museum of Cairo (p. 95). On the *Left Wall* of the rear portion of the room the king is shown (lower row) offering a libation of wine to Harakhtē. Farther on is the journey of the sun during the 1st hour of night (1st chapter of the 'Book of him who is in the Underworld').

In the two *Middle Rows* we see (above) the boat of the sun, adorned in front with a rug, and bearing the ram-headed sun-god, seven other gods, and the 'mistress of the boat'. It is preceded by two goddesses of truth, Osiris, the lion-headed Sekhmet, and other deities. Below in his boat is the sun-god, in the form of a scarabæus, worshipped by two figures of Osiris; in front are three serpents and several deities. In the *Top* and *Bottom Rows* (representing the banks of the river) are small square panels, containing representations of spirits in human and animal shapes (*e.g.* baboons, fiery serpents), which greet the god on his entrance into the lower world or drive away his foes.

In a *Recess* at the end of the left wall is the dog-headed Anubis, performing the ceremony of the 'Opening of the Mouth' before Osiris (comp. p. 280). — On the *Rear Wall* is the journey of the sun in the 2nd hour of night (2nd chapter of the 'Book of him who is in the Underworld').

Middle Row. In the boat of the sun the sun-god is accompanied by Isis and Nephthys, in the form of Uræus-serpents. In front of it are four smaller boats, in one of which are three deities without arms, in the second a crocodile with a human head upon its back, in the third (which is decorated with two gods' heads) a sistrum, two goddesses, and a scarabæus, and in the fourth (similarly adorned) a god holding a large ostrich feather, the symbol of justice, and the moon upon a head-rest. *Top* and *Bottom Rows.* Various spirits and dæmons to protect the sun-god.

On the *Right Wall* is the sun's journey during the 3rd hour of night (3rd chapter of the 'Book of him who is in the Underworld').

In the *Middle Row* is the boat of the sun, preceded by three smaller boats. Four gods, with arms interlaced, approach to meet them. In the *Top* and *Bottom Rows* spirits of various forms (a ram with a sword, five dæmons with birds' heads, etc.) greet the procession.

On the vaulted *Ceiling* are some interesting astronomical figures, lists of the so-called decani-stars, constellations, etc.

Side Room XI. The gate of the underworld and the sun's journey through the 3rd region (3rd chapter of the 'Book of the Portals', p. 279). — Side Room XII. The interesting text in this room contains a very ancient myth of a rebellion of mankind against the sun-god, their punishment, and the final rescue of the survivors. The scene on the rear wall is an illustration from this myth: the heavenly cow, supported by the god Show and other spirits, with two boats of the sun floating on its back.

Side Room XIII contains two pillars, one of which has fallen. On the other appears the king before Ptah and Osiris. Round the three main walls runs a bench, decorated with a cornice and intended for sacrificial gifts; the small pillars which originally supported it have been destroyed. The representations on the back-wall are almost entirely obliterated. On the *Entrance Wall* (to the left) and the *Left Wall* appears the sun's journey during the 7th hour of night (7th chapter of the 'Book of him who is in the Underworld').

Middle Row. The sun-god once more is shown in his boat, on the prow of which stands Isis, to drive away evil spirits with her spells. In front of the boat a large serpent, which had threatened the sun-god, has been overcome by the goddess Selket and a god. Farther on are four goddesses with swords, and four small mounds of sand, representing the graves of the gods Atum, Khepre, Re, and Osiris. *Top Row.* Spirits and dæmons; human-headed serpent; a god ('Flesh of Osiris') seated upon a throne beneath a serpent; three foes of Osiris, beheaded by a lion-headed god; a god holding a cord binding three foes lying on the ground; three human-headed birds wearing crowns, etc. *Bottom Row.* Horus, before whom are the twelve star-gods who conduct the sun at night; twelve star-goddesses approaching the grave of Osiris, upon which a crocodile rests. The god's head projects from the grave-mound.

On the *Rear Wall* is the sun's journey during the 8th hour of night (8th chapter of the 'Book of him who is in the Underworld').

Middle Row. The boat of the sun towed by eight men, preceded by nine followers of Re, who are represented by the hieroglyph for 'follow', with a head attached to it in front. Four rams (forms of the god Tenen) head the procession. *Top* and *Bottom Rows.* Dwellings of deceased gods and spirits, the doors of which open as the sun-god approaches, showing the occupants restored to life. In each house in the top row are three gods.

On the *Entrance Wall* (to the right) and *Right Wall* is the journey during the 6th hour of night (6th chapter of the above mentioned book).

Middle Row. The boat of the sun is here preceded by Thout, with the head of an ape (his sacred animal), holding in his hand an ibis (also sacred to him), and by a goddess carrying the pupils of the eyes of Horus. The remainder of the row is taken up by a house, in which stand sixteen spirits together with the recumbent figure of the god Khepre, surrounded by a serpent with five heads. Four of the sixteen spirits represent the kings of Upper Egypt, four the kings of Lower Egypt, while the rest are in the guise of mummies. In the *Top* and *Bottom Rows* are other spirits. In the latter is a serpent, with the heads of the four genii of the dead upon its back, also nine fiery serpents with swords, all intended to annihilate the foes of the sun-god.

The remaining side-chamber is unnumbered and has no decorations. — Room XIV has no decorations and is filled with rubbish.

No. 18. Tomb of Ramses XI., Kheper-ma-re.

No. 19. Tomb of Ment-her-khopshef, a prince of the close of the 20th Dynasty. The inner part is filled up.

No. 20. Tomb of Queen Hatshepsowet, consisting of a series of corridors, 700 ft. long, has neither inscriptions nor reliefs. The corridors finally end in a tomb-chamber (with three adjoining side-rooms) in which the sandstone coffins of Thutmosis I. and Hatshepsowet were discovered.

No. 21 has no inscriptions.

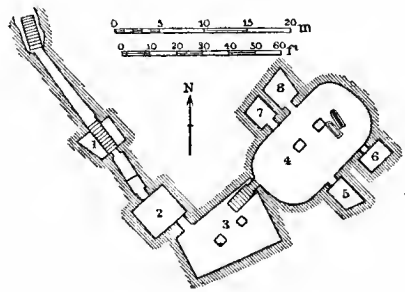
Nos. 22-25 lie in the West Valley of the Tombs of the Kings (p. 294).

Nos. 26-32 are insignificant.

No. 33 is a small tomb with two empty rooms, reached by a flight of steps.

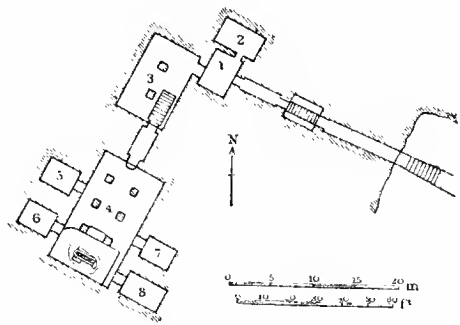
No. 34.* The **Tomb of Thutmosis III., discovered by Loret in 1899, lies in an abrupt and narrow rocky ravine, about 275 yds. to the S. of the Tomb of Ramses III. The entrance is reached by a steep flight of steps. A sloping corridor descends hence to a staircase (Pl. 1), with broad niches to the right and left, beyond which another corridor leads to a rectangular shaft (Pl. 2), about 20 ft. deep, probably intended as a protection against grave-robbers but now crossed by a hand-bridge. The ceiling is adorned with white stars on a blue ground.

Farther on we enter a Room (Pl. 3) borne by two unadorned pillars. The ceiling is decorated with stars, and the walls bear the names of 741 different gods and dæmons. — In the left corner of the rear wall is a staircase leading to the Tomb Chamber (Pl. 4), which has the oval form of a royal cartouche. Two square pillars bear the ceiling, with its yellow stars on a blue background. The walls are covered with excellently preserved scenes and citations from the 'Book of the Underworld'. The representations on the pillars are of special interest. On one face of the first pillar stands a long religious inscription; on the second face are Thutmosis III. and the Queen-Mother Eset in a boat (at the top), the king suckled by his mother Eset in the form of a tree (below), and the king followed by his wives Merit-Rē, Sat-yoh, and Nebt-khrow, and the Princess Nefret-erew; on the third face are dæmons. The second pillar has dæmons and another long inscription. The Sarcophagus is of red sandstone, and its scenes and inscriptions are in red paint; it was empty when the tomb was opened, and the mummy of the king was found at Deir el-Baḥri (p. 300). The objects found in the four small adjoining rooms (Pl. 5-8) are now in the Museum of Cairo (p. 96).



No. 35.* **Tomb of Amenophis II. (lighted up), discovered by Loret in 1898, about 200 yds. to the W. of the Tomb of Ramses III. Part of its contents has been left on the spot (comp. p. 96). From the entrance steep flights of steps and sloping corridors descend to a shaft (now bridged; Pl. 1), in the depth of which is the opening to a small chamber (Pl. 2), and on to a Room (Pl. 3) the walls and

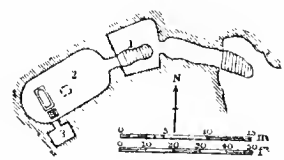
two pillars of which are quite unadorned. From the left rear corner of this apartment a staircase descends to a sloping corridor and to a Room (Pl. 4), borne by six pillars. At the back of this is a kind of crypt. On the pillars Amenophis II. is represented before the gods of death. The blue ceiling is dotted with yellow stars. The walls, painted yellow (probably in imitation of a papyrus), bear citations and scenes from the 'Book of him who is in the Underworld'. In the crypt stands the sandstone *Sarcophagus of the king (effectively shown by electric light), containing a mummy-shaped coffin with the body of Amenophis II., wrapped in its shroud and still adorned with garlands. On each side of the main room are two small chambers (Pl. 5-8). In the first to the right (Pl. 5) lie three mummies. The second to the right (Pl. 6; inaccessible) contained nine royal mummies, probably placed here for concealment by grave-robbers. Among them were the mummies of Thutmosis IV., Amenophis III. (18th Dyn.), Si-Ptah, and Sethos II. (19th Dyn.), all now in the Cairo Museum.



No. 36. Tomb of Meï-her-peri, a fan-bearer, opened by Loret in 1898 (comp. p. 97).

No. 37, a small tomb without inscriptions, probably belonged to a private person.

No. 38. **Tomb of Thutmosis I.,** the earliest royal tomb in the Valley of the Kings, discovered by Loret in 1899, lies in the abrupt side of the valley, between Tombs 14 and 15. It is accessible only by special permission from the Inspector General at Luxor (p. 258).



A steep flight of steps descends to a square room (Pl. 1), whence another flight leads to the roughly hewn Tomb Chamber (Pl. 2), the ceiling of which was supported by a column (now broken). The walls were covered with painted stucco, but this has disappeared from the fact that the grave was sometimes under water. The handsome red sandstone sarcophagus is adorned with representations of Isis (foot), Nephthys (head), the gods of the dead (sides), and Newt, the goddess of Heaven (inside). — To the left is another small room (Pl. 3).

Nos. 39-41 are uninteresting.

No. 42. Tomb of Prince Sennofer, unimportant.

No. 43. Tomb of Thutmosis IV., opened in 1903 by Mr. Theodore M. Davis. This tomb is unfinished; two of its chambers contain representations of the king in the presence of different gods (comp. pp. 85, 96).

No. 44. Tomb of Tent-Karu.

No. 45. Tomb of Userhēt, these two without interest.

The W. valley of *Bîbân el-Mulûk* (comp. p. 280), usually named by the Arabs after Tomb 23 (see below), is seldom visited, in spite of its scenic attractiveness. The keys of the tombs are kept by the Inspector General at Luxor (p. 258).

The first tomb here (No. 22) is that of *Amenophis III.*, found by the French Expedition. We enter from the W.; the tomb soon bends towards the N., but finally resumes its original direction.

The first three passages penetrated the rock at an angle. The way to the fourth encounters a deep shaft, which cannot be crossed without a ladder. It contains several representations of the reception of the king by the gods. Some of the pictures have been only sketched in, and the field divided into squares. The sarcophagus has been broken. The *Astronomical Ceiling Paintings* in the chamber with the sarcophagus are noteworthy. The lower-lying chambers beyond this room have no inscriptions.

The second tomb (No. 23), called by the Arabs *Turbet el-Ḳurûd* (Tomb of the Apes), is in a very retired spot. It belongs to **King Eyē** (p. 221).

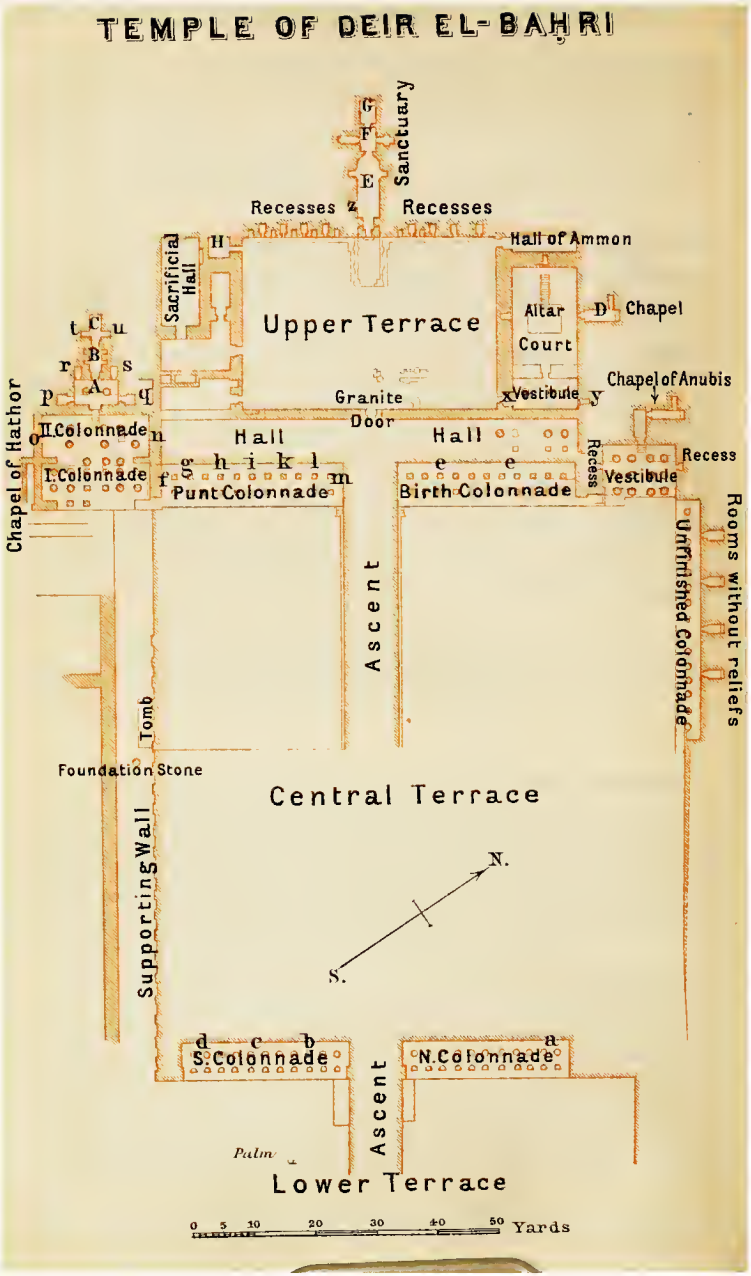
A staircase and a corridor descend to an apartment containing the remains of the sarcophagus. On the walls are representations of the king in presence of various deities. On the end-wall to the right are twelve sacred apes.

Tombs No. 24 and No. 25 are inaccessible.

5. From Bîbân el-Mulûk to Deir el-Baḥri and El-Asasîf.

To return from Bîbân el-Mulûk to the plain we should take the mountain-path viâ Deir el-Baḥri. It is possible to ride to the top of the hill, but better to go on foot all the way. — Another very pleasant route leads from Bîbân el-Mulûk up the steep hill and then, above Sheikh ʿAbd el-Ḳurna, descends to Deir el-Medîneh (p. 311). — The late afternoon is the best time to visit the temple of Deir el-Baḥri, for during the hotter hours of the day the oppressive rays of the sun are reflected from the rocks here with peculiar intensity.

The path begins at Tomb 16, ascends the hill separating Bîbân el-Mulûk from Deir el-Baḥri and El-Asasîf, and descends in zigzags. It is fatiguing but safe, and is easily accomplished in $^3/_4$ hr. The **View* is most remarkable: first into the desolate valley of the Tombs of the Kings; then from the summit and as we descend into the peculiar ravine of Deir el-Baḥri, we see the steep projecting mountain-side with its tombs, and buildings old and new, with the rich green of the fertile plain below spread out on both sides of the Nile, and here and there its groups of palms and gigantic temples, as far as Karnak and Luxor on the E. bank. The situation of the temple of Deir el-Baḥri is remarkably fine; on the W. and N. it is framed by


TEMPLE OF DEIR EL-BAḤRI
Sanctuary
G
F
E
Recesses
z
Recesses
Hall of Ammon
Sacrificial Hall
H
Upper Terrace
Altar
Court
D
Chapel
Chapel of Anubis
Granite Door
x
Vestibule
y
Chapel of Hathor
t
C
u
B
r
s
A
p
q
II. Colonnade
o
n
Hall
Hall
I. Colonnade
g h i k l
e
e
Punt Colonnade
Birth Colonnade
Recess
Recess
Vestibule
Rooms without reliefs
Unfinished Colonnade
Ascent
Tomb
Foundation Stone
Central Terrace
Supporting Wall
N.
S.
d
c
b
a
S. Colonnade
N. Colonnade
Ascent
Palm
Lower Terrace
0 5 10 20 30 40 50 Yards

precipitous rocks of a light-brown and golden colour, against which the dazzling white walls of the temple stand out in magnificent relief. — Below the temple lies the house of the *Egypt Exploration Fund*, where the keeper of the ruins lives. Opposite is the *Chalet Hatasu*, a luncheon-room open only to Cook's tourists and to patrons of the hotels of the Upper Egypt Hotel Company (p. 248).

The great **Temple of Deir el-Baḥri** was built and adorned with reliefs and inscriptions by Queen Hatshepsowet, the sister, wife, and co-regent of Thutmosis III. Like the sanctuary of the 11th Dynasty lying to the S. of it, it is constructed in terraces. The construction of the temple shared the chequered fortunes of its foundress (p. lxxx). When Hatshepsowet was expelled from the throne by her brother and husband after a brief reign, the building operations came to a halt, and Thutmosis caused the names and figure of his sister to be obliterated in all the finished sculptures and inscriptions at Deir el-Baḥri as well as elsewhere throughout the country. Thutmosis II., who succeeded his brother, continued the work of destruction by inserting his own name in place of that of Hatshepsowet. When Thutmosis II. died, however, Hatshepsowet once more regained the throne, and the building was resumed. Operations were not carried on with any remarkable activity, for when the queen's long reign came to an end, the temple was still unfinished. Thutmosis III., once more on the throne, so far from supplying what was still wanting, resumed his former tactics, destroying all allusions to his sister and sometimes inserting his own name and figure in place of hers. Amenophis IV. (p. 216) carefully destroyed all reference to Ammon, and the inscriptions and reliefs were left thus mutilated until the reign of Ramses II., who restored them, though with inferior workmanship. For centuries afterwards the temple remained unaltered; but under Euergetes II. a few slight restorations were undertaken and some unimportant additions were made, without, however, affecting the original plan. On the introduction of Christianity a community of monks established themselves in the temple, and founded a convent, known to the Arabs as *Deir el-Baḥri*, or the 'Northern Convent'. The chambers of the temple were converted into chapels and the 'heathen' representations on the walls were barbarously defaced. — Mariette made a few excavations here, but finally in 1894-96 the entire temple was exhumed at the cost of the Egypt Exploration Fund under the skilful directions of M. Eduard Naville, while Mr. Somers Clarke, the architect, has roofed in the colonnades to protect the reliefs and made other acceptable restorations.

It should be noted that Hatshepsowet in her capacity as ruler of Egypt is uniformly represented with the traditional attributes of kingship, *viz.* the short apron and elaborate beard, though these, of course, are properly appropriate to men only.

The temple was dedicated to Ammon; but the goddess Hathor and Anubis, god of the dead, also had chapels here, and several

chambers were devoted to the worship of the queen, who was buried at Bîbân el-Mulûk (p. 291), and to that of her parents. The building occupies three courts or terraces, rising one above the other from the level ground; these are connected with each other by inclined planes, which divide the whole into a N. half, to the right, and a S. half, to the left. At the W. side of each court is a raised platform. The stages were cut out of the E. slope of the mountain, and support was given to the outer and inner walls by means of blocks of the finest sandstone. The chambers devoted to religious rites were also cut out of the rock.

An *Avenue of Sphinxes* led from the plain to the temple, ending at the gateway forming the entrance to the temple-precincts. In front of the gate, in square enclosures of masonry, stood two Persea trees (Mimusops Schimperi), the stumps of which are still extant.

We first enter the **Lower Terrace**. This is in a very dilapidated condition, but its two *Colonnades* have lately been restored. Each colonnade consisted of 22 columns arranged in a double row. The columns in the back row were sixteen-fluted, while the others were four-fluted in front and seven-fluted behind. Little now remains of the reliefs and inscriptions that once adorned the walls.

On the rear wall of the *N. Colonnade*, at Pl. *a*, are traces of the representation of a pond, on which water-fowl are being caught with nets. — On the rear wall of the *S. Colonnade* (from right to left). Pl. *b*. The queen (figure chiselled out) sacrificing to the ithyphallic Ammon. Pl. *c*. Inscriptions and representations referring to the erection and dedication of the temple-obelisks; ships and soldiers hastening to a festival. Pl. *d*. Ships bringing two obelisks from the quarries of Assuân to Thebes.

Below the S. colonnade, at intervals of about 10 ft., are holes hewn in the rock, which were formerly filled with Nile mud and used for plants. Remains of palms, vines, and the like are still extant.

We now ascend the approach to the **Central Terrace**, on the S. side of which we can best observe the careful workmanship of the retaining walls, intended to obviate any movement of the soil. They consist of finely polished blocks of limestone, with simple but effective ornamentation. Broad pilasters, only 3 inches in depth, and placed at wide intervals, project from the wall. Above each are a gigantic falcon and a serpent.

The W. side of the terrace is bounded by a hall bearing two raised colonnades, that to the right named the Birth Colonnade, that to the left the Punt Colonnade.

The Birth Colonnade contains 11 pairs of square pillars supporting the roof. On all four sides of the pillars is the same scene: Ammon laying his hand in blessing upon the shoulder of Hatshepsowet (figure defaced throughout) or Thutmosis III. The inscriptions and representations on the walls of the colonnade refer to the procreation and birth of the queen (Pl. *e*). Among these are two fine figures of the queen-mother Ahmes, once in presence of the goat-headed Khnum and the frog-headed Heket, and once in presence of the ibis-headed Thout. — Two steps at the N. end of this colonnade

descend to a *Vestibule* with 12 sixteen-fluted columns. On the walls are fine reliefs.

In the *S. Wall* is a small *Recess* with representations of the queen (effaced) before various deities; above appears the queen (again scratched out) before Osiris. To the left of the recess is Anubis, behind whom stood the queen; to the right are Nekhbeyet and Harakhtē, between whom were the names of the queen. — In the *N Wall* is a similar *Recess*. Above it is Thutmosis III. making a libation to the falcon-headed Seker, god of the dead; to the right, Anubis and the queen (scratched out); to the left, the queen (scratched out) standing in a chapel before the fetish of Emē-wet. — On the *W.* (rear) *Wall*, the queen (scratched out) sacrificing to Ammon (to the left) and to Anubis (to the right), with the sacrificial gifts heaped up before each god.

Three steps at the back of the vestibule lead to a Chapel of Anubis, which has three chambers with pointed vaulting. The colouring of the bas-reliefs is admirably preserved, though the figure of the queen is invariably scratched out. They represent Hatshepsowet (Thutmosis III. occurs once on the E. wall of the second chamber) before various deities, especially Anubis.

On the N. side of this court is another unfinished Colonnade, the roof of which is supported by 15 sixteen-fluted columns. Behind it are four chambers (now walled up).

We now turn to the Colonnade of Punt, on the S. side of the W. terrace, exactly corresponding with the Birth Colonnade. The *Scenes on the walls, some of which are unfortunately much damaged, commemorate an Expedition to Punt (p. 246), undertaken during the queen's reign. On the *S. Wall* we see a village in Punt (Pl. *f*). The beehive-shaped huts are built over the water amongst palms and incense-trees; and ladders lead up to the entrances. In the lower row, to the right, is the reception of the Egyptian envoy and his suite by the Prince of Punt; above, the envoy in front of his tent, looking at the gifts that have been heaped upon him. — On the *W. Wall* we see, to the left (Pl. *g*), the arrival of the Egyptian fleet at Punt, where it is laden with precious merchandize; to the right is the return of the fleet. Above are the inhabitants of Punt and the Egyptians with their gifts; while prostrate grandees do homage to the queen. Farther on (Pl. *h*) the queen (effaced), followed by her guardian-spirit, dedicates to Ammon the spoils of the expedition; the cattle feeding beneath the trees are especially worthy of notice. At Pl. *i* gold and other precious metals are being weighed in presence of the goddess Seshet, who records the results; Horus presides at the scales, and behind him is the Nubian god Tetwen. Below we see the incense being measured, while Thout notes down the results; close by are seven incense-trees in tubs, imported from Punt. At Pl. *k* Thutmosis III. offers incense to the boat of Ammon, which is borne by priests; at Pl. *l* is Hatshepsowet before Ammon (a long inscription between them has been erased). — On the *N. Wall*, at Pl. *m*, the queen (chiselled out) is seated beneath a canopy, with her guardian-spirit behind her. In front are her grandees, to whom she is speaking, and a long inscription.

At the left (S.) end of the Punt Colonnade is a curious little Shrine of Hathor, goddess of the necropolis at Thebes (p. cxxiv), which was also reached from below by a flight of steps. The innermost chambers, which are hewn in the rock, are preceded by two covered *Colonnades* (now in ruins). The first of these had sixteen-fluted columns and square pillars with Hathor-capitals; the second, which lay at a slightly higher level, had four columns with round shafts (three of them in partial preservation) and also sixteen-fluted columns (six partly remaining).

There are still a few *Wall Decorations* in the second colonnade. On the N. Wall (Pl. *n*): Thutmosis III. with an oar, in presence of a goddess; to the right is a procession, consisting of three rows with two ships in each and (below) soldiers with standards and axes (to the right two soldiers dancing to castanets). — On the S. Wall (Pl. *o*; much dilapidated): Sacrificial scene, and a boat containing a Hathor-cow, with Queen Hatshepsowet drinking from the udder. — On the W. Wall (to the right): Thutmosis II. (replacing Hatshepsowet), with an oar and a builder's square, before Hathor (whose figure was defaced by Amenophis IV.); the king, whose hand is licked by the Hathor-cow. These are repeated to the left.

We ascend two steps to the *Shrine* proper, which comprised three chambers (Pl. *A*, *B*, *C*), each of which has several recesses. The ceiling of *Room A*, which is decorated with stars on a blue ground, is supported by two sixteen-fluted columns. The reliefs, which those who have leisure may examine, show Hatshepsowet or Thutmosis III. with several deities. — *Room B* contains *Wall Reliefs of unusual beauty. They represent Hatshepsowet (chiselled out) presenting offerings of all kinds to the Hathor-cow, which stands in a boat beneath a canopy. The traces of a second and smaller figure of the queen, represented as imbibing milk from the udder of the cow, are still visible. The little nude boy, holding a sistrum, in front of the queen, is *Ehi*, son of Hathor. — *Room C* has a vaulted roof. On each of the side-walls is an admirable relief of Hatshepsowet drinking from the udder of the Hathor-cow, before which stands Ammon (on a smaller scale). Rear Wall: Hatshepsowet between Hathor and Ammon, who holds the hieroglyph for 'life' before her face. Above the entrances to the recesses (Pl. *t*, *u*), Hatshepsowet and Thutmosis II. offer milk and wine to Hathor.

We return hence to the Central Terrace and ascend the inclined approach which brings us first to a much ruined Hall, the roof of which was borne by pillars and sixteen-fluted columns. A granite doorway here gives access to the —

Upper Terrace. The central part of the Terrace was occupied by a large *Hypostyle Hall*, now in a state of complete ruin. Its walls were adorned with reliefs of a festive procession, which have suffered severely at the hands of the Coptic monks. Turning sharp to the right (N.), we reach a door (Pl. *x*) admitting to a Vestibule, which had three sixteen-fluted columns. Opposite the door is a small *Recess* (Pl. *y*), with representations of Queen Hatshepsowet, in good preservation.

Rear Wall of the recess: Hatshepsowet (erased) before Ammon. Side Walls: Hatshepsowet seated at table, with the priest En-metf in front of her. The figure of the queen is uninjured, contrary to the nsual practice; but the priest's figure was defaced by Amenophis IV.

To the left of the vestibule we enter an open *Court*, in which is an **Altar*, approached by ten steps, and dedicated by Hatshepsowet to the sun-god Rē-Harakhtē. It is one of the very few altars that have come down to us from Egyptian antiquity on their original sites. In the W. wall of this court is a small recess with sacrificial scenes on the walls. The figure of Hatshepsowet receiving the offerings has been erased. — A door in the N. wall of this court admits to a *Chapel*, comprising two chambers, the vaulted ceilings of which are decorated with yellow stars on a blue ground. With a few unimportant exceptions the reliefs on the walls have been carefully chiselled away by Thutmosis III. and Amenophis IV.

On the side-walls of the *1st Chamber* (Pl. *D*) Hatshepsowet offers sacrifices to various deities, mainly deities of the dead, such as Anubis, Seker, Osiris, and Emē-wet, and also to Ammon. Above a bench against the end wall is a representation of Hatshepsowet and Thutmosis I. before the fetish of Emē-wet. *2nd Chamber*. On the right wall: Thutmosis I. (originally Hatshepsowet) and his mother Seniseneb, sacrificing to Anubis. On the left wall: Hatshepsowet and her mother Ahmes sacrificing to Ammon. On the end-wall: Hatshepsowet and Anubis. On the ceiling are representations of the hours.

On the S. side of the upper terrace are several chambers now in ruins, and a well-preserved Sacrificial Hall, with a vaulted roof, which was used for the cult of the manes of Hatshepsowet and is adorned with reliefs.

To the right and left of the entrance: slaughter and cutting up of the sacrificial beasts. On the side-walls are shown three rows of priests and officials bringing sacrificial gifts to Hatshepsowet, and above are three rows of sacrificial objects of various kinds. Hatshepsowet herself (effaced) is seated to the right (left on the other wall), with a list of the offerings before her, while priests offer incense or perform other rites. On the end wall is represented the door that led into the realm of the dead.

In the W. wall of the large hall in the middle of the terrace is a series of large and small Recesses, containing representations of Thutmosis III. and Hatshepsowet in presence of the gods. The larger recesses were occupied by Osiris-statues of the queen. In the middle is the entrance to the Sanctuary. In the left corner opens the small *Room H*, in the right the so-called *Hall of Ammon*, both of which may be omitted by hurried visitors.

Room H. The ceiling is well preserved. On the right wall appears Ammon-Rē in front of a table of offerings, which replaces the effaced figure of Hatshepsowet. Behind the table is the queen's guardian-spirit. On the rear wall are Thutmosis III. and Thutmosis I. (substituted for the queen) offering clothes to Ammon. On the left wall Thutmosis II. (substituted for the queen), with his guardian-spirit, offers sacred oil to the ithyphallic Ammon.

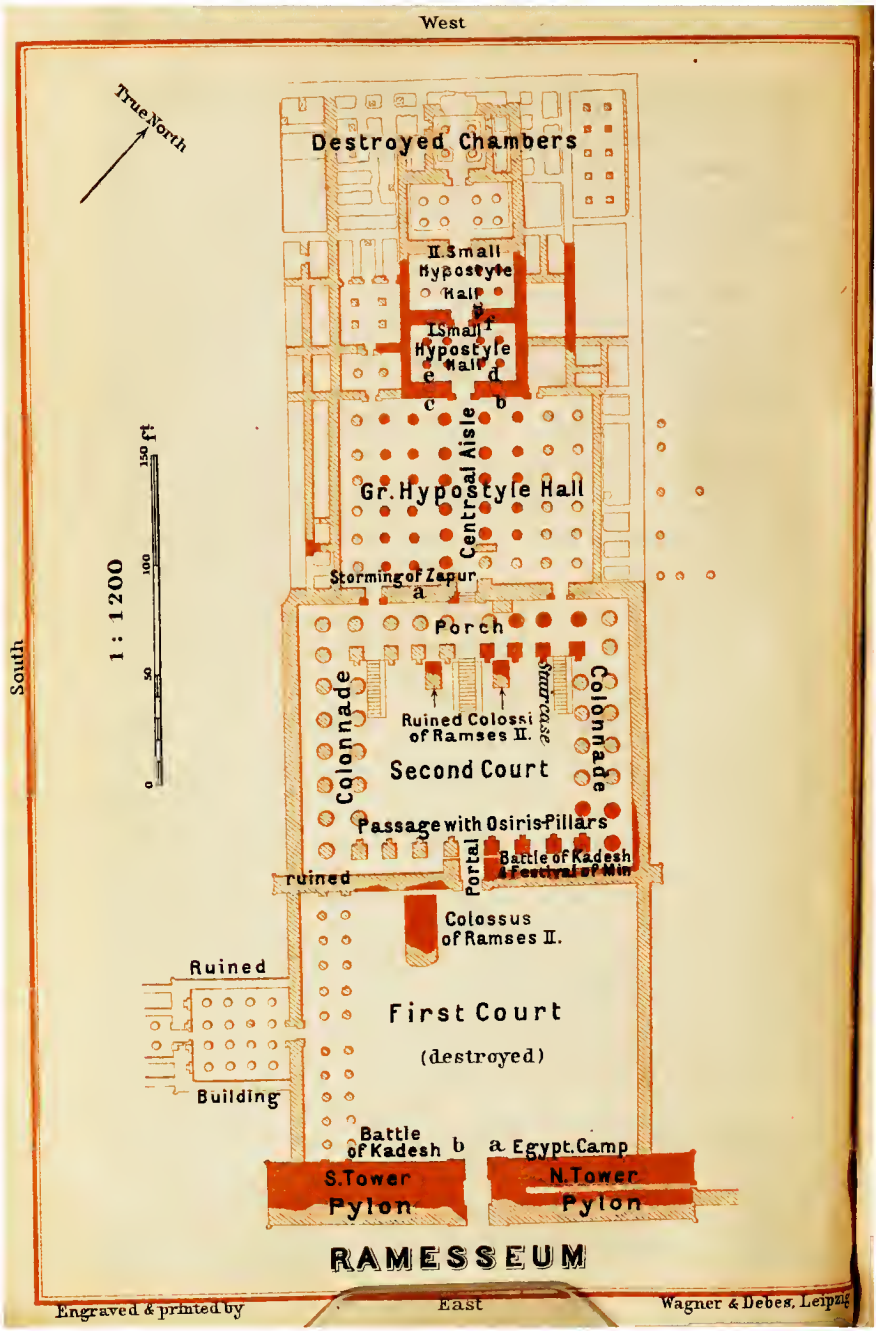
Hall of Ammon. Part of the ceiling, decorated with stars on a blue ground, still remains. On the left side-wall we observe Hatshepsowet pacing out the temple-precincts, before Ammon, before the ithyphallic Ammon-Min, and before the enthroned Ammon. On the right wall is Thutmosis III. before these same gods. On the end-wall is Thutmosis II. (originally Hatshepsowet) before Ammon. The figures of the gods here were defaced by Amenophis IV. and were not replaced at the restoration under Ramses II.

A granite *Portal*, reached by a porch dating from the Ptolemaic period, with balustrades, forms the entrance to the SANCTUARY. The three chambers (Pl. *E*, *F*, *G*) are unfortunately much damaged. The first two have vaulted ceilings and are adjoined by recesses. The scenes in the *1st Chamber* (Pl. *E*) show Hatshepsowet (sometimes Thutmosis III) sacrificing to various deities, among whom figures the deceased Thutmosis II. The *3rd Room* was added under Euergetes II. and was dedicated to the saints Imhotep and Amenhotep. The reliefs and inscriptions of this late period compare very unfavourably with the masterly sculptures of Hatshepsowet.

On the upper part of the right wall of the 1st Chamber is a noteworthy scene: Hatshepsowet, Thutmosis III., and the princess Ranofru sacrifice to the boat of Ammon, behind which stood Thutmosis I. with his consort Ahmes, and their little daughter Bitnofru. A similar scene was represented above the recess (Pl. *z*) on the left wall; the kneeling Thutmosis III. and Princess Ranofru may still be distinguished.

Immediately to the S., adjoining the temple of Hatshepsowet, lies the **Mortuary Temple of King Mentuhotep III.** *(Neb-hepet-rē)*, the Egyptian term for which was 'Brilliant are the seats of Neb-hepet-rē'. Dating from the beginning of the Middle Empire, this is the earliest Theban temple known to us and it is of great interest from the simplicity of its architecture. Its excavation was begun by the Egypt Exploration Fund in 1904 and has not yet been completed. The actual tomb of the king was perhaps that known as *Bâb el-Hosân* (see below). — Like the large temple, it is constructed in terraces. From the COURT, bounded on the W. side by two COLONNADES with rectangular pillars (with the cartouche of the king), an inclined plane leads to a platform which supported the front part of the temple, while the rear portion was cut out of the living rock. In the middle of the first or upper court rises a large substructure of rough stones which bore a pyramid and was cased with fine limestone slabs (still well preserved at the N.W. corner). On all four sides it was surrounded by covered colonnades. A door, which lies out of the main axis of the temple, leads to a second court surrounded by colonnades, on the E. side of which the favourites of Mentuhotep were buried in shaft-tombs. A passage, 186 yds. in length, leads from this court to a granite chamber, containing a large alabaster naos, without embellishment but beautifully executed. On the N. this court was adjoined by a *Sanctuary of Hathor* built by Thutmosis III., of which no trace remains. The innermost sanctuary, constructed in the rock and containing the image of the deity, is now in the Museum of Cairo (p. 81).

Numerous very important discoveries have lately been made in the valley of DEIR EL-BAHRI. Thus, in 1881, the *Royal Mummies*, mentioned at p. 95 were discovered in a shaft ½ M. to the S. of the great temple, while in 1891 the *Common Tomb of the Theban Priests* was discovered, immediately to the N. of the lower terrace, and yielding a rich antiquarian booty for the Museum of Cairo (p. 85). In 1900 Mr. Carter discovered, near the keeper's house (p. 295), a royal tomb of the 11th Dynasty, in which *Mentuhotep* (III.?; see above) was interred. The last is known to the Arabs as *Bâb el-Hosân*.


West
True North
Destroyed Chambers
II. Small Hypostyle Hall
I. Small Hypostyle Hall
Gr. Hypostyle Hall
Central Aisle
Storming of Zapur
Porch
Colonnade
Colonnade
Staircase
Ruined Colossi of Ramses II.
Second Court
Passage with Osiris-Pillars
Portal
Battle of Kadesh & Festival of Min
ruined
Colossus of Ramses II.
Ruined
Building
First Court
(destroyed)
Battle of Kadesh
Egypt. Camp
S. Tower
Pylon
N. Tower
Pylon
RAMESSEUM
1 : 1200
150 ft
100
50
0
South
East
Engraved & printed by
Wagner & Debes, Leipzig

By proceeding from Deir el-Baḥri in the direction of Ḳurna, we soon reach the small depression known as **El-Asasîf**. This contains a large —

Necropolis, the rock-tombs in which date mostly from the beginning of the Saïtic period (25th and 26th Dyn.). Various brick buildings and a large arched doorway of unburnt bricks are also noticed. The latter belonged to a large building built by the Theban prince Men-tem-hēt (26th Dyn.). The tombs usually consist of an open court, reached by a flight of steps, whence a door admits to a large hall, beyond which are the inner passages and chambers.

The **Tomb of Peteamenōpē** (inaccessible at present), a high official under the 26th Dyn., is larger than any of the kings' tombs at Bîbân el-Mulûk, being 290 yds. in length and 2660 sq. yds. in area. All the walls are ornamented with carefully executed inscriptions and reliefs, now unfortunately much injured and blackened. These, almost without exception, refer to the fate of the soul after death. — Off the same court as the above opens also the tomb of *Wah-eb-rē*. — Among the other tombs of the same epoch may be mentioned that of *Ebē*, a little to the N. (now inaccessible). Ebē was an official in the reign of Nitocris, daughter of Psammetikh I. and Shepenwepet. Farther to the N. is the fine but much injured tomb of *Prince Harwa*, an official of Queen Amenertaïs, sister of the Ethiopian King Shabako.

6. The Ramesseum.

This temple may be reached from the landing-place on the W. bank in 3/4 hr.; from the Colossi of Memnon in 1/4 hr.; and from Medînet Habu or Deir el-Baḥri in about 20 minutes.

The ****Ramesseum**, the large temple built by Ramses II. on the W. bank and dedicated to Ammon, is unfortunately only half preserved. We may in all probability identify it with the '*Tomb of Osymandyas*' described by the Augustan historian Diodorus, although his description does not tally in all points with the extant remains.

Osymandyas is a corrupt form of *Weser-(Usi-)ma-rē*, the prænomen of Ramses II.

We begin our inspection at the great **Pylon**, which formed the E. entrance to the temple. This was originally 220 ft. broad, but its ruined exterior is now more like a quarry than a building. Many representations on the broad surface of its *W. Side*, next the first court, are in fair preservation and easily recognizable with an opera glass (especially by afternoon-light). They refer to the Syrian campaigns of Ramses II., especially to the war with the Hittites, which is also commemorated on the pylon at Luxor (p. 254).

On the *N. Tower*, to the extreme left, we observe the Asiatic fortresses, taken by Ramses in the 8th year of his reign. Thirteen of the original eighteen are still recognizable, each with an inscription containing its name. The captives are being led away. In the *Middle* are scenes from the war with the Hittites, which are continued on the S. tower. Below is the Egyptian army on the march; above appears the Egyptian camp, within a rampart of shields, presenting an animated scene. The chariots are drawn up in long lines, with the unharnessed horses beside them; close by are the heavy haggage-waggons with their teams, unperturbed by the great lion of the king, which reclines before him. The asses employed in the commissariat service of the army are conspicuous

in the camp; now released from their burdens, they testify satisfaction by means of movements and attitudes which the artist seems never tired of drawing. The soldiers are conversing with each other, and one drinks from a wine-skin. Disputes and quarrels are not wanting. Above, to the right, the tranquillity of the camp is rudely disturbed by an attack of the Hittites. To the *Right* the king holds a council of war with his princes. Beneath captured spies are being beaten, in order to extract information.

The left half of the *S. Tower* of the pylon is occupied by the picture of the battle of Kadesh, which we have already seen on the pylon at Luxor (p. 255). Ramses in his chariot dashes against his foes, who are either slain by his arrows or flee in wild confusion and fall into the Orontes. Behind the king are his war-chariots. To the right, at a distance from the scene of action, is the Hittite prince. Above is a second, now scarcely distinguishable, representation of the Hittites fleeing to their fortress. The reliefs on the right half show the usual presentment of the king, grasping enemies by the hair and smiting them; farther to the right is the king holding a long staff, and accompanied by fan-bearers.

On the interior walls of the *Portal* of this pylon are the usual reliefs of Ramses sacrificing to various gods. At the top of the *Jambs* (Pl. *a*, *b*) Ramses appears pacing out the precincts of the temple (a rite performed at the foundation of a temple; comp. pp. 236, 278); at the bottom, various deities.

The **First Court** is now utterly ruined, and scarcely a trace remains of the colonnades that bounded it on two sides. Fragments, however, of the lofty wall on the W. side are still standing. In front of the ancient W. gate lie the remains of a ***Colossus of Ramses II.** The name of Ramses II. appears in well-preserved hieroglyphics on the upper arm and on the seat of the statue. The face is unfortunately completely destroyed. The remains (breast, upper arm, one foot, etc.) still testify to the care with which this gigantic monument was chiselled and polished.

The savants of the French Expedition carefully measured the various parts, as follows: length of ear 3½ ft., surface of face from ear to ear 6⅘ ft., surface of breast from shoulder to shoulder 23⅓ ft., from one shoulder to the other in a straight line 22⅖ ft., circumference of the arm at the elbow 17½ ft., diameter of the arm between the elbow and shoulder 4⅘ ft., length of the index finger 3⅕ ft., length of the nail on the middle finger 7½ inches, breadth of the foot across the toes 4½ ft. The total height seems to have been 57⅓ ft., and its total weight over two million pounds.

The colossal head of another *Statue of Ramses II.* was found on the S. side of the temple farther back, and was conveyed to the Nile by Belzoni in 1816, and thence to Alexandria. It is now one of the chief treasures in the Egyptian Gallery of the British Museum. Other fragments have been brought to light more recently.

The **Second Court** is entered through a gap in the wall to the right of the colossus. It is in much better preservation than the first court, and is mentioned with its caryatides in Diodorus's description of the tomb of Osymandyas. On all four sides were colonnades; those to the right and left (N. and S., almost wholly destroyed) have two rows of papyrus-bud columns, while those on the front (E.) and back (W.) have each one row of square pillars with statues of Osiris, that on the back having also a row of papyrus bud columns. The W. colonnade or vestibule is raised on a kind of terrace.

Four of the Osiris-columns in front are still extant, and also four at the back. On the shafts of the columns and the sides of the pillars are representations of Ramses II. sacrificing to the gods. The figures of Osiris, most of which are headless, likewise represent Ramses II.

The part of the front wall which is still standing is now supported on the side next the court by modern brick abutments. Upon it are two rows of interesting representations, bearing traces of colouring and easily distinguishable with the aid of an opera-glass. Those in the *Lower Row* once more refer to the Hittite war and commemorate Ramses II.'s great exploits at the *Battle of Kadesh*. The king (to the left), much larger than the other warriors, dashes along in his chariot. The Hittites, pierced by arrows or trodden down by the horses, fall in confused heaps; crowds of them are hurled into the Orontes, where numbers perish. Farther to the right appears the battlemented fortress of Kadesh, round which the river flows. Besido it, on the other side of the river, are Hittite troops that have had no share in the battle; some of them hold out helping hands to their drowning comrades. The *Upper Row* (well seen with an opera-glass) contains scenes from the *Festival of Min* (the harvest-god), which was celebrated when the king ascended the throne (p. 320). To the loft stands the king, awaiting the procession which is headed by priests carrying the images of the royal ancestors. Two tall poles erected in front of the king bear the god's headdress. Adjacent are priests letting four birds fly, for the purpose of carrying tidings to the four quarters of the globe that the Pharaoh has attained the crown. Farther to the right the king appears cutting a sheaf with a sickle for presentation to the god.

This second court also contained colossal statues of the king. Fragments of one of these (in black granite) lie upon the ground; the head is of great beauty (nose broken). On the throne are the names of Ramses II., beside which Belzoni the explorer (p. 123) has immortalized his own.

The **Vestibule,** situated on a terrace, was reached by three flights of steps, of which that to the N. is in excellent preservation. Ascending these we turn to the S. part of the *Rear Wall* (Pl. *a*), on which are three rows of bas-reliefs. In the bottom row are eleven sons of the king; in the middle row, to the left, is the king conducted by Atum and the falcon-headed Mont, who holds the hieroglyph for 'life' before the king's face; to the right is the king kneeling before the Theban triad, while Thout, behind him, writes the king's name on a palm-branch; in the top row the king is shown sacrificing to Ptah, to the left, and offering incense to the ithyphallic Min and a goddess, to the right.

Beyond this vestibule is the **Great Hypostyle Hall,** which had three entrances, corresponding to the above-mentioned flights of steps. This hall, like the great hall at Karnak (p. 265), had three aisles, of which that in the centre was higher than the others. The central aisle has six couples of columns with calyx-capitals and six

couples with bud-capitals. The latter were lower than the former, but upon them rose a wall, with window-openings, to the height of the others. Eleven columns of each kind still stand. Each of the side-aisles had six couples of columns with bud-capitals; six columns to the left are still erect. Part of the roofs of the central and left aisles still remains. On the smooth shafts of the columns appears Ramses II. sacrificing to the gods.

On the *S. Half of the E. Wall* (Pl. *a*) the storming of the Hittite fortress of Dapur is shown in the lower row. To the left is the Pharaoh dashing in his chariot against the enemy, some of whom are slain, while the rest, horse, foot, and chariots, betake themselves to flight. To the right is the fortress, defended by the Hittites, while the Egyptians are attacking it on scaling-ladders, or push up to the walls under the protection of storming-sheds and shields. The sons of the Pharaoh, the names of whom are given, distinguish themselves in the battle. — In the upper row are several representations of the king sacrificing to the gods.

On the *W. Wall*, in the lower row (Pl. *b*, *c*), appear the sons of the Pharaoh; in the upper row, above Pl. *b*, is the king before Ammon and Khons, with the lion-headed Sekhmet behind him, and above Pl. *c*, the king followed by a goddess, in presence of Ammon and Mut.

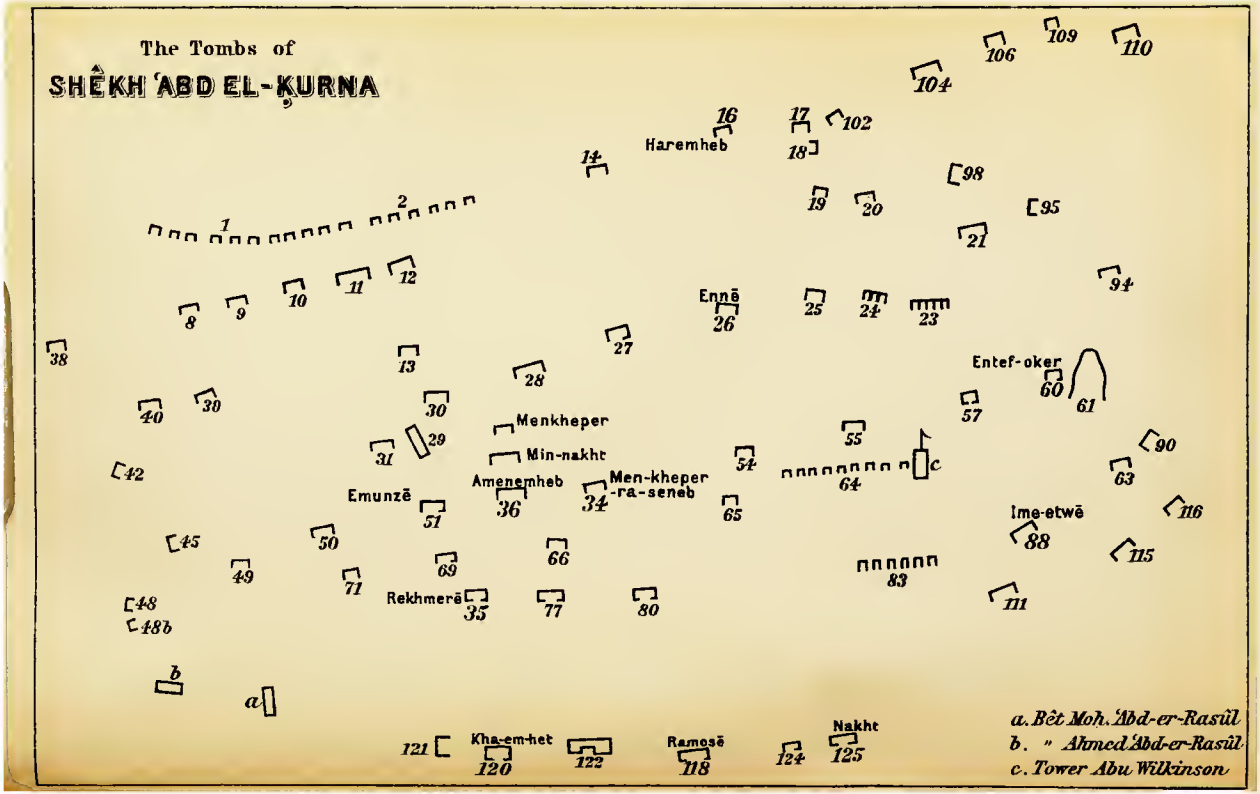
The **First Small Hypostyle Hall**, with four couples of papyrus bud columns, has a well-preserved roof decorated with astronomical representations and scenes of the king before the gods.

The Reliefs on the walls are not uninteresting. On the *E. Wall* (Pl. *d*, *e*) are priests bearing the sacred boats of Ammon, Mut, and Khons, each decorated with the head of its god. On the N. part of the *W. Wall* (Pl. *f*) the king is seated beneath the sacred tree of Heliopolis, on the leaves of which his names are being written by Atum (seated on a throne to the left), the goddess Seshet, and Thout (to the right).

Of the following **Second Small Hypostyle Hall** only the N. (r.) half, with four columns, remains. The sacrificial representations here are of little interest; at Pl. *g* the king is shown burning incense to Ptah and the lion-headed Sekhmet.

Behind the Ramesseum, especially towards the N.W., are the remains of a number of extensive *Brick Buildings*, some of which were erected in the time of Ramses II., as we learn from the stamps on the bricks. Among the rest are some well-constructed vaults, originally covered by a platform. From the fragments of wine-jars and the stoppers found here we may reasonably conclude that these were store-rooms in connection with the temple. Adjacent is an altar, resembling that of Deir el-Bahri (p. 299). — To the W., adjoining the brick vaults, are the ruins of a large rectangular *Hall*, the ceiling of which was borne by 32 columns.

About 500 paces to the N.E. of the Ramesseum we reach the *Mortuary Temple* of Thutmosis III., protected by a modern enclosing wall. Its ancient girdle-walls are partly hewn out of the rock, and partly built of crude bricks. The inner chambers are in a very dilapidated condition, but we can still recognize traces of hypostyle halls, brick chambers, etc. Many of the bricks bear the name of the royal builder. — Between the Ramesseum and this temple of Thutmosis lay the *Mortuary Temples of Amenophis II.* (18th Dyn.) and *Si-Ptah* (19th Dyn.), the scanty remains of which were discovered by Flinders Petrie in 1896. — Farther to the N.E., not far from Kurna, the remains of the *Mortuary Temple of Amenophis I.* were discovered by Spiegelberg in 1896. — To the S. of the Ramesseum were similar temples of *Prince Wazmes* (18th Dyn.), *Thutmosis IV.*, *Queen Tewosret* (wife of Si-Ptah; p. 287), and *King Merenptah* (p. 283), all of which were explored by Flinders Petrie in 1896; but the remains of these are very scanty.


The Tombs of
SHÊKH 'ABD EL-ḲURNA
Haremheb
Ennē
Entef-oker
Menkheper
Min-nakht
Amenemheb
Men-kheper-ra-seneb
Emunzē
Rekhmerē
Ime-etwē
Kha-em-het
Ramesē
Nakht
a. Bêt Moh. 'Abd-er-Rasûl
b. " Ahmed 'Abd-er-Rasûl
c. Tower Abu Wilkinson

To the S.W. of the Ramesseum, on the way to Deir el-Medîneh, lies the *German House* (Arab. *Ḳaṣr Almânyeh*), erected by Emperor William II. as a lodging for the German savants at Thebes.

7. The Tombs of Sheikh 'Abd el-Ḳurna.

The Rock Tombs of Sheikh 'Abd el-Kurna belong almost exclusively to high dignitaries of the period of the 18th Dynasty. The majority consist of two parts: a wide *Hall* or *Vestibule*, accessible from without by a door, with a roof frequently borne by pillars or columns, and a *Corridor*, beginning opposite the entrance-door and ending in a recess, in which the statues of the deceased and his favourite relatives were erected. Not unfrequently there is a small chamber on each side of the corridor. Opposite the entrance-door was a kind of forecourt, where offerings were made to the dead. The representations on the side-walls of the hall depict the deceased in his earthly circumstances and duties, and thus shed a flood of light upon Egyptian life at the beginning of the New Empire. The end-walls (to the right and left) of the hall are, as a rule, shaped like huge grave-stones; that to the right usually bears prayers for the dead, while on the other is recorded the biography of the deceased. The representations on the walls of the corridors illustrate the various funeral rites. As the limestone of the hill of Sheikh 'Abd el-Kurna is of poor quality, ill adapted for sculpture, the walls of most of the tombs were covered with clay, then whitewashed, and adorned with paintings.

The more important tombs were recently explored by Mr. R. Mond and provided with doors. They are opened by the guards (gratuity ca. 2 pias.). Many of the tombs are inhabited by fellahin, while the forecourts serve for their livestock. In front of most of these cave-dwellings stand covered cylinders like gigantic mushrooms, of Nile mud and straw kneaded together. These are primitive granaries, while their flat roofs serve as sleeping places. The more prosperous inhabitants have neat houses of Nile bricks, conspicuous from a distance.

Most of the black figures (1-127) with which the tombs were formerly marked, and which are shown in the adjoining small plan, have disappeared. A new system of numbering has been begun but is not completed. If time is limited, it will be sufficient to visit the tombs of Ramosē, Nakht, Rekhmerē, Amenemheb, Sennofer, and Ennē.

From the Ramesseum we proceed to the E., in the direction of the mountains, and soon reach the important tombs of Ramosē and Nakht, both situated on the hillside.

No. 118 is the **Tomb of Ramosē**, a vizier, who flourished in the reign of the heretical king, Amenophis IV. (p. lxxx). When Amenophis transferred his residence from Thebes to Tell el-'Amarna (p. 216), he was followed by Ramosē, who left his Theban tomb unfinished. As one of the few monuments dating from the beginning of the reign of Amenophis IV., the period at which the transition from the ancient religion to pure sun-worship was accomplished, this tomb is of great historical importance, and a visit to it is especially recommended to travellers who have not seen Tell el-'Amarna. The tomb, which was laid bare by Prof. Ebers in 1872, comprises two chambers. On the left wall of the First Chamber (largely filled with rubbish) the deceased and his sister Merit-Ptah appear before a defaced god (Osiris); to the left are a sacrifice to Hathor and funeral rites. On the left half of the rear wall is Amenophis IV., still

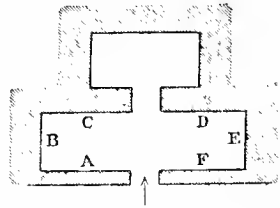
represented in the old conventional manner, seated below a canopy with Maat, while Ramosē is represented twice; on the right half the king and his consort are shown on a balcony of the palace, watching Ramosē being adorned with the golden chains they have thrown down to him. The unattractive features of the king are here reproduced with great fidelity to nature; the figure of Ramosē is merely sketched in. Above are the sun and its beams; behind, the royal body-guard. Farther to the right is Ramosē leaving the palace with his decorations and receiving the congratulations of the populace. In the *Doorway* to the next chamber Ramosē appears standing (left) and praying (right). — The Second Chamber, which ends in a recess and was supported by pillars, was left unfinished.

To the left is the **Tomb of Kha-em-hēt** (No. 120), superintendent of the royal granaries under Amenophis III. It contains admirable low reliefs. On the left of the entrance is Kha-em-hēt offering a prayer to the sun-god with uplifted hands. In the niche to the left in the first wide *Chamber* are two statues of Kha-em-hēt and his relative, *Imhotep*, a royal scribe, who was interred in an adjoining but now inaccessible tomb. On the right of the entrance is the deceased offering two dishes with two geese in each; to the left of this relief, two upper rows depict the surveying of the fields; below are cheerful harvest-scenes. On the rear wall to the left Kha-em-hēt presents a report on the harvest to King Amenophis III. sitting beneath a canopy. The nine captive tribes at the foot of the canopy should be noticed. On the right is a similar scene with the king seated upon a magnificent throne on which he is represented in the guise of a sphinx. Behind Kha-em-hēt are three rows of his officials in humble attitudes. The chess-board decoration of the ceiling is peculiar. — The texts and scenes in the *Corridor* relate to the life beyond the tomb. The *Side Chambers* and the *Recess* at the end of the corridor contain large seated statues, very highly polished. Adjoining the recess opens a small unadorned chamber.

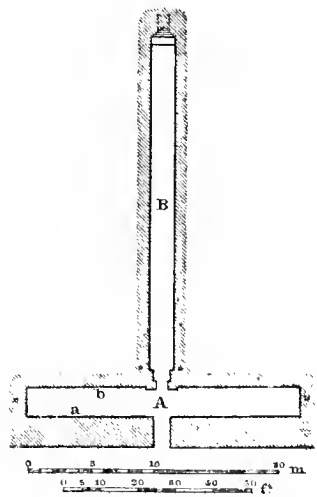
From the tomb of Kha-em-hēt we pass through a breach in the wall into the **Tomb of Userhēt**, with its tasteful ceiling-patterns and some excellent mural paintings. Among the latter is a representation of the deceased, who was a baker, receiving some loaves, and another of a barber-shop. — Hard by, at the foot of the hill, is the **Tomb of Thuti**, a steward in the service of a high-priest of Ammon. This was afterwards usurped by a certain Thuti-em-heb, who added his inscriptions on a yellow ground. The tomb contains fine, coloured representations, showing the deceased at table, while on the rear wall is a banquet, at which the guests are served by female slaves.

To the right of the tomb of Ramosē is the ****Tomb of Nakht** (No. 125), dating from the beginning of the 18th Dynasty. This tomb, which is in better preservation than most of the others, contains two chambers, of which, however, only the first is decorated. The paintings on the walls are wonderfully brilliant. Under Amenophis IV. the name of Ammon has been obliterated wherever it occurred. — *Wall A* (in poorest preservation). In the lower row the deceased and his wife are seated at table, upon a bench, below which is a cat eating fish; their son brings flowers and geese to them, while three women make music, and other relatives sit in two rows to the left. Only the left half of the upper row remains: a harper and women seated on the ground conversing. — *Wall B.* False door painted to imitate granite. Over the true door are the deceased and

his wife at table, and beside and beneath it are attendants with grapes and other offerings. — *Wall C.* In the lower row is the deceased superintending his labourers, who are ploughing, digging, and sowing; two men are breaking the clods with hammers; to the left a labourer drinks from a water-skin hanging from a tree; a tree is being felled. In the upper row, to the right, the deceased inspects harvest operations represented in three rows: 1. three men reaping with sickles, behind them a woman gleaning, two men packing the ears of corn in a basket, two women plucking flax; 2. the threshed corn being measured; 3. winnowing the grain. To the left, the deceased and his wife sacrificing. — *Wall D.* In the lower row, the deceased and his wife seated in an arbour, while servants bring them flowers, grapes, poultry, fish, etc.; to the right birds are being caught in nets and plucked; above, vintage and wine-pressing. In the upper row, to the left, are the deceased and his wife; to the right, the deceased spearing fish and fowling. — *Wall E* (unfinished). Nakht and his wife seated at table, while their relatives bring offerings. — *Wall F.* The deceased and his wife, followed by three rows of servants, offer a sacrifice (as on Wall E).



A little above the tomb of Nakht lies the **Tomb of Mennē**, farm-bailiff and steward of the district of Ammon. This tomb was discovered by Mond. On the left part of the entrance-wall is a representation of the deceased superintending the labours of the field in his official capacity; at the top a field is being measured with a rope. — Farther on we come to the —



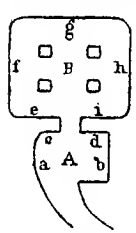
Tomb of Rekhmerē (No. 35), a vizier under Thutmosis III. and Amenophis II. It consists of a vestibule and a large chamber, from the centre of which a long passage of remarkable and gradually increasing height runs into the rock.

The Wall Decorations are much faded and injured; among the best are the following. *Large Room* (Pl. A). On the entrance-wall, to the left (Pl. a), Rekhmerē (r.) receiving petitioners; people (l.) with tribute. On the rear wall (Pl. b), Rekhmerē receives tribute and gifts from foreign peoples, who are arranged in 5 rows: 1. People of Punt (p. 246); 2. Princes of Keft (perhaps Crete) and the Islands of the Sea, bringing costly vases recalling

the Mycenian vases in shape; 3. Nubians, with a panther, a giraffe, apes, gold, skins, etc.; 4. Syrians, with chariots, horses, an elephant and a bear, and costly vases; 5. People of the South, men, women, and children. — *Corridor* (Pl. B). On the left wall (from left to right): 1. Rekhmerē superintends the delivery of tribute (corn, wine, cloth, etc.) at the royal storehouses. 2. Rekhmerē inspects the workmen placed under him (carpenters, leather-workers, goldsmiths, makers of vases); below are the building of a pylon, and the polishing of a statue. 3. Funeral rites. On the right wall (from left to right): 1. Rekhmerē at table. 2 (above). Offerings before the statues of the deceased; below is the statue of Rekhmerē in a boat, towed by men on the bank of the pond; 3. Banquet, musicians, and singers; 4. Ships.

Mounting again to the left, we reach the **Tomb of Kenamun**, dating from the time of Amenophis II. and demanding notice on account of the magnificence of its plan, though now in a very ruinous condition. In front lies a large court with side-niches. Behind is a chamber borne by ten rectangular pillars. To the left of the door leading into the corridor is an interesting representation of Amenophis II. receiving his New Year's presents.

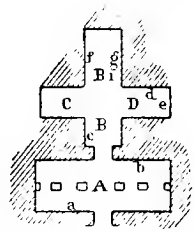
Close to the Tomb of Kenamun are the ***Subterranean Chambers of Sennofer**, a prince of the southern capital (*i.e.* Thebes) and overseer of the gardens of Ammon, under Amenophis II. These chambers are distinguished by the beauty and freshness of their paintings. The upper chambers are uninteresting and are now used as a magazine. A steep flight of steps descends to a vestibule and to a room with four pillars. The mural decorations all represent religious subjects.



Vestibule (Pl. A). The ceiling is adorned with grapes and vine branches. On the left wall (*a*) sits Sennofer (l.), to whom his daughter and ten priests bring offerings. On the right wall (*b*) servants bring the cerements, while his daughter stands behind; to the right is the deceased entering and quitting the tomb. On the rear wall, to the right and left of the door (*d* and *c*), the deceased and his sister-lover worshipping Osiris who is represented above the door. — Room B (with pillars). The ceiling is adorned with network pattern and vine branches; the latter also occur in the wall-frieze. Above the door lie two dogs (Anubis); below and on the doorposts are the usual prayers for the dead. On the entrance wall, to the left (*e*), the deceased and his sister Merit appear emerging from the tomb and seated on a bench. On the left side-wall (*f*) are depicted the funeral ceremonies, with the deceased himself (left) looking on. On the rear wall (*g*) the deceased and his sister sit at table, while priests offer the sacrifice for the dead; farther to the right are the ships that take the corpse to Abydos (p. 232) and bring it back to the grave. On the right side wall (*h*) the deceased and Merit are seen in an arbour, praying to Osiris and Anubis; in the middle, Anubis by the bier of Osiris; other religious scenes and texts; priest pouring the water of purification over Sennofer and Merit. On the entrance-wall, to the right (*i*), the same couple are seen at table, with a priest sacrificing. The pillars also bear the same two figures.

We next reach the **Tomb of Amenemheb** *(No. 36)*, dating from the time of Thutmosis III. and consisting of a hall with pillars, a corridor, and side-chambers.

Room A. On the wall to the left of the Entrance *(a)* Amenemheb looks on while his soldiers are rewarded with bread and meat. On the pillars, portraits of Amenemheb and his wife Baki. Above, between the two central pillars (but on the farther side), hyæna-hunt. The tasteful designs on the ceiling should be observed. On the rear wall, to the right *(b)*, the king was represented seated under a canopy, while in front of him stood Amenemheb, who described the part which he took in the Asiatic campaigns of Thutmosis III., in a long inscription consisting of blue letters on a white ground. Below this inscription, to the right, are seen Syrians, in their peculiar white garments with coloured borders, bringing tribute.



Corridor (Pl. B). On the left wall *(c)* is Amenemheb, receiving vases, caskets, sandals, shields, and other objects presented to him by the king for the equipment of his tomb. — Left Side Chamber (Pl. C). Funeral rites. — Right Side Chamber (Pl. D). On the left wall *(d)* are the deceased and his wife (effaced) at table; on the right is a curious representation of an Egyptian party. There is an abundant provision of food and drink. The servants in attendance carry flowers on their arms. The guests, two of them on easy chairs and three on stools, are offered refreshments. Below, in the second row, the ladies are seated. An attendant holds in each hand a staff wreathed and crowned with flowers, and all the lady-guests have blossoms in their hair and round their necks, and hold lotus-flowers in their hands. In the lowest row is a band of music in full activity. It consists of two harpers, a man sitting and a woman standing, a flute player and a lute-player, both of them women standing. On the rear wall *(e)* are fowling-scenes. — On the left wall *(f)* in the continuation of the Corridor (B, B$_1$) are representations of funeral rites and sacrificial scenes. On the right wall *(g)* is Amenemheb's garden, in the centre of which, surrounded by plants, is a pond with fish swimming in it. To the left flowers are being presented to the deceased and his wife.

Adjoining the tomb of Amenembeb lies the **Tomb of Men-kheper-rē-seneh** (No. 31), high-priest of Ammon, dating from the same period. The only paintings are in the first chamber. On the entrance-wall, to the right, are waggon-makers and herds of cattle; on the right end-wall weighing of Nubian gold; on the wall to the right of the door leading to the corridor, Asiatics bringing tribute, including a curious goblet brought by a Kefti or Cretan.

Ascending to the right (N.), we reach *No. 26*, the **Tomb of Ennē**, prince and overseer of the granaries of Ammon, who flourished at the beginning of the New Empire and also had charge of building the tomb of Thutmosis I. The arrangement of this tomb is somewhat unusual. The façade of the vestibule is formed by pillars. The representations depict the life of the deceased.

On the first Pillar (to the left) are fishing-scenes; 2nd Pillar: Tillage and harvest (a woman gleaning; three men mowing). 3rd Pillar: Tillage. 5th Pillar. Ennē at table. 6th Pillar: Ennē's garden, with his house and storehouse below, surrounded by a wall. 7th Pillar: Hunting-scene; a hyæna, struck by an arrow in the mouth, rears on its hind-legs while a dog dashes at it; a hare, mountain-goats, gazelles. — Back Wall: to the right of the door, peasants bringing tribute; adjoining, Ennē hunting and spearing fish. To the left of the door, Ennē receiving tribute (in the upper row are dark-brown Nubians, including two women carrying their children in baskets on their backs); Ennē receiving the contributions of the peasants (observe the lines to guide the artist's hand); Ennē receiving tribute (only two rows remain, in one of which are necklaces, in the other incense is being weighed). — *Corridor.* On the left wall is the funeral, with female mourners; next the deceased in the Temple of Abydos (p. 232),

which is seen to the left; to the right, Ennē and his wife seated at a table. On the right wall, sacrificial scenes. — In the *Recess* are four statues, one of the deceased, and three others. The shaft in front of it has been filled up.

Most of the other graves, all on the mountain-slope, have been filled up and are comparatively uninteresting. The *View from the top includes the Ramesseum and the statues of Memnon and extends across the Nile to the buildings of Luxor and Karnak; to the left are the mountains, with the temple of Deir el-Baḥri at their feet.

We ascend again to the right to *No. 16*, the **Tomb of Haremheb,** who was a general under Thutmosis IV. — *First Room.* To the right and left of the entrance is a banquet-scene with lute-players. On the rear wall, to the left, Haremheb presents to the king the contributions of the peasants; above, soldiers are being recruited. On the right part of the rear wall the tribute from the Syrians and negroes is brought to the king. On the left wall of the *Corridor* are shown the funeral rites and the journey to Abydos; to the right, hunting in the marshes.

Close by to the N. is *No. 17*, the much mutilated **Tomb of Zenen** (I.), a fan-bearer on the king's right hand (of the time of Thutmosis IV.). This tomb is connected by a breach in the wall with the **Tomb of Amenhotep** *(No. 102)*, second prophet of Ammon, in the time of Thutmosis III. On the wall to the left of the entrance, artisans working for the temple, and surveyors. On the opposite wall, statues, harps, vessels, and other gifts made to the Temple of Ammon; on the wall to the right of the entrance, banquet of the dead; on the opposite wall, the deceased is escorted to the Temple of Ammon at Karnak, the façade of which (pylon with flag-staffs and statues) is represented to the right, and is here greeted by his relatives, the priestesses of Ammon.

A little higher to the right is *No. 104*, the **Tomb of Zenen** (II.), chief scribe of the soldiers under Thutmosis IV. — *First Room.* On the rear wall, to the right, the king receives through Zenen the tribute of the Syrians; adjacent is the deceased inspecting tribute brought to him (in the lower row are horses). To the left are the king on his throne (obliterated) and Zenen inspecting the marching of the troops under his command.

To the N. of this tomb lies *No. 110*, belonging to **Senmut,** chief architect of Queen Hatshepsowet, but in a very ruinous state. Adjacent is the tomb of another of Hatshepsowet's architects.

We now descend to the tomb *(No. 54)* of *Amenemhēt*, the scribe of the harvest, with musicians in the first room and burial-scenes in the corridor. — Still farther to the right is *No. 60*, the *Tomb of Entef-oker*, with some quaint stucco-reliefs in the corridor (to the right, fishing, hunting, handicraftsmen; to the left, funeral rites). — To the S. of Tomb No. 60, near *Wilkinson's House* (Pl. *c*), lie the tombs of *Almosē*, a vizier contemporary with Hatshepsowet, and *Ken*, high-priest of Mut, with uninteresting stucco-reliefs.

We next descend to *No. 88*, the **Tomb of Imesib,** an official of the temple of Ammon in the reign of Ramses IX. (20th Dyn.; keys kept by the inspector at Kurna). This tomb was originally constructed under the 18th Dyn., but Imesib coated the old reliefs with a layer of stucco, on which he placed his own paintings. The festal barges with the name of the king should be noticed, as well as the golden utensils and (on the left wall) King Ramses IX. sacrificing to the boat of Ammon and to the statues of his ancestors.

In the plain stretching on the N. to El-Asasîf (p. 301) lie a few other interesting tombs, which have been made accessible through Mr. Mond. We first come to the *Tomb of Zaï*, royal archivist under Merenptah (19th Dyn.), with a large court in front of the rock-tomb. The court was bounded on the N. and S. by colonnades, and on the W. by a portico. The most interesting of the reliefs is on the S.E.

wall of the court, to the left of the flight of steps. Here the royal archives are represented and the deceased is shown leaving his office, driving to his house, and being received there by his family.

Farther to the N., at the foot of the hill of Sheikh 'Abd el-Ḳurna, is a court adjoined by four tombs. To the S. is the ***Tomb of Neferhotep,** a priest who lived under King Haremheb (19th Dyn.). The first *Large Room* contains some beautiful and well-preserved ceiling paintings. On the left end-wall we see the deceased being decorated with chains of honour in the presence of the king. On the rear wall, to the left of the door to the corridor, we see the dead man and his family, with a son bringing food to them. Below this, to the left, is a harper, with the text of the song he is singing in front of him. On the right wall of the corridor, where the deceased and his wife are seen at table, is a second copy of this song, which encourages us to leave all cares behind and think of the joys of life. In the recess are statues of the deceased and his family. — To the N. of the court is the **Tomb of Userhēt,** a prophet of Thutmosis I. This tomb was constructed in the time of Ramses II. A charming scene on the right end-wall represents the deceased and two women under a tree, with their souls shown in the form of birds. Other birds sit in the branches, while to the right stands a goddess giving water to the deceased. Some of the other details are also very attractive. On the rear wall, to the right of the door to the corridor (blocked up), the deceased and his sisters are shown sacrificing to Osiris at the top, while below they stand in the presence of Thutmosis. — To the E. is the **Tomb of Amen-wehsu,** a painter who has decorated the walls, with his own hands, with well-preserved scenes on stucco and texts of religious import. — The *Tomb of Khensumes*, on the W. side of the court, is much dilapidated.

A little to the N. of this court is the *Tomb of Khonsu*, the first prophet of Thutmosis III., with beautiful paintings. On the rear wall to the left are represented the pylons of the Temple of Hermonthis, in which the deceased officiated.

8. Deir el-Medîneh.

Ḳurnet Murraï. Tombs of the Queens.

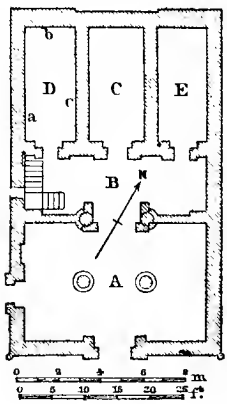
No one should miss seeing the beautiful small Ptolemaic temple of *Deir el-Medîneh.* The *Tomb of Huyē* at *Ḳurnet Murraï* (p. 313) should be visited only by those who have plenty of time. The interesting *Tombs of the Queens* (p. 314), for which at least 1¼ hr. must be allowed, are picturesquely situated but lie somewhat out of the way for the traveller whose time is limited. We may, however, go on to visit them from Medînet Habu and take Deir el-Medîneh in returning.

About ½ M. to the W. of Sheikh 'Abd el-Ḳurna, on the way either to Medînet Habu (p. 317) or to the Tombs of the Queens (p. 314), is the graceful ***Temple of Deir el-Medîneh,** founded by Ptolemy IV. Philopator and completed by Philometor and Euergetes II., which was principally dedicated to Hathor, goddess of the

necropolis, and to Maat. It lies in a barren hollow and is surrounded by a lofty wall of dried bricks which are fitted together in waving lines. Through this a *Doorway* of stone (on the S.E.) leads into the temple-precincts, at the back of which (N.) are steep rocks. The traveller on passing through the doorway in the outer wall sees before him the temple of freestone, on the smooth façade of which, crowned with a hollow cornice, many Greeks and Copts have written their names. In Christian times it was used by the monks as a dwelling-place, and to this is due the mutilation of many of the inscriptions and reliefs and also its present name (Deir = monastery).

Adjoining the temple on the left is an archway of bricks.

We first enter a large *Vestibule* (Pl. A), the roof of which (now mostly fallen in) was supported by two flower-columns. Separated from it by two columns with rich floral capitals and two pillars adorned with heads of Hathor is the *Pronaos* (Pl. B). Balustrades rose between the pillars and columns, and between the columns, which bear figures of the deified sage Amenhotep and the god Imhotep, is a doorway, open at the top. Only the left balustrade is now left. The walls of this hall are embellished with incised reliefs, representing the king sacrificing to various deities. Towards the top of the left wall is a tasteful window, which originally lighted a staircase. From the pronaos three doors open into as many *Chapels*. Above the hollow cornice over the doorway to the *Central Chapel* (Pl. C) are seven heads of Hathor. On the interior walls appears Philopator, sometimes accompanied by his sister Arsinoë, sacrificing to various gods; and on the jambs of the entrance-door are four gods with bulls' heads. On the left wall of the *Left Chapel* (Pl. D) is a remarkable representation of the Judgment of the Dead (Pl. a). To the right is enthroned Osiris, god of the underworld, and in front of him are the 'fetish' of Emē-wet (p. cxxiv), the four genii of the dead upon a lotus-flower, the 'Devourer of the Underworld' in the form of a hippopotamus, and Harpocrates, resting upon a crooked staff. The ibis-headed Thout inscribes the verdict. To the left Anubis and Horus weigh the heart of the deceased; two goddesses of truth, with feathers on their head, conduct the deceased into the judgment-hall. Above is the deceased praying to the 42 judges of the dead. On the rear wall (Pl. b) of this chapel Philopator offers incense before Osiris and Isis. On the right wall (Pl. c) appears, to the left, the sacred boat of Seker-Osiris on a pedestal, with standards, etc., beside it. To the right the king offers incense to Anubis, who holds



a disk, and to the ithyphallic Min. On the lintel of the door is a four-headed ram (the god of the four winds), above which is a flying vulture, worshipped by four goddesses. — On the door-jambs, the king with three falcon-headed and three dog-headed genii. — The reliefs in the *Right Chapel* (Pl. E), which show the king before different gods, are of little interest.

The valley of Deir el-Medîneh contains **Tombs** of the 20th Dynasty, most of them in ruins.

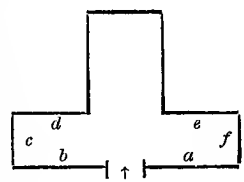
Two only, both marked by the admirable freshness of their paintings, repay a visit (key kept by the Inspector at Kurna). No. 20. *Tomb of Sennutem*, an official of the Necropolis (p. 277), with a vaulted chamber and well-preserved mural scenes and inscriptions of religious import (fine representation of a hanquet of the dead). — No. 12. *Tomb of Pesheṭu*, another Necropolis official. The vaulted chamber contained a sarcophagus made of blocks of limestone. The walls are covered with religious texts and scenes. To the left of the door is the deceased, lying on the ground below a palm-tree and praying; to the right, his father (with white hair) and other relatives.

Farther along the valley is a tomb with a wide entrance from which there is a fine view of Deir el-Medîneh and of the fertile plains to the E., traversed by the Nile and bounded by the distant Arabian mountains. In the foreground are seen Medînet Habu, the Colossi of Memnon, and the Ramesseum, and on the other side of the river the gigantic ruins of Karnak. — From the valley of Deir el-Medîneh to the Tombs of the Kings, see p. 294.

The hill of **Ḳurnet Murraï** *(Mar'aï)*, which separates the valley of Deir el-Medîneh from the arable district, is occupied by a number of fellah huts. Scattered among these are several tombs of the 18th Dyn., most of which are of little interest. The only one that need be mentioned is the —

Tomb of Huyē (Amenhotep), who was governor of Ethiopia (Nubia) under Tut-enkh-Amun. The key is kept by the Inspector General at Luxor (p. 258).

Entrance Wall. To the right (Pl. *a*) appears the ceremonial investiture of Huyē as governor, in presence of the king; his family and officials congratulate Huyē. To the left (Pl. *b*) stands the deceased, with his male and female relatives behind him, and two gaily decorated Nile boats before him; to the right is Huyē as governor of Ethiopia, with five rows of people bringing tribute, etc. — On the left end-wall (Pl. *c*) appears the deceased, sacrificing to the dog-headed Anubis on his left and to Osiris on his right. — On the rear wall to the left (Pl. *d*) is Huyē, bearing the fan and crooked staff, the symbols of his dignity, and presenting to the king the tribute from Nubia, brought by three rows of Nuhian chiefs. Behind him are large specimens, including a Nubian landscape standing upon a table covered with panther-skins and cloths: in the centre is a conical hut, with dûm-palms, giraffes, and negroes at the sides. Higher up are bowls of jewels, rings of gold, sacks of gold-dust, shields covered with golden plates and gay skins, footstools, chairs, benches,



and head-rests of ebony, a chariot, etc. The Nubian chiefs, dressed (with a few exceptions) in the Egyptian style, are received by Huyē in the king's name. In the top row, behind the chiefs, their princess, shaded by an umbrella, approaches in a chariot drawn by oxen, and is followed by chiefs wearing ostrich-feathers in their hair, which is plaited into a kind of hood (as is the custom to this day among these tribes). The procession is closed by a brown and a black Ethiopian woman, with pendent breasts. The former carries a child in a basket on her back, and each woman leads a nude boy behind her. In the second and third rows are Nubians bringing the produce of their country, including gold, panther-skins, a giraffe, and oxen. Between the horns of the last, which are represented as arms, are heads of supplicating negroes. More to the left are five rows of ships (the lower rows much damaged). Five Ethiopian princes kneel upon the deck of the second boat. Cattle and other goods are being brought to Egypt in the smaller vessels below. — On the rear wall to the right *(e)* appears the king, with Huyē before him presenting the Syrian tribute, which includes artistic gold vases and pieces of lapis lazuli on a dish. By his right hand hangs a breastplate, set with precious stones. The other representations are almost entirely obliterated. — The sepulchral inscription, which should have occupied the right end wall (Pl. *f*), was never executed. On each side of the vacant space are offerings to Huyē. The rest is destroyed.

The **Tombs of the Queens,** called by the Arabs *Bîbân el-Ḥarîm* or *Bîbân el-Banât*, and sometimes *Bîbân el-Haggi Ḥammed*, also deserve a visit from those travellers who can afford the time.

On the way from Deir el-Medîneh to the (1/4 hr.) Tombs of the Queens we pass a number of inscribed steles, formerly in niches. The first of these shows Ramses III. before Ammon and Ptah. On the next Merit-seger, goddess of the West, offers the same monarch her breast; behind is Harakhtē; to the right is Ammon, investing the king with the sickle-shaped sword. The inscription refers to the campaigns of the king. We then ascend through a mountain valley with bare and lofty sides of limestone, picturesquely formed and carved with inscriptions to the gods of the regions of the dead. — The road from Medînet Habu (p. 317) to the (1/2 hr.) Tombs of the Queens crosses the desert to the W., and unites with that above described just before reaching the tombs.

Both routes end in an enclosed *Valley*, which is of great beauty, though not so imposing as that of Bîbân el-Mulûk (p. 280).

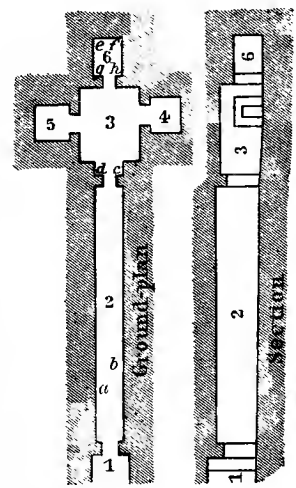
The tombs belong mainly to the 19th and 20th Dynasties. Altogether upwards of 70 have been discovered, most of which were excavated in 1903-1904 by the Italian Archæological Mission under E. Schiaparelli. Many of them are unfinished and entirely without decoration, and in their rough and blackened condition, resemble mere caves in the rocks. It is rare to find either inscriptions or representations carved in the stone; even in the finest tombs the limestone walls were more often covered with plaster, which could be adorned with paintings without much difficulty. The more important tombs are designated by tablets with Italian inscriptions, and the best-preserved ones, which alone are worth visiting, must be opened by the keeper.

We proceed along the E. wall of the valley, passing a tablet commemorating the Italian excavations. The graves we first reach are *Nos. 36* (of an unknown princess), *39* (of *Sitrē*, mother of Sethos I.), *40* (of an unknown princess), and *42* (of *Prē-her-wnamf*, a son of Ramses III.). Beyond these is —

No. 43, the **Tomb of Prince Seth-her-khopshef,** son of Ramses III. Two narrow corridors lead to a somewhat wider chamber, which is adjoined by a small room. The reliefs, which were formerly coloured, but are now smoke-blackened, show the prince and the king praying to various deities, and performing other religious rites. On the rear wall of the innermost chamber Osiris is seen to the right and left, while on the side-walls are various other deities arranged in two rows.

No. 44.* **Tomb of Prince Khamwēset, son of Ramses III., with coloured reliefs in excellent preservation. In the *First Room* are seen the deceased and his royal father in the presence of various deities. Adjoining are two lateral chambers with reliefs of the prince in the presence of the gods; on the rear wall are Isis and Nephthys with Osiris. The mural representations in the following *Corridor* show the king and prince in front of the gates and guards of the Fields of the Blessed; adjoining are citations from the 'Book of the Dead' (p. 280). In the last room the king is seen before various deities.

Beyond the Tomb of Prince Khamwēset we pass *No. 51*, the *Tomb of Queen Eset*, mother of Ramses VI., and reach **No. 52*, the **Tomb of Queen Titi.** It consists of the usual ante-chamber, a long passage, and a large chapel with a small chamber on each of its three sides. The freshness of the colour is extraordinary.



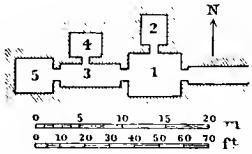
From the anteroom (Pl. 1) we enter the long corridor (Pl. 2), on each side of which kneels Maat, the goddess of truth, protecting those who enter with her wings. On the left wall (Pl. *a*) of the *Passage 2* we see the queen before Ptah, Harakhtē (morning sun), the genii of the dead Emset and Twe-metf, and Isis; on the right (Pl. *b*) Titi stands before Thout, Atum (evening sun), the genii of the dead Hapi and Kebh-snewf, and Nephthys, the sister of Isis. — At the entrance to *Room 3* are the Goddess Selket (with the scorpion on her head; Pl. *c*), and Neith, 'the great lady of Saïs' (Pl. *d*). In Room 3 are gods and dæmons. — On the rear wall of *Side Chamber 4* Hathor, the goddess of the necropolis (left), appears (in the form of a cow) in a mountainous landscape; in front stands a sycamore, from which Hathor (this time in human form) pours out Nile water to revive the queen. — In *Side Chamber 5* is the mummy shaft (caution necessary). — In the innermost *Chamber 6* Osiris sits enthroned on the rear wall; before him stand Neith and Selket and behind him Nephthys and Isis and also Thout. On the walls *e* and *f* are

the genii of the dead and other gods seated at tables bearing offerings, while the queen (*g*, *h*) prays to them.

We now come to the finest tombs.

No. 55.* **Tomb of Prince Amen-her-khopshef, son of Ramses III., remarkably fresh in colour.

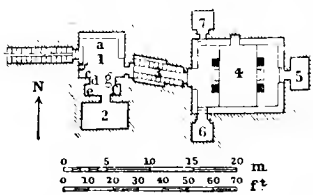
In the *First Room* (Pl. 1) we see, to the left, Ramses III., who is generally represented as followed by the deceased prince, bearing his fan, between Isis and Thout; farther on, Ramses III. offers incense to Ptah; representations of the king before various divinities (Ptah-Tenen, Twe-metf with the dog's head, and Emset, the guardian-spirits of the dead). To the right are similar pictures: the king and the prince before the goddess of the West, the god Show, Kebh-snewf, and Hapi. To the right and left of the rear wall, Isis leads the king to the entrance of the tomb. — The *Side Room* (2) contains no pictorial decorations. — The following *Corridor* (3), containing the rough granite coffin, is adorned with pictures like those in the Corridor of Tomb No. 44 (p. 315). The other rooms (4 and 5) are unfinished.



Nearly opposite is the —

****Tomb of Nefret-erē Mi-en-Mut,** wife of Ramses II., the arrangement of which differs from that of the other tombs of the queens. Its beautiful pictures take the form of the finest painted stucco reliefs, which have, however, in places suffered from the infiltration of water; the portraits of the queen deserve particular attention. The ceiling is adorned with the stars of the firmament.

A stair leads down to the *First Room* (Pl. 1), along the *Walls* of which runs a bench for the reception of sacrificial gifts, crowned with a hollow cornice. The inscriptions on the left walls consist of the religious texts of the 17th chapter of the Book of the Dead. The accompanying pictures represent the queen, seated under a canopy, playing draughts; the soul of the queen, represented as a bird with a human head; the queen, kneeling, worships the sun borne by two lions; the mummy on the funeral couch; various divinities. On the walls, to the right, the queen before Osiris, praying to the sun-god Harakhtē and to the goddess of the West (Pl. *b-d*); similar picture of the queen, followed by Isis, before the sun god Kheprē, his head in the form of a scarabæus (near Pl. *e*); the goddess Selket (near Pl. *g*). — The *Side Room* to the right (2) contains the finest pictures. We begin on the right: the god Rē-Osiris, with a ram's head, accompanied by Isis and Nephthys; the queen, worshipping the holy bull and seven holy cows; the queen before Atum and (farther on) before Osiris; the queen, offering writing-materials to Thout and sacrificing to Ptah. — On the side-walls of the *Passage* (3) leading from Room 1 we see above, to the right and left, the queen offering wine to various divinities; below are Isis and Nephthys kneeling and Anubis as a dog. On the architrave of the door, the goddess Maat with outstretched wings. — We now enter the *Pillared Hall* (4), containing the coffin of the queen, who is represented on the walls in prayer before the keepers of the gates of the underworld. The pictures on the four pillars show the priest of the dead with the panther's skin, the queen before various divinities, Osiris the god of the dead, and his pillar-like symbol. — The reliefs in the smaller Rooms 5-7 are much damaged.



West

MEDINET HABU

1 : 2300

0 100 200 300

English Feet

True North

MAIN TEMPLE OF RAMSES III.

Festival Calendar

Scenes from the King's Campaigns

Great Hypostyle Hall

Terrace

Second Court

II. Pylon

Colonnade

First Court

Colonnade

Military Scenes

I. Pylon

Outer Court

Temple of Amenertais

Temple of XVIIIth Dynasty

Pavilion (Ramses III.)

Court

II. Pylon

Chapel of Nektanebos

Outer Wall

Porter's Lodges

I. Pylon

Vestibule

Outer Wall

I. Court

South

East

Engraved & printed by Wagner & Debes, Leipzig

9. Medînet Habu.

Visitors to Medînet Habu should consult the '*Notice explicative des ruines de Médinet Habou*', by *Georges Daressy* (Cairo, 1897), a detailed description issued by the Service des Antiquités.

About 1 M. from Deir el-Medîneh and $^1/_2$ M. from the Memnon colossi (p. 325), in a conspicuous situation, lies the southernmost temple-group of the Theban Necropolis. This bears the name of **Medînet Habu**, a Christian village which arose around and even within the ancient sanctuary as early as the 5th cent., and of which considerable traces still remain.

The entire edifice may be divided into two easily distinguished portions. One of these is a small and older temple of the 18th Dynasty (p. 323), afterwards enlarged. The other is the main temple of Ramses III. (p. 319), which was enclosed by a crenelated wall, 13 ft. high. We pass in front of the pylon and other buildings in front of the small temple, and visit first the structure of Ramses.

We pass through the outer wall, by means of a *Gate* (Pl. A), about 13 ft. wide, which is flanked by two small *Porter's Lodges*. Beyond these we are confronted by the remarkable edifice, resembling a castle and known as the **Pavilion of Ramses III.**, which forms the entrance to the precincts of the temple instead of the usual massive pylon and portals of stone. This structure reproduces the shape of the Syrian fortresses which occur so often in reliefs (*e.g.* on the first pylon of the Ramesseum, p. 301). Two tall towers (Pl. *b*, *c*), with almost imperceptibly sloping walls and with their E. sides resting upon a battering foundation-wall, enclose a narrow court, gradually contracting towards the back, where a gateway (Pl. *a*) has been formed in the central erection joining the towers. This edifice, which is built of hewn stone, is only the inner kernel of the ancient building; it was originally adjoined on each side by brick structures of the full breadth of the present façade. These, however, were unfortunately destroyed. The pavilion contained a number of small apartments, probably used as temporary quarters for the king and his suite; those on the two upper stories were formerly reached by staircases.

The *Façade of the Right Tower* (Pl. *b*) shows the king smiting his foes in presence of Harakhtē; below are seven fettered princes, representing the peoples overcome by Ramses III. (Kheta, Emor, Zakari, Shardana or Sardinians, Shakalasha or Sicilians, Tuirsha or Tyrrhenians, and Pulasta or Philistines; comp. pp. 319, 320). On the *Façade of the Left Tower* (Pl. *c*) is a corresponding picture of Ramses smiting his Nubian and Libyan foes before Ammon-Rē.

In the *Court* between the towers are two seated figures of the lion-headed goddess Sekhmet, in black granite (found in front of the gate). On the walls, between the first and second stories, are

some curious consoles or brackets, which are adorned with the busts of four captive enemies, and formerly bore statues of the king. The reliefs on the walls are mostly sacrificial in character.

Right (N.) Wall of the Court. The representations from right to left are: 1. Ramses sacrificing to Seth (defaced) and to Newt; below is the king presenting two rows of captives to Ammon. 2. The king offering wine to Atum and a goddess; below, the same offering flowers to Enhuret and to a goddess. 3. Mont (defaced) and Atum present the king to Ammon. — *Left (S.) Wall of the Court.* 4. The king presents an image of Ammon to Harakhtē and Maat; below, he leads two rows of captives before Ammon (the Libyan in the lower row, drawn full-face, should be noticed). 5. The king offers incense to the Moon-god and to Seshet; below, he presents an image of Maat to Ptah and Sekhmet. In the second story is a window with attractive ceiling-decorations. 6. The king before Ammon, with Mut and Thout behind him.

In the *Gateway* (Pl. *a*) leading to the forecourt the king appears leading two rows of fettered captives before Ammon (on the left), and smiting a band of enemies (on the right).

A modern staircase in the S. tower ascends to two APARTMENTS in the upper story of the middle structure, the floor separating which has disappeared. The wall-reliefs of the lower room have vanished, but those of the upper room (harem-scenes) are still quite distinct. The windows command a fine view of the temples and ruined village on the W. and of the plain to the E. Similar reliefs adorn the walls of the other (inaccessible) rooms.

Some of these RELIEFS may be seen from below. One, on the W. wall of a room in the upper story of the *N. Wing*, is visible from the entrance; it represents the king seated with five maidens standing round him. — From the N.E. corner of the Outer Court (see below) we observe in the upper story of the N. wing two windows. To the right and left of these is the king, again surrounded by maidens. More to the right, near a hole in the wall, the king, with a maiden standing in front of him; of the kneeling and standing women to the left, only the lower portions remain. Below is a narrow window, with vases of flowers above, and to the right the king listening to girl-musicians. — In this part of the N. wing we may observe the holes in which the ends of the rafters supporting the floors of the upper stories were inserted.

The inner (W.) side of the central edifice, through which we pass by the Gateway *a*, bears reliefs showing the king in various positions as the conqueror of his enemies.

We now enter the *Outer Court*, 88 yds. long, between the pavilion and the main temple. In the middle stands a small Gateway (Pl. *B*), erected by Nektanebos. To the right lies the Temple of the 18th Dyn. (see p. 323). To the left is a small TEMPLE OF AMENERTAÏS, who was the ecclesiastical ruler of Thebes under the last Ethiopian monarchs and Psammetikh I. (comp. p. lxxxiii).

Through a large *Portal* we enter a *Forecourt* and thence pass to the vaulted *Sanctuary*, which was completely surrounded by a corridor. On the *Left Wing* of the portal we see Amenertaïs sacrificing to Ammon (above), and standing holding two sistra before Ammon and Mut (below). On the *Right Wing* Amenertaïs sacrifices to Ammon (above), and to Ammon and a goddess (below). The temple is adjoined on the right by three chapels, dedicated to *Nitocris* (daughter of Psammetikh I.), *Shepenwepet* (daughter of the Ethiopian king Piankhi), and *Meht-wesekhet* (wife of

Psammetikh I.). The last chapel had a kind of crypt, with inscriptions, visible beneath the broken flooring.

The ***Main Temple of Ramses III.** was built on exactly the same plan as the Ramesseum and was dedicated like it to Ammon.

The façades of both towers of the large **First Pylon** is covered with representations and inscriptions commemorating the king's warlike exploits. On the *Right Tower* (Pl. *C*), to the right, the king is shown before Ammon-Rē-Harakhtē, grasping a band of enemies by the hair and smiting them with his club. The falcon-headed god hands him the curved sword and leads to him by a cord the captured lands, which are represented in the accustomed manner (p. 264) by circular walls enclosing their names and surmounted by bound enemies. Beneath are two other rows of representations of conquered lands. Farther to the left, between two grooves for the flagstaffs, is a similar but much smaller scene, representing the king smiting two foes in presence of Ammon; and beneath is a long inscription, describing in poetic but exceedingly exaggerated language the victory won by Ramses III. over the Libyans in the 11th year of his reign. At the foot Ammon is seated to the left, with Ptah standing behind, inscribing the king's name on a palm-branch. The king kneels before Ammon, under the sacred tree, and receives from the god the hieroglyphs for 'jubilee of the reign', suspended on a palm-branch, as a symbol of long life. Thout writes the king's name on the leaves of the tree, and beside him stands the goddess Seshet. To the right of the portal, below, is a stele of the 12th year of the king (imitated from a stele of the 35th year of Ramses II. at Abu Simbel, p. 398), representing the gifts made to the god Ptah. The *Left Tower* (Pl. *D*) bears similar scenes and inscriptions.

Through the *Central Portal* (Pl. *d*), embellished within and without by representations of the king worshipping the gods, we enter the **First Court,** forming an approximate square of 115 ft. The inner side of the first pylon is adorned with scenes from the Libyan campaign of Ramses (see above). To the S. (Pl. *e*) is a battle, in which the Egyptians are aided by mercenaries from among the Shardana (p. 317), who are distinguished by their round helmets ornamented with horns. To the N. (Pl. *f*) are the captured Libyans marshalled before the king, and an inscription. — The court is flanked on the right and left by covered *Colonnades.* The ceiling of that to the right is borne by seven square pillars, against which stand colossal statues of the king as Osiris. The left (S.) colonnade has eight papyrus-columns with calyx-capitals. These last belonged to the façade of a royal palace, which formerly stood to the S. of the temple and communicated with the first court by three doors and a large window. To the right and left of this window the king is seen slaying his foes and standing on a bracket adorned with their heads. The scenes on the colonnade-walls represent the wars, victories, and captives of the king. At the end

the king is seen on his way to the feast of Ammon, attended by his fan-bearers.

The inscriptions and sculptures on the **Second Pylon**, bounding the rear of the court, are still more interesting. On the *Right Tower* (Pl. *E*) is a long inscription recording the triumph won by the king in the 8th year of his reign over a league of peoples from the lands of the Mediterranean, who menaced Egypt by sea and by land from Syria. On the *Left Tower* (Pl. *F*) the king leads before Ammon and Mut three rows of prisoners, representing the conquered in this campaign. These have beardless faces and wear curious caps adorned with feathers; their pointed aprons, decorated with tassels, differ from those of the Egyptians. The inscription describes them as belonging to the tribes of the Danauna and Pulasta (Philistines).

The granite gateway of the second pylon, which is approached by an inclined plane, admits us to the **Second Court**, which is 125 ft. long and 138 ft. broad. In the Christian period it was converted into a church, the last remains of which were finally cleared away in 1895. This court is almost an exact reproduction of the second court of the Ramesseum, even to part of the relief-embellishments; but it is in much better preservation. On all four sides are colonnades. On the N. and S. the colonnades are supported by columns with bud-capitals; on the E. are square pillars with Osiris-statues, and on the W. is a terrace (pronaos) with eight Osiris-pillars in front and eight columns behind. On the columns and pillars the king is shown sacrificing to the gods.

The reliefs on the back-walls of the colonnades illustrate events in the life of Ramses, some showing great festivals in which he took part, others the warlike deeds of himself or his army. — N. AND N.E. COLONNADES. In the upper row are **Scenes from the Great Festival of the God Min*, which was also celebrated as a coronation festival, as we have seen in the Ramesseum (p. 303). First (Pl. 1) appears the Pharaoh, borne from his palace on a richly-decorated litter with a canopy. He is followed by his sons (names wanting) and numerous courtiers, while he is preceded by priests carrying censers, a priest who recites, and a troop of soldiers, each of whom wears two feathers on his head. The trumpeter and drummer at the head of the line in the upper row, and the castanet-players in the lower row, should be noticed. In the next scene (Pl. 2) the king is shown sacrificing and offering incense before the ithyphallic image of Min. The following scene (Pl. 3), continued on the E. wall, exhibits the sacred procession. The image of Min is borne on a litter by priests, while fan-bearers walk by the side and priests carrying the sacred shrines follow. In front marches the king, who in turn is preceded by a white bull (the sacred animal of Min), priests, the queen, and a long procession of priests in two rows, carrying standards, temple utensils, and images of the king and his ancestors.

To the right is the king awaiting the procession, with two emblems in front of him. Priests let four birds escape (comp. p. 303). Farther to the right (Pl. 4) the Pharaoh cuts with his sickle the sheaf of corn handed to him by a priest (as in the Ramesseum, p. 303). Behind him stands the reciting priest, who intones a hymn to Min, while another priest presents the sheaf to the god. The queen (above) is also present at this ceremony. The white bull again appears in front of the king, and beneath is a series of images of the royal ancestors. Finally (Pl. 5) the king is shown offering incense to the god Min, standing under a canopy.

The lower series of representations on the N. and N.E. walls are less interesting. To the left (Pl. 1) are the sacred boats of Khons, Mut, and Ammon, to which the king sacrifices, to the right (Pl. 2) priests bear the boats out of the temple, while the king, before whom is a fourth boat, approaches to meet them.

S. AND S.E. COLONNADES. In the upper rows in these a *Festival of Ptah-Seker* is displayed. It begins to the left of the door (Pl. 6) with a train of priests of various forms, bearing sacred boats, images of the gods, standards, and temple utensils. To the right stand the king and his dignitaries. We next observe (Pl. 7) a colossal symbol of the god Nefertem, son of Ptah, borne by eighteen priests. The king (Pl. 8) holds a cord, which is being pulled by sixteen courtiers. Two priests offer incense before the king. Then follow sixteen priests (Pl. 9) bearing the boat of Seker, followed by the king. The king (Pl. 10) sacrifices before the sacred boat; and finally the king before the goat-headed Khnum and two other gods, and before the falcon-headed Seker-Osiris, to whom he offers a platter with bread. — Below are *Warlike Reliefs*. The *1st Scene* (Pl. 6, on the S.E. wall) depicts the king attacking the Libyans with his charioteers and shooting with his bow. The infantry fight in wild confusion. The Egyptians are assisted by the Shardana mercenaries (in the lower row; p. 319). The *2nd Scene* shows the return of the king from the battle. He drives in his chariot, with three rows of fettered Libyans in front of him, and two fan-bearers behind him. *3rd Scene*. The king leads the Libyan captives before Ammon and Mut. On the S. wall is a relief (Pl. 7) showing the king seated in his chariot (with his back to the horses) and receiving the Libyan captives (light-red in hue), who are conducted to him in four rows by his sons and other notabilities. The hands, etc., cut off from the slain are being counted. The greater part of this wall is occupied by a 75-line inscription, recording the conquests of the king.

The rear wall of the W. CORRIDOR, on the terrace, has three rows of representations. In the two upper rows, Ramses III. is shown worshipping various deities. In the lowest row (as in the Ramesseum, p. 303) are royal princes and princesses. The names beside these were added under Ramses VI.

The following chambers are all very dilapidated, and only the lower parts of the walls and columns remain.

We first enter the **Great Hypostyle Hall.** The roof was formerly supported by 24 columns in four rows of six, of which the central row was considerably thicker than the others. On the walls are representations of the king in presence of various deities. An interesting relief on the S. wall shows the magnificent gold vases presented by Ramses III. to Ammon, Mut, and Khons.

Three *Smaller Chambers* (Pl. *G, H, J*) follow, two with four couples of columns, and one with four pillars. In Room *H* are two groups of red granite, one (left) representing Ammon and Maat, the other (right) the king and the ibis-headed Thout. — The other rooms at the back were dedicated to different deities. Those to the left of Room *G* are devoted to Osiris. One has a vaulted ceiling, with astronomical representations. From Room *H* a staircase ascended to other chambers on the upper floor.

The great hypostyle hall is adjoined also at the sides (N. and S.) by two series of rooms (Pl. 1-11), of which those to the left formed the *Treasury* of the temple.

The *Representations* on the walls of these treasure-chambers refer to the costly objects stored within them. *Room 1:* The king presents Ammon with papyrus-holders in the form of lions with the king's head or kneeling figures of the king. *Room 2:* The king presents to Ammon costly vessels and boxes with lids in the shape of rams or sphinxes or of the heads of rams, falcons, or kings. *Room 3:* The king presents Ammon with sacks of precious stones. *Room 4:* The king offers costly table-services, ornaments, golden harps, silver, and lead. *Room 5:* The king offers heaps of gold and other precious metals. — In *Rooms 6-11* we see the king sacrificing to various deities. In Room 7 the princes and princesses present gifts to the king and queen. In Room 10 stands a colossal alabaster statue of Ptah (headless), from the time of Amenophis III. (found in the first court).

We now quit the temple and proceed to examine the interesting *Historical Reliefs* on the Outside of the Temple Walls, which commemorate the wars of Ramses III.

We begin with the S. Wall, the first pylon of which (Pl. w) is adorned with admirable hunting-scenes. Above is the king hunting mountains-goats and wild asses; below he appears with his retinue, pursuing wild bulls in a marshy district with fish and water-fowl.

On the W. part of the S. wall is a long *Festival Calendar*, which contains a list of the appointed sacrifices for the period between the 26th Pakhons (the day of Ramses III.'s accession) and the 19th Tybi. Beneath is a procession of priests, carrying food and drink. — To the right and left of the balcony-window, to which a flight of steps ascends, the king appears in the act of slaying his prisoners. In the embrasure of the window, the king and his retinue are seen going from the palace to the temple.

On the W. Wall are scenes from a war with the negroes of the Sudân and the first of a series illustrating the Libyan war.

S. Half of the Wall: 1. The king in battle; 2. Triumphal procession, with captive negroes; 3. Captives brought before Ammon. — N. Half (Libyan War): 4. The king, behind whom stands Thout, in front of Ammon and Khons; 5. The king, the falcon-headed Mont, and four priests with idols on the ends of poles; 6. The king in his war-chariot, with his guards.

On the W. part of the N. WALL (Pl. *x*, *y*) are ten scenes from the wars against the Libyans and a naval victory over a maritime people of the N.; in the E. part are the Syrian wars.

W. Half: *1st Scene.* The Egyptian army on the march. A lion walks beside the chariot of Ramses. In another chariot before that of the king is the standard of Ammon-Rē with the ram's head. — *2nd Scene.* Battle with the Libyans. — *3rd Scene.* The king harangues five rows of soldiers, who bring captive Libyans. The severed hands, etc., are counted, amounting to 12,535. — *4th Scene.* The king in the halcony of his pala e inspects the levying of troops. Standards are brought out and weapons distributed to the soldiers. — *5th Scene* The king starts for Syria; before him march soldiers with lances and bows. Below are the Shardana mercenaries (p. 319). — *6th Scene.* Battle with the maritime people of Palestine. The king, standing in his chariot, shoots arrows against the enemies, who are identified as Zakari by their curi us caps. In the middle are ox-waggons with children in them. — *7th Scene.* The king at a lion-hunt. One of the lions, concealed in a thicket, has been pierced by the king's spear and arrows; another lies dying beneath the horse's feet. Beneath is a procession of the Egyptian army and mercenaries. — *8th Scene* (not very distinct except when the light falls on it obliquely). Naval battle with the maritime people, who were met and conquered by the Egyptian fleet at the mouth of the Nile. The king shoots from the shore against the hostile fleet. One of the hostile ships has capsized. The Egyptian vessels are denoted by the lion's head on the prow. In three of the Egyptian vessels are pinioned pris oners, while tho e foemen who try to swim ashore are seized and bound by the waiting Egyptian archers. The king himself is treading upon a captive foe. In front of him are some archers, and above him, in the form of a vulture hovers the god ess of Lower Egypt. — *9th Scene.* The king, having alighted from his chariot, receives in a halcony the grandees who conduct the prisoners. In the lower row the severed hands are being counted and the number noted. To the left is the royal chariot Above is the 'Ramses Castle', perhaps the palace of Medînet Habu. — *10th Scene.* The king presents two rows of captives, described as Zakari (above) and Libyans (below), to Ammon, Mut, and Khons, the Theban triad.

E. Half of N. Wall. First Court. *Upper Row* (from left to right): 1. Ramses storms a Syrian fortress; 2. The king alights from his chariot and stabs a foeman; 3. The king receives the prisoners and (4.) presents them to Ammon and Khons. — *Lower Row* (from left to right): 1. Ramses in his chariot attacking a Libyan castle; 2 Libyan prisoners; 3. Three rows of captives brought to the king by his of icers; 4. Return with the captives, greeting by Egyptian grandees; 5. Captive Libyans presented to Ammon and Mut.

On the first pylon (Pl. *z*) are three scenes: in the lower row, Battle with the Libyans, and the king alighting from his chariot and binding two captured Libyans; above, he storms a fortress defended by Hittites.

On the N. side of the Outer Court, between the Pavilion of Ramses III. (p. 317) and the main temple, stands the small but elegant peripteral **Temple of the 18th Dynasty,** the oldest building at Medînet Habu. This was begun in the reign of Queen Hatshepsowet and Thutmosis III., and finished by the latter when sole monarch. The figures and inscriptions of the queen, in the first completed (inner) chambers have been chiselled out here also, and replaced by those of others. The figures and names of the gods defaced by Amenophis IV. were restored under Haremheb and Sethos I. The entrance was originally on the E. side, but the later restorations, under the later Pharaohs and also in the Ptolemaic and Roman periods,

were so extensive, that little of the ancient ground-plan is distinguishable. The reliefs on the outside date from the reign of Ramses III.

To the N. of the Pavilion of Ramses is a gate leading into the second court. The temple itself, to the left, comprises a *Cella* (Pl. *K*) surrounded by a *Colonnade* (added by Thutmosis III.), and six *Chambers* behind (the oldest part of the building). The Colonnade is enclosed on the outside by a parapet upon which rise square pillars, which support the roof along with the sixteen-fluted columns in the inner row. The representations show Thutmosis III. sacrificing or performing other sacred rites in presence of the gods. In the inner chambers Thutmosis I. and Thutmosis II. also appear in place of the original figures of Hatshepsowet. The inscriptions on the pillars on each side of the entrance refer to the restorations by Haremheb, Sethos I., and Pinotem. The cella had a door at each end (restored by Euergetes II.). The last room on the right still contains a 'naos' of red granite (unfinished). — The structures to the N. and S. of the anterior colonnade were added at a later period. That to the N. was erected with blocks taken from earlier edifices, bearing the names of Ramses II., Pinotem, and Hakor. The small grated windows and the rings on the upper part of the column-shafts should be noticed.

We now return to the *Second Court*, which dates from the Saïtic period. The granite gateway to the E. was built by Peteamenōpē, a noble living under the 26th Dyn. (comp. p. 301). On the E. the court is bounded by the *Second Pylon*, which was erected by Shabako (p. lxxxiii), the Ethiopian, and restored under Ptolemy X. Soter II. On the back of the Pylon appears Taharka (p. lxxxiii), grasping a band of enemies by the hair and smiting them. — The adjoining *Court of Nektanebos*, 31½ ft. long and 26 ft. wide, was supported on each side by four columns with bud-capitals (two restored), connected with each other by balustrades. On the E. side was a portal. — About 13 ft. to the E. of the last rises the large *First Pylon*, which was built in the later Ptolemaic epoch, with blocks taken from earlier edifices (especially from the Rameseum). Ptolemy X. Soter II. and Ptolemy XIII. appear on the central portal, worshipping the gods.

On the E. side of the pylon, facing the *First Court*, which was 129 ft. long and 83 ft. broad, was a *Colonnade*, which had columns with rich floral capitals, connected with each other by high balustrades. Only the two central columns are now left. In front of one of the balustrades is placed a red granite stele of Thutmosis III., discovered in the flooring of the first pylon. The *Gateways* in the wall surrounding the court are now built up; that on the S. (Pl. *g*) is adorned with inscriptions by Antoninus Pius.

In the N.E. angle of the great girdle-wall, near the small temple, lies the *Sacred Lake*, a basin about 60 ft. square, with two flights of steps. — About 45 yds. to the N.W. of it is a *Nilometer*. A doorway, bearing the

name of Nektanebos, admits to a chamber beyond which is a corridor, whence the staircase of the Nilometer descends to a depth of 65 ft. — Between the temple of the 18th Dynasty and the Nilometer stands a small *Gate*, with inscriptions of Emperor Domitian. Its original position is unknown, but it was re-erected on this spot with blocks found immured in a Coptic building.

About 200 paces to the S. of the pavilion of Ramses III. (p. 317) is a small unfinished **Ptolemaic Temple**, now known as *Kaṣr el-ʿAgûz*, erected by Euergetes II. to *Teēphibis*, a god of similar character to Thout. It consists of a wide vestibule and three rooms, one behind another. On the entrance-wall of the second room, to the left, we see the king sacrificing to Thout, Imhotep, and the deified sage Amenhotep; the lower row of reliefs alone is finished, the others are merely sketched out. — Still farther to the S., about $2^1/_2$ M. from Medînet Habu, on the road to Erment (p. 329), stood a small **Temple of the Roman Period**, dedicated to Isis, and now known as *Deîr esh-Shelwit* (key kept by the guardian at Medînet Habu). It was erected by Hadrian and Antoninus Pius, while the ruined pylon bears the names of Vespasian, Domitian, and Otho. The temple consists of a cella surrounded by apartments. A staircase leads to the roof from a room to the extreme left of the entrance.

Between these two small temples traces of a town may be made out. These include remains of a *Palace of Amenophis III.*, which in structure and embellishments resembled that of Amenophis IV. at Tell el-ʿAmarna (p. 217). The site, completely ruined and plundered, is known as *Malḳata*.

10. The Colossi of Memnon.

The ***Colossi of Memnon** (called by the Arabs *Es-Salamât*, and also, of late, *El-Ḳolossât*, *i.e.* 'the Colossi'), about $^1/_2$ M. to the E of Medînet Habu and about the same distance to the S. of the Ramesseum, are the most prominent landmark on the W. bank at Thebes and are visible from a great distance on all sides. These two colossal statues have suffered severely from the hand of time and have lost their artistic value, but they still exert all their old attraction in virtue of the innumerable associations that cling to them. The two immense figures and the cubical thrones on which they are seated are carved out of a pebbly and quartzose sandstone-conglomerate found in the sandstone mountains beyond Edfu, of a yellowish-brown colour and very difficult to work. Both represent Amenophis III. and they originally stood in front of a temple erected by that monarch, of which only the scantiest relics are now left. In the Roman imperial epoch they were taken for statues of Memnon, son of Eos and Tithonus, who slew Antilochus, the brave son of Nestor, during the Trojan war, for which he was himself slain by Achilles.

The *S. Colossus* is in better preservation than the N. one, but there is little difference between them in point of size. The dimensions of the former, in which the original form is more easily seen, are as follows: height of the figure, 52 ft., height of the pedestal on which the feet rest, 13 ft., height of the entire monument, 65 ft. But when the figure was adorned with the long-since vanished crown, the original height may have reached 69 ft. The legs from the sole to the knee measure $19^1/_2$ ft., and each foot is $10^1/_2$ ft.

long. The breadth of the shoulders is 20 ft.; the middle finger on one hand is 4½ ft. long; and the arm from the tip of the finger to the elbow measures 15½ ft.

The *Northern Colossus* is the famous vocal statue of Memnon. To the left of the king stands his mother Met-em-wē, to the right his wife Teyē; a third figure, between the legs, is destroyed. On each side of the seat two Nile-gods were represented in sunk relief, winding the representative plants of Egypt (papyrus and lily) round the hieroglyph for '*to unite*', a symbol of the union of Upper and Lower Egypt.

Attention began to be directed to the *Musical Phenomenon* connected with the colossus about the beginning of the Roman empire, after it had been broken. When it became known that the N. colossus emitted a musical note at sunrise, a new myth was invented to explain the fact. Memnon who had fallen at Troy appeared as a stone image at Thebes and greeted his mother Eos with a sweet and plaintive note when she appeared at dawn. The goddess heard the sound and the morning-dews are the tears she shed upon her beloved child. Strabo, who is the first author to mention the phenomenon, expresses doubt as to its genuineness; but Pausanias and Juvenal (p. 349) accept it as a fact. By later observers the sound is compared to that of a stroke upon metal, or even of a trumpet-blast and of human voices singing. The sound was heard only at or soon after sunrise, though by no means invariably then, in which case the god was supposed to be angry. The phenomenon ceased altogether after the time of Septimius Severus, who caused the restoration of the upper portions, perhaps with a view to propitiate the angry god. The restoration was not very skilfully managed, with five courses of sandstone blocks. Letronne has proved that the resonance of the stone is on no account to be explained as a mere priestly trick, and in the opinion of eminent physicists it is perfectly possible that a hard resonant stone, heated by the warm sunlight suddenly following upon the cold nights in Egypt, might emit a sound, caused by the splitting off of minute particles from the surface. A similar phenomenon has been observed elsewhere.

The numerous Greek and Latin *Inscriptions*, in prose and verse, inscribed upon the legs of the figure by travellers under the Roman empire, are peculiarly interesting. These are more numerous on the left than on the right leg, and none are beyond the reach of a man standing at the foot of the statue. The earliest was carved in the 11th year of the reign of Nero, the latest in those of Septimius Severus and Caracalla, and the most numerous (27) in that of Hadrian. Only one Egyptian (who is responsible for a short demotic inscription) is found among these scribblers. The inscriptions were for the most part the work of men of some eminence, including 8 governors of Egypt, 3 epistrateges of the Thebaïd, 2 procurators, etc. Many, though not all, are dated. — Many of the great officials who visited the marvels of Thebes were accompanied by their wives. The colossus was frequently dumb, in which case the visitor usually waited until a more favourable occasion. Some were so struck with the phenomenon that they were not content till they had heard it

three or four times. Hadrian, who journeyed through Egypt in 130 A.D., spent several days here along with his wife Sabina and a large retinue. In his reign a perfect flood of verses spread over the legs of the colossus, most of them by the vain court-poetess *Balbilla*. One of her effusions (on the left leg) relates in 12 hexameters, that Memnon greeted Hadrian, as well as he could (ὡς δυνατόν) when he perceived the emperor before sunrise, but that a clearer note, like that caused by a blow on an instrument of copper, was emitted at the second hour, and that even a third sound was heard. Hadrian greeted Memnon as often, and all the world could see how dear the emperor was to the gods.

'Balbilla, by an inward impulse stirred'
'Has written all she saw and all she heard'.

By far the best verses are those on the front of the pedestal by *Asklepiodotus*, who calls himself imperial procurator and poet. They may be translated as follows: —

'Sea-born Thetis, learn that Memnon never suffered pangs of dying'.
'Still, where Libyan mountains rise, sounds the voice of his loud crying' —
'(Mountains which the Nile-stream, laving, parts from Thebes, the hundred-gated)' —
'When he glows, through rays maternal with warm light illuminated'.
'But thy son who, never-sated, dreadful battle still was seeking',
'Dumb in Troy and Thessaly, rests now, never speaking'.

The ruins in the neighhourhood of the colossi are unimportant. About 3 min. beyond is another *Statue* of great size, now, however, almost completely covered by arable land. The ruined temple, in front of which the above-mentioned statues stood, has left an important memorial in the shape of a conspicuous colossal *Sandstone Stele*, erected hy Amenophis III. It is now broken in two. The hieroglyphics and the representations refer to the dedication of the temple. In the rounded pediment the Pharaoh appears receiving the symhol of life from Ammon on the right, and from Seker-Osiris on the left; above are the winged sun-disk and the name of Amenophis III. Behind the Pharaoh in each case is his consort Teyē. — Still farther to the N.W., at the foot of the Libyan mountains, are two fragments of an ancient hrick building, known as *Kôm el-Ḥeitân*.

23. From Luxor to Assuân by Railway.

133 M. Railway twice daily in 6½ & 9 hrs. (fare 87½ or 44 pias.; restaurant-cars). The railway is a narrow-gauge single line; passengers from Cairo change carriages.

The line sometimes skirts the right hank of the Nile, sometimes the edge of the desert. — 13 M. *Erment (Armant)*. The town (p. 329) lies on the left bank of the river. — 17½ M. *Shaghab (Chagab)*, a village with 2200 inhah., is also the station for *Gebelein* (p. 329), the long ridge of which, with its sheikh's tomh, is visible on the left hank of the river. In the hackground rise the hills of the Libyan Desert. A little farther on, we see on the opposite hank the extensive palm-groves and smoking chimneys of (28½ M.) *Matâna* (*Aṣfûn el-Maṭâ'neh*, p. 329). The railway now skirts the edge of the desert, until just before Esna, when it returns to the river-bank.

37 M. **Esna.** The town, with its slender minarets, lies on the opposite bank of the Nile; the temple (p. 330) is not visible from the railway. Donkeys meet the trains to convey passengers to the ferry. — 45½ M. *Es-Sebâ'yeh (Sabaïeh).* The village lies on the left bank of the Nile.

53 M. **Mahamîd** is the station for visitors to the ruins and tombs of *El-Kâb* (p. 331). It is advisable to communicate in advance with the postmaster of Mahamîd, either by mail or telegraph, so that donkeys may be in waiting at the station, and the guardians of El-Kâb at their post. Close behind the station, to the left, is the isolated hill of tombs, and to the right is the old town-wall of Nekhab (p. 331). — The railway now traverses the desert. In the distance to the right the pylon-towers of Edfu come into sight.

66 M. **Edfu.** The town and temple lie on the W. bank (p. 335).

The line now hugs the river for some time, passing immediately below the rocks that are crowned by the ruins of the late-Roman fortress of *Es-Serâg* (p. 340). — 84½ M. *Silwa* (*Selwah*, p. 340). — 89 M. *Kagûg.* — A wider curve through the desert carries us past the river-defile of Silsileh. The train then again approaches the river and traverses a district which has only lately been brought under cultivation. To the right, on the bank of the river, is the pumping-station (p. 343). — 105 M. *Kôm Ombo*, a new village with the headquarters of the company mentioned at p. 343. From this point we may pay a visit to the temple of that name (p. 344), the ruins of which are visible on a hill to the right. Donkeys may be obtained at the station, but it is advisable to order them the evening before by telegraph through the station-master. Side-saddles, if required, must be brought by the traveller. On special request the director of the company (see p. 343) sometimes permits the use of a small trolley car which runs through the new irrigation district (p. 343) as far as the pumping-station, whence the foot of the temple mound is reached in about 20 minutes. — The train next traverses a reclaimed district, intersected by embankments and canals.

107½ M. **Daraw** (p. 347), a large village with 9000 inhab. and several mosques, is the starting-point for a visit to the temple ruins at Kôm Ombo (p. 344; donkey at the station), 5 M. to the N. Fans, baskets, and Nubian articles may be purchased here very cheaply.

The line approaches the river and passes fine groves of palms as it traverses the granite district of Assuân. — 122 M. *El-Khaṭṭâra (El-Khattarah).* On the left bank appears the hill of tombs (p. 353), with the Ḳubbet el-Hawa, the picturesque grave of a sheikh. In the Nile here is the large island of Baḥrîf (p. 347). — 130 M. *Gezîreh* (*Gezeireh*, p. 347), the station for the N. part of Assuân, is a favourite centre for excursions (good café), and has also some reputation as a winter-station. — Passing the camp of the Bishârîn Arabs (p. 350), and traversing the old Arabian cemeteries we reach —

133 M. *Assuân* (p. 348).

24. From Luxor to Edfu by the Nile.

Comp. Map, p. 238.

67 M. Tourist Steamer, up in 10, down in 7 hrs.

The picturesque forms of the Arabian side of the Nile remain long in view, the colossi of Memnon being the last of the ruins to disappear. On the W. bank is *Merîs*, with a sugar-refinery. — In ca. 2 hrs. the steamer reaches —

9½ M. (W. bank) **Erment** (*Armant;* railway-station, p. 327), the ancient *Hermonthis*, with an important sugar-factory and post and telegraph offices.

This town was called in antiquity *On*, or to distinguish it from other places of the same name, the *On of Upper Egypt* or *Per-Mont* (House of Mont), whence the Greek *Hermonthis* was formed. Its deity was the falcon-headed Mont, god of war. In the Roman Imperial period it was the capital of a province.

The bank is shaded with stately lebbakh-trees. From the point where the bazaar reaches the bank of the river, a flight of steps, incorporating several ancient sculptured fragments, descends to the stream. The large temple-buildings, dating from the Ptolemaic and Imperial periods, which lay about 1½ M. to the N.E., have been almost entirely destroyed. — At *Rizaḳât* (*El-Rezékat;* W. bank), 4½ M. to the S.W. of Erment, is a necropolis of the Middle Empire.

The Nile describes a wide curve. On the E. bank and 1½ M. inland, lies the village of *Ṭût*, the ancient *Tuphium*, with the remains of a small temple of the Ptolemies, dedicated to Mont, and a Christian basilica. Steles of the 12th and 13th Dyn. (now at Cairo) were found at *Salamîyeh*, 2 M. to the W. of Ṭût.

On the W. bank, opposite a large island, rises (18½ M.) a ridge with two summits, known as **Gebelein**, *i.e.* the 'two mountains', on the higher of which is the tomb of a *Sheikh Mûsâ*, beside the ruins of a temple of the Middle Empire. At the village of Gebelein, at the W. base of the hill, lie the ruins of the ancient *Crocodilopolis*.

Extensive excavations carried on at this spot by Maspero yielded sarcophagi of the Middle Empire and also numerous domestic articles, etc., appropriate to persons of comparative poverty. In the vicinity are graves of crocodiles. In the immediate neighbourhood also once stood the ancient *Aphroditespolis*, also called *Pathyris* (House of Hathor) from the Egyptian name of Hathor, the goddess of the town. For some time this town was the capital of a separate nome.

Beside the village of *Dababîyeh (El-Dabaïbah)*, on the E. bank, are quarries with inscriptions.

20 M. (E. bank) *Ma'alla*, near which are tombs of the New Empire. — Farther on we pass *Matâna* (*Asfûn el-Matâ'neh;* W. bank; rail. station, p. 327), with large sugar-factories, the ancient *Asphynis* (Egypt. *Hesfun*).

The river-banks are picturesquely clad with extensive groves of palms, but the smoking chimneys of the sugar-factories interfere with the beauty of the scenery.

36 M. **Esna** (W. bank; rail. station, p. 328), which in antiquity adjoined the town of *Enyt*, was one of the most important places in Upper Egypt. Its Egyptian name was *Te-snēt*, whence came the Coptic *Snē* and the Arabic *Esna*. The Greeks called it *Latopolis*, after the *latos*, a kind of fish venerated here. Esna is now a district-capital with 15,000 inhab. (mostly Copts), and has post and telegraph offices, a druggist's shop, and numerous coffee-houses.

The old quay on the bank of the Nile, near the *Government Building*, also contains some fragmentary inscriptions of the Roman Imperial epoch. To the N. of the town lies a small *Palace of the Khedive (Ḳaṣr Efendîna)*, now used as a government-school. In the vicinity is a government-hospital. — About $^3/_4$ M. from the steamer-quay, and still to a large extent buried in débris, is the chief object of interest, *viz.* the —

*Temple of Khnum, the goat-headed local deity, associated with whom were Neith, identified by the Greeks with Athena, and Satet. The extant edifices were probably built in the Ptolemaic period and extended and embellished with inscriptions and reliefs by various Roman emperors. The façade, 120 ft. wide and 50 ft. high, is turned towards the E. and is crowned by a cornice, in which stand the names of Claudius and Vespasian. On the architrave below, on each side of the winged sun-disk, are the votive inscriptions of these emperors. Vespasian is here referred to as lord of 'Rome the capital'. A flight of steps descends into the interior of the vestibule, which belongs almost entirely to the Roman Imperial epoch, and is the only part on that has been excavated as far as the pavement. This vestibule corresponds in arrangement to the Pronaos of the temple of Hathor at Dendera (p. 241); it is 108 ft. broad and 54 ft. deep. The roof, which is embellished with astronomical representations, is borne by 24 columns (in 6 rows), with elaborate floral capitals and decorated with reliefs and inscriptions. Each column is 37 ft. high and $17^3/_4$ ft. in circumference; the first six are connected by balustrades. — The walls are covered with four rows of representations, showing emperors in the costume of the Pharaohs, before the various gods of Esna. In the middle of the *Rear Wall* (W.) a portal (now built up), resembling a pylon and crowned with a cornice, gave access to the inner parts of the temple. The reliefs and inscriptions on this portal date from the reign of Ptolemy VI. Philometor. On each side is a smaller door (built up); to the right of that on the left appears Decius sacrificing to the goat-headed Khnum. — Towards the foot of the *N. Wall* is a relief of the falcon-headed Horus, the Emperor Commodus, and Khnum drawing a net full of water-fowl and fishes; to the left stands the ibis-headed Thout, to the right the goddess Seshet. — Adjoining the *E. Wall*, at the first balustrade to the left of the entrance, a small chapel has been added. — Inscriptions and representations were placed also on the *Outer Walls* by the Roman emperors.

In the neighbourhood of Esna are the remains of several Coptic Convents and Churches. About 3¼ M. to the S. is the *Convent of SS. Manaos and Samutios*, which is said to have been founded by the Empress Helena, and contains some ancient frescoes; 5½ M. to the N. is the *Deir Anba Matteos*, or convent of St. Matthew; and ½ M. to the W. is an ancient *Church* in the rocks, with a few frescoes.

At Esna a new dam is being erected, mainly to provide for the irrigation of the province of Kena. The contractors are Messrs. Aird & Co. (p. 366), and the cost is estimated at 1,000,000 *l.*

The village of *El-Hilleh (El-Hellah)*, on the E. bank opposite Esna, stands on the site of the ancient *Contra-Latopolis*. The temple, dating from the later Ptolemies, has left not a trace behind. — At *El-Ḳen'ân*, 13 M. to the S. of Esna on the W. bank, there are ancient river-embankments. On the W. bank stretches a broad and fertile plain, on the E. is the finely shaped *Gebel Sheroneh*. At *El-Hawi (El-Khewa)*, on the E. bank, appears the first sandstone.

On the W. bank, about ¾ hr. farther to the S., is the pyramid of **El-Kula**, which now presents the aspect of a step-pyramid, owing to the decay of the filling-in material. In spite of its ruinous condition this pyramid is still about 30 ft. high, while its base occupies an area about 55 ft. square.

44 M. **El-Kâb**, on the E. bank, the ancient *Nekhab*, once ranked among the chief cities of Egypt and was in prehistoric times the capital of the kingdom of Upper Egypt. Even under the Ptolemies it was the capital of the third nome of Upper Egypt, which was afterwards named Latopolites. Nekhbeyet, the goddess of the town, was represented either as a vulture or as a woman with the crown of Upper Egypt; she was regarded as a protecting deity of Upper Egypt. She also assisted women in childbirth, and was therefore identified with Eileithyia by the Greeks, who named the town *Eileithyias-polis*. Half-a-day suffices for a visit to the chief antiquities.

The *Ruins of the Ancient Town of Nekhab, which are surrounded by a massive girdle-wall of sun-dried bricks, lie near the river. The wall, which probably dates from the Middle Empire, is damaged only on the S.W., by the Nile. It is of immense thickness (37 ft.) and encloses a rectangle, 620 yds. long by 590 yds. broad, with gates on the E., N., and S. sides, beside which broad ascents lead to the top of the wall. The N. wall intersects a necropolis of the Ancient Empire, excavated by Quibell in 1897. The city itself, enclosed by another double wall, of which distinct traces are still to be seen, occupied only about one-fourth of the space within the girdle-wall. Very scanty ruins now remain of the temple, built during the 18th Dyn. on the site of an earlier sanctuary and enlarged by Nektanebos and others.

Visitors should not omit to ascend to the top of the N. wall, for the sake of the admirable view: to the E., at the head of a desert-valley, appear the isolated rock with the inscriptions, the temple of Amenophis III., and a little nearer, the chapel of Ramses II. (comp. p. 332); to the N. is the hill with the rock-tombs, and a little farther away is a mushroom-shaped rock, with the quarries that yielded the stone for the city temple.

We follow the route leading due E. from the E. gateway in the girdle-wall, and cross the dazzlingly white sand, past a small ruined *Sandstone Chapel* (no inscriptions) close to the wall. In rather more than 1/2 hr. we reach a *Chapel of Ramses II.*, known to the Arabs as *El-Ḥammâm*, *i.e.* 'the bath'.

This temple was built in the reign of Ramses II. by Setaw, governor of Ethiopia, represented in the entrance-doorway and on the interior walls on each side of the entrance. Other reliefs show Ramses II. sacrificing to Thout and Horus. On the upper part of the rear wall (right) are apes, sacred to Thout; below are praying men.

We keep straight on, leaving the larger temple of the Ptolemies on the left, and soon reach two *Rocks* projecting from the plain, at the point where the road turns N. towards the desert, halfway between El-Ḥammâm and the E. temple of Amenophis III. Both rocks bear numerous inscriptions and figures of animals. Most of these date from the 6th Dyn. and were probably placed here by priests of El-Kâb.

The charming small temple or *Chapel of Amenophis III. lies fully 1/4 hr. to the E. It may be reached direct in about an hour from the Nile. The little temple, which is about 50 ft. deep, was dedicated to Nekhbeyet, 'mistress of Re-yant' (*i.e.* of the entrance to the desert-valley). It consists of a ruined *Vestibule* of the Ptolemaic period, with papyrus-columns (the capitals of which strew the ground), and of a *Chamber*, the roof of which was borne by four sixteen-fluted columns embellished with heads of Hathor. The names of the king, Ammon, and Nekhbeyet, and several representations of the gods were defaced under Amenophis IV. and restored under Sethos I. Many of them were again renewed in the Ptolemaic period.

On the *Entrance Door* of the chamber are a votive inscription and a representation of Amenophis III. The exterior walls bear only a few inscriptions and representations (ships) which were added at a later date; to the right of the door is Khamwēset, in presence of Ramses II., his father, in commemoration of the king's fifth jubilee, in the 41st year of his reign. Another hieroglyphic inscription here ('In the 13th year of his majesty, lord of the world, Napoleon III.') is certainly the latest in Egypt, with the exception of that added to celebrate 'King Henri V.' (*i.e.* Count Chambord). On the pavement outside the chapel representations of footprints have been scratched by pilgrims (see below).

The representations within the Chamber have retained their colouring in good condition. On each side of the entrance, Amenophis III. and his father Thutmosis IV. seated at banquet-tables. *Left Wall.* Amenophis III. sacrificing to the sacred boat, which is decorated with falcons' heads; Amenophis III. presenting incense and water to Nekhbeyet; Ammon (blue) embracing the king and holding the hieroglyph for 'life' before the king's face. *Rear Wall.* On each side of the recess, Amenophis III. sacrificing to Nekhbeyet. *Right Wall.* The falcon-headed Horus handing the hieroglyph for 'life' to the king who stands before him; the king presenting two wine-jars to Nekhbeyet; the king sacrificing to the sacred boat. Adjacent are demotic inscriptions in red, written by visitors to the chapel. The names of Amenophis alternating with heads of Hathor are arranged as a frieze in this hall and as an embellishment on the architrave; at the base of the walls are bulls in a marsh.

At this little temple we turn, direct our steps towards the Nile,

and in 1/4 hr. reach the ROCK TEMPLE, on the right side of the valley, recognizable from a distance by the *Stair* leading up to it. The latter consists of 41 steps hewn in the rock, with a massive balustrade on each side. The temple was constructed under Ptolemy IX. Euergetes II. (Physkon), and provided with reliefs and inscriptions by him and by Ptolemy X. Soter II.

On reaching the platform at the top of the stair, we pass through a doorway to a *Vestibule*, not quite 33 ft. wide, which was supported by columns with elaborate floral capitals, while the exterior sides were bounded by low walls built between columns. Thence another door, the right half of which is still standing, leads into a smaller *Hall* (only 20 ft. wide), which also was bounded by low walls between columns. The floor is covered with ruins. Behind this is the ROCK CHAMBER. This chamber, which was originally a tomb-chamber dating from the New Empire, has a vaulted ceiling, with vultures hovering in the centre. At the top of the walls is a frieze made of the name of Ptolemy X. between heads of Hathor. Below are inscriptions and much injured representations of the king and queen before various deities. This sanctuary was also dedicated to Nekhbeyet.

On an isolated hill, about 1 M. from the steamboat landing-place, are a number of *ROCK TOMBS, placed side by side on the S. slope. Most of these date from the end of the Middle Empire or from the beginning of the New Empire. There are 31 tombs in all, but only 6 repay a visit.

These tombs, like all the monuments at El-Kâb, are of small dimensions, but their distinct pictures of ancient Egyptian domestic life will interest even those travellers who have already seen the tombs of Beni-ḥasan (p. 210) and Sheikh ʿAbd el-Ḳurna (p. 305).

We first enter the tomb of **Paheri**, nomarch of El-Kâb, which is conspicuous by its wide opening. It dates from the reign of Thutmosis III., and is distinguished by a series of representations from the life of the deceased, with well-preserved colouring.

In front of the entrance is a platform in which is the opening of a deep mummy-shaft. We enter the vaulted TOMB by a much damaged door. *Entrance Wall*, to the left: the deceased with a long staff; above is a sailing ship. — *Left Wall (W.)*. In the upper row is the deceased inspecting harvest operations (ploughing, sowing, reaping with sickles, collecting and binding the sheaves, oxen treading out the corn, winnowing the grain, bringing home the grain in sacks). In the lower row the deceased inspects his herds (cattle, asses, etc.); he superintends the weighing of gold made into rings and the shipping of his grain. In the upper row farther on Paheri holds on his lap the young Prince Wezmosē, whose tutor he was; Paheri and his wife in a bower receiving flowers, fruit, etc.; above, vintage scenes. In the lower row Paheri superintends his fowlers and fishers; the captured birds and fish are being prepared, and the nets mended. Farther on to the right the burial of Paheri and the accompanying rites are shown in five rows one above the other. — *Right Wall (E.)*. Paheri and his wife at a hanquet, with their son officiating as a priest before them. Below their chair is a tame baboon. Opposite them are their relatives at table, and in the lower row are a female harpist and flute-player. Farther on to the right are Paheri and his wife, praying and sacrificing. A door was afterwards made through this wall to two other chambers. — *Rear Wall.* In the recess here sit Paheri, his wife, and his mother. On the side-walls of the recess are various persons at a banquet.

Of the tombs to the right of the tomb of Paheri that of **Ahmosē Pen-Nekhbeyet** is noteworthy. It consists of a single vaulted chamber, the fine reliefs in which have, however, left few traces.

Ahmosē was a well-known historical personage, who was prominent, especially in war, under the first kings of the New Empire, from Amosis I. to Thutmosis III. His biography is recorded in the doorway.

To the left of the tomb of Paheri is that of **Setaw,** high-priest of Nekhbeyet. This tomb, dating from the time of Ramses IX. (20th Dyn.), is the latest grave with inscriptions at El-Kâb. Though 400 years later than the others, it is decorated on the same plan.

On the *Left Wall* nothing can now be distinguished but four sacred boats, apparently bound for a festival of the king. *Right Wall.* To the left are Setaw and his wife at table; below their chair is a baboon. Before them their son-in-law officiates as priest, in a panther-skin; and opposite are their relatives at table, seated in rows. The artist has included his own portrait, identified by the palette. Part of this scene is destroyed by a door made at a later period to a side-chamber. Farther to the right are Setaw and his wife sacrificing. — The stele on the *Rear Wall* is much injured.

To the left of this tomb lies that of **Ahmosē,** an admiral, which is noted for its long inscription recording the life and deeds of the deceased, more especially his share in the war of liberation against the Hyksos.

The tomb comprises a rectangular chamber with vaulted ceiling, and another room (right), with the mummy-shaft. MAIN ROOM. On the *Right Wall* appears the deceased with staff and sceptre, accompanied by the painter Paheri, his grandson, who constructed the tomb. In front is the above-mentioned inscription, continued on the entrance-wall. The designs on the *Left Wall* are unfinished; the red lines to assist the draughtsmen may still be noticed. The *Rear Wall* is much damaged; to the right we see the deceased and his wife at table, to the left, the relatives in rows.

The tomb of **Renni,** prince and high-priest of El-Kâb, still farther to the left (W.), contains representations resembling those in the tomb of Paheri (p. 333), but not so skilfully executed.

On the *Left Wall* are harvest-scenes; the deceased superintends the counting of the stock in his district; close by are a herd of swine, animals which, in contradistinction to the rest of Egypt, were much appreciated in El-Kâb; the deceased and his wife at table, with their relatives seated opposite. On the *Right Wall,* the funeral and accompanying ceremonies. In the *Rear Wall* is a recess with a seated statue of the deceased, now quite destroyed.

The last three tombs farther to the left (W.) appear to date from a period before the New Empire.

One of these belongs to a man and his wife AH-NOFRU, a lady attached to the royal harem. Another (with a vaulted ceiling) belonged to BEBI and his wife Sebek-nakht, who also was a lady of the harem. The third consists of a vaulted chamber with a tastefully adorned ceiling and a room with the shaft. It dates from the reign of Sebekhotep II. (13th Dyn.).

A little to the W. of the hill of tombs stood a small *Temple of Thutmosis III.*, now destroyed.

On the W. bank opposite El-Kâb, about $^1/_2$ M. from the river, lies the village of *El-Muissât*, and farther on, about 3 M. from the river, on the edge of the desert, rises the —

Kôm el-Aḥmar ('Red Hill'), with the extensive ruins and tombs of *Hierakonpolis.*

Hierakonpolis (Egypt. *Nekhen*) was one of the most ancient cities in the country and in prehistoric times the residence of the kings of Upper Egypt. Its god was a Horus, to whom the falcon was sacred, whence arose the Greek name Hierakonpolis ('city of falcons'). A little to the N., beyond a broad desert route, is a second mass of ruins, amongst which is a large *Fort*, with a lower outer wall and a high inner wall of unburnt bricks. On the E. side is the gate. In the adjoining cultivated land lay the *Temple* of Nekhen, in which Quibell discovered in 1897-98 some important sculptures of the period of the earliest kings, besides others of later date, including the copper group of Phiops I. and his son (p. 79) and the fine falcon's head of gold (p. 93). — To the W. is a hill with rock-tombs of the Early and Middle Empires, one without inscriptions and two with designs and inscriptions upon stucco. — About ¼ hr. farther to the W., also on the hill of Kôm el-Aḥmar, are eight rock-tombs, dating from the beginning of the New Empire, of which only the first to the right or N. (*Thuti*, of the time of Thutmosis I.) and the first to the left or S. (*Harmosē*, high-priest of Nekhen) repay a visit. The structure of these tombs resembles that of the tombs at El-Kâb. At the inner end of each is a recess with a statue of the deceased and his wife. In the tomb of Harmosē dancing-girls are painted upon stucco.

67 M. (23 M. from El-Kâb) *Edfu*, on the W. bank.

25. Edfu.

Edfu is a steamboat-station. The *Tourist Steamers* spend a night here on their upward journey. The *Railway Station* (p. 328) is opposite the town, on the E. bank.

Primitive, and yet somewhat expensive quarters are offered by the small 'Hotel', which is kept by a Greek. — Donkeys are to be had at the landing-place.

Edfu, a district capital with 14,260 inhab. (including the suburbs), and a post and telegraph office, was called in antiquity *Tbôt*, Coptish *Atbô*, whence is derived the modern Arabic name Edfu. The Greeks called it *Great Apollonopolis*, after its chief god Horus Apollo. It was the capital of the second nome of Upper Egypt, the Apollonopolites of Græco-Roman times. *Horus*, who according to the myth here waged one of his great combats with Seth (comp. pp. cxix, 228), was surnamed 'he of Beḥtet', Beḥtet being probably a district of ancient Edfu; he was represented as a flying falcon, as a man with a falcon's head, or as the sun with outspread wings.

The way to the (20 min.) Temple of Horus leads almost due W. from the landing-place, then, turning to the N. (right), skirts the *Canal of Edfu* and crosses it by a bridge. It then proceeds to the W. through several streets and finally turns N. again for a short distance. — Another route leads straight on from the landing-place, bends to the right through fields, and then traverses the streets of the town without crossing the canal.

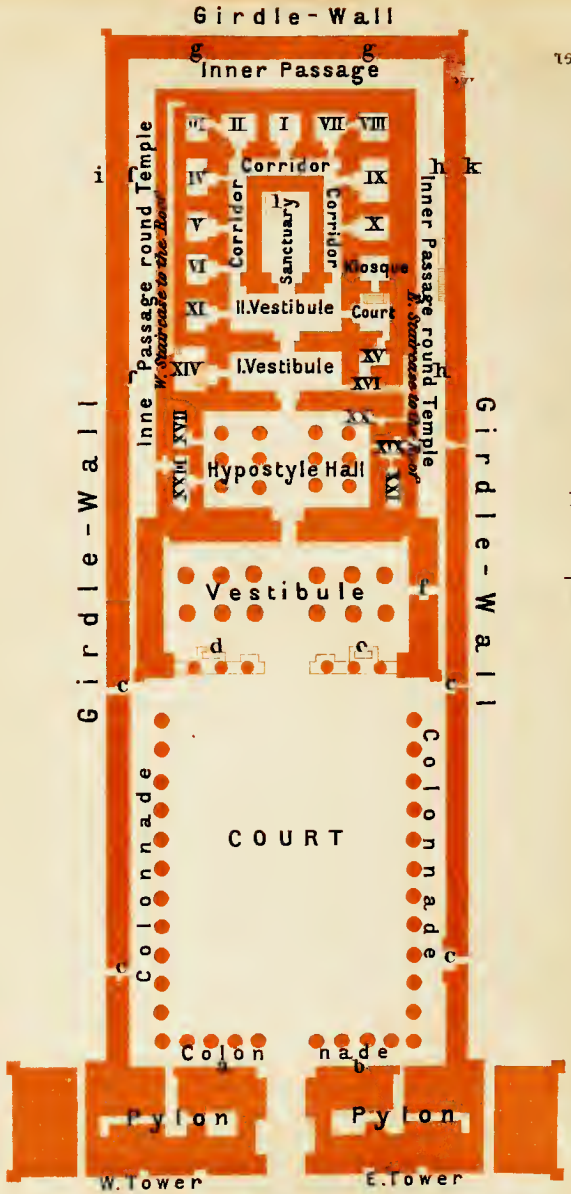
The ****Temple of Horus** was freed by Mariette under the auspices of the Viceroy Sa'îd from the accumulated rubbish that is now piled up high all around it; and the edifice is now seen in wonderful, almost perfect preservation, exceeding that of any other Egyptian temple or even of any antique building in the world, in spite of the 2000 years that have passed over it. Unfortunately the faces of the

kings and gods in the reliefs all over the temple were scratched out in the Christian period. The present temple occupies the site of an earlier sanctuary and was dedicated to the sun-god *Horus*, *Hathor* of Dendera, and the youthful *Horus*, 'Uniter of the Two Lands' *(Harsem-tewē, Harsomtus)*. The history of its construction and a description of the entire structure are detailed in lengthy inscriptions on the exterior of the girdle-wall (at Pl. *i* and *k*). The temple proper was begun in 237 B.C. by Ptolemy III. Euergetes I., and completed, so far as the masonry was concerned, by his successor Philopator in 212 B.C. The decoration of the walls with reliefs and inscriptions, postponed by the death of Philopator and the disturbed reign of Epiphanes his successor, was resumed in 176 B.C. under Philometor and completed in 147 B.C. (under Euergetes II.), *i.e.* 90 years after the laying of the foundation-stone. Euergetes II. built the great vestibule (completed 122 B.C.) and embellished it with reliefs, and under Ptolemy X. Soter II. and Ptolemy XI. Alexander I. the colonnaded court, the girdle-wall, and the pylon were added, though the reliefs on the latter date from Neos Dionysos. The final touch was given in 57 B.C. At present this sandstone temple is being restored.

The great **Pylon** is covered on all sides with reliefs and inscriptions. On the front of each of the towers the colossal figure of the King Neos Dionysos is conspicuous, smiting his foes, whom he holds by the hair, in presence of the falcon-headed Horus of Edfu and Hathor of Dendera. In two rows, above, the king appears praying and offering sacrifices before Horus, before Hathor and Horus, 'Uniter of the two lands', and before other gods of Edfu. On the front of the pylon-towers are four wide incisions, two on each side of the central portal. These were intended to support large flag-staffs, which were further secured by means of clamps fastened in the holes still to be seen in the masonry directly above. The small rectangular apertures in the towers served to admit light and air to the chambers and staircases within (see p. 339).

A passage leads through each pylon-tower to the outside of the stone girdle-wall, which is embellished with colossal reliefs (Ptolemy XI. before the gods of Edfu) and bears the inscriptions mentioned above. In front of the W. tower lie two colossal falcons in dark granite. One is in a damaged condition; the other has the figure of a priest in the costume of the 1st cent. B.C. before it, and bore a crown fastened in the square hole on the head.

The **Court**, between the pylon and the vestibule, is a spacious enclosure, paved with broad flags, and surrounded on three sides by a covered colonnade of 32 columns. In this court rose the great altar upon which offerings were made to the gods of Edfu in presence of the assembled people. The columns supporting the roof of the colonnade are embellished with rich floral and palm capitals. The incised reliefs on the shafts show the king before Horus and the other gods of Edfu; the name of the king has not



TEMPLE OF HORUS AT EDFU

Engraved & printed by Wagner & Debes, Leipzig

been ...orted in the inscriptions. On the rear walls of the colonnades are three rows of large reliefs, showing the Pharaoh (Ptolemy Soter II. or Ptolemy Alexander) in communion with the gods or triumphing over his foes, as the earthly representative of Horus. The same representations occur over and over again in wearisome repetition throughout the temple.

On the S. wall (Pl. *a*), to the left of the entrance: 1. The king, wearing the crown of Lower Egypt, quits his palace in order to visit the temple; a priest offers incense in front of him. 2. Horus and Thout pour the water of consecration upon the king. — These scenes are repeated to the right of the entrance (Pl. *b*), where, however, the king wears the crown of Upper Egypt.

The doors to the right and left of *a* and *b* lead to the staircases in the interior of the pylon (ascent, see p. 339). The E. and W. exits (Pl. c) are built up.

The *Back* of this court is formed by the front of the vestibule, which is crowned by a concave cornice. On each side of the large portal are three balustrades between the columns. Upon these, facing the court, are reliefs representing Euergetes II. with pendent arms or offering sacrifice to Hathor of Dendera (on the two central balustrades) or to the falcon-headed Horus of Edfu (on the others).

The **Vestibule**, or *Pronaos*, has 12 columns with elaborate floral capitals. The ceiling is covered with astronomical representations, now blackened almost beyond recognition. On the walls are four rows of incised reliefs, showing Euergetes sacrificing to the gods and performing other religious rites, such as the ceremonies at the foundation of the temple, etc. Above are a row of astronomical representations and a frieze consisting of the names of the king guarded by two falcons. Close to the pavement we see Euergetes and his wife Cleopatra, and a long procession of local deities bringing sacrificial gifts to the three chief gods of Edfu. — To the right and left of the entrance are two small *Chapels*. One (Pl. *d*) is the 'Consecration Chamber', as is indicated by the relief on the rear wall, representing Horus (r.) and Thout (l.) pouring consecrated water upon the king. The chapel to the right (Pl. *e*) was the library; upon its walls is a catalogue of the books preserved here. On the left wall Seshet, goddess of literature, appears writing upon a palm-branch. — A side-door (Pl. *f*) in the E. wall of the hall admits to the inner passage (p. 338) round the temple. — Above the door in the N. wall of the vestibule is a curious representation. The boat of the sun appears guided by two figures of the falcon-headed Horus as pilot and helmsman. In the boat the sun, within which is the figure of a winged beetle, rises above the horizon. It is adored by Thout (l.) and Neith (r.); on the prow are Wep-wawet (represented as a sphinx on a pole), Maat, and Hathor. In an attitude of worship, at the sides, are the *Four Senses;* to the right sight and hearing, to the left taste and reason. In front of the last is Ptolemy Philopator.

Next follows the **Hypostyle Hall,** the roof of which is borne by 12 columns with rich floral capitals. Apertures near the top of the walls and in the ceiling admit light to this hall. The representations on the walls resemble those of the preceding great vestibule. Of the adjoining side-chambers, two (Pl. XVIII and XIX) served as Passage Rooms to the inner passage round the temple, one (Pl. XVII) was a Laboratory, while from another (Pl. XX) the great E. staircase led up to the roof of the temple (p. 339).

On each side of the adjoining FIRST ANTECHAMBER is an approach to one of the *Staircases* leading to the temple-roof. The mural reliefs on the staircases resemble the corresponding reliefs at Dendera (p. 244). On that on the E. (Pl. XVI) is a procession of priests ascending, headed by the king; on that on the W. (Pl. XIV) is the same descending. The corridors and chambers on the roof contain nothing of interest. — The roof of the SECOND ANTECHAMBER has fallen in. To the E. of this antechamber we enter a small open *Court*, in which (to the N.) is an elegant little *Kiosque*, with two columns with floral capitals supporting the roof. Upon the roof is Newt, goddess of the sky, beneath whom appear various forms of the sun in boats. — To the left of the Second Antechamber is a small *Room* (Pl. XI) dedicated to the god Min.

The roof of the **Sanctuary** had fallen in, but has lately been restored. By the rear wall is a granite shrine, with a pointed roof, dedicated to Horus by King Nekht-Har-ehbēt. This also stood in the original pre-Ptolemaic temple (p. 336). In front of the shrine is an altar of dark granite, indicated by an inscription as the votive gift of a citizen to Horus of Edfu. The most interesting *Reliefs* are those in the lower row on the right (E.) wall. 1. The king (Philopator) removes the lock from the shrine of Horus. 2. He opens the door of the shrine. 3. He stands in a reverential attitude, with pendent arms, before the god. 4. He offers incense to his deified parents, Euergetes I. and Berenice. 5. He offers incense before the sacred boat of Hathor.

The Sanctuary is surrounded by a CORRIDOR from which ten small SIDE CHAMBERS (Pl. I-X) open. These, used for various religious rites and for store-rooms, are adorned with reliefs and are faintly lighted by holes in the roof. In the flooring of each of the corner-rooms (Pl. III and VIII) is the entrance to a crypt, formerly closed by a stone slab.

We now return to the hypostyle hall and pass through Room XIX to the **Inner Passage** between the exterior of the temple proper and the interior of the girdle-wall. On the outside of the temple walls are lions' heads as water-spouts and four rows of reliefs and inscriptions. At the foot of the wall appear the king, the queen, and a procession of local deities approaching the three chief gods of Edfu. On the inner side of the E. girdle-wall (Pl. *hh*) the king appears before the various gods of Edfu; on the N. wall (Pl. *gg*) are similar scenes and long hymns to the god of Edfu. On the W. wall (Pl. *mm*) are more important reliefs and inscriptions repre-

senting the contests of the god Horus with his enemies, who are depicted as crocodiles and hippopotami.

The chief are the following: *1st Scene* (below, to the right). The king, standing on shore, attempts to transfix a hippopotamus, which bends its head aside. Horus does the same; in his left hand he holds a chain, and in his right a javelin; beside him is his mother Isis, and behind, at the helm, is a small Horus. — *2nd Scene.* The king appears on land (to the left), before two ships, in each of which are a Horus and an assistant. Horus holds the hippopotamus with a chain and pierces its head with a javelin. — *5th Scene.* The hippopotamus lies on its back, with a chain fastened to its hind-feet. — *7th Scene* (the finest of all). Horus, in a ship with expanded sail, aims a blow at the head of a hippopotamus, the hind-foot of which is caught in a line held in the god's left hand. Isis kneeling in the bow of the boat holds the head of the animal by a cord. The king, standing on the bank with two attendants, seeks to pierce the skull of the hippopotamus. — Farther to the left (opposite the pylon): The king, the goat-headed Khnum, the falcon-headed Horus, and the ibis-headed Thout are dragging a net, in which are not only birds, fishes, and a stag, etc., but also two Asiatics and negroes, the ancestral foes of Egypt.

A subterranean staircase leads from the E. part of the passage round the temple to an ancient *Nilometer*, a round well situated outside the temple, and encircled by a spiral staircase which was formerly also reached from without. On the walls of the latter is the scale, with demotic numbers. The subterranean communication with the river has been interrupted.

Finally, an *Ascent to the Top of the Pylon is recommended. The doors on the S. side of the Court (to the right and left of Pl. *a* and *b*) lead into dark chambers, from each of which an easy staircase of 242 steps in 14 flights ascends to the platforms of the towers. Doors on the landings of the staircase admit to small chambers, constructed in the solid masonry and lighted, like the staircases, by means of small and rather deep window-openings (see p. 336). The staircases in the two towers are connected with each other by a passage running above the central portal; and in each tower there is a door affording access to the roof of the colonnade in the court. On the roof of the W. colonnade are the workmen's drawings for the concave cornice of the pylon. The view from the top is unusually attractive, commanding not only the most imposing survey of the temple-buildings, but also ranging over the plain through which the Nile flows, with its verdant crops and its villages fringed with palms and mimosas, framed by the desert-mountains in the distance.

The **Birth House** lies to the W. of the entrance to the great temple of Horus. It was built by Ptolemy IX. Euergetes II., while the interior decorations date from Soter II. It is surrounded by a gallery, with pillars bearing figures of Bes (p. cxxiv; comp. p. 245).

In the interior is a room with interesting reliefs. On the right wall: Hathor of Dendera nurses Horus, while seven other Hathors play musical instruments. Behind the goddess is her youthful son Ehē-wēr, with a sistrum. On the left wall: Isis-Hathor in a marsh and Khnum with the youthful Horus.

26. From Edfu to Assuân by the Nile.

Comp. the Map, p. 238.

68 M. Steamboat to Gebel Silsileh in 4 hrs.; thence to Kôm Ombo in 3 hrs.; and thence to Assuân in 6 hrs.

On the E. bank, about 5 M. above Edfu, is the village of **Redesîyeh** *(El-Rodsieh)*, after which a *Temple of Sethos I.*, lying 37 M. to the E., has been named; see p. 371. — Farther along the E. bank (12 M. from Edfu), on the mountain-slopes approaching close to the river near the hill *Es-Serâg*, are the picturesque remains of a late-Byzantine fortified town (perhaps the ancient *Thmuis*), with a church or convent. In the neighbourhood are ancient quarries with inscriptions (one of Thutmosis III.). The nummulite limestone of the hills here gives place to sandstone (comp. p. 1), which has furnished the material for most of the gigantic buildings of Upper Egypt.

18 M. (E. bank) *Silwa (Selwah;* railway-station, p. 328).

Near the village of **El-Ḥôsh** *(El-Hoch)*, beside the *Gebel Abu Shega*, on the W. bank, are a number of quarries. From masons' marks and Greek inscriptions in these we learn that sandstone blocks were quarried here in the 11th year of Antoninus (149 A.D.) for a temple of Apollo (*i.e.* Horus, perhaps at Edfu).

On the W. bank, 1/4 hr. above El-Hôsh and about 3/4 hr. below Silsileh, is a gorge known as **Shaṭṭ er-Rigâleh** ('Shore of the Men', or *es-sab'a rigâleh*, 'the seven men'), which was perhaps the starting-point for an ancient caravan-route through the desert. On the left side of a cliff here, a few paces from the river-bank, is a most interesting relief representing the homage of an inferior king *Entef* before *King Neb-hepet-rē Mentuhotep III.* (11th Dyn.), and before the king's mother *Yoh*. Behind Entef is an official named *Kheti*. On the same cliff-face, farther up in the valley, occur representations and inscriptions from the Middle Empire and the beginning of the New Empire.

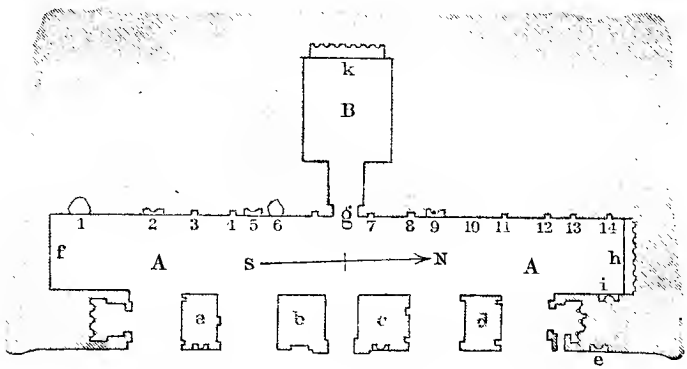
On the W. bank to the S. of Shaṭṭ er-Rigâleh are other rock-inscriptions and quarries.

26 M. **Gebel Silsileh** (*Mountain of the Chain;* so called from a chain that is said once to have blocked the passage of the river). The hills on the two banks of the river approach so close together here that they have justly been compared to the pillars of a gigantic gateway. In very ancient times there were probably rapids at this point (like those at Assuân, p. 357), which were either impassable or nearly so. They were thus regarded as the beginning of the Nile, and even in later periods the Nile-god *Hapi* enjoyed special reverence at Silsileh, where great festivals were held in his honour.

We turn first to the N. from the landing-place. The well-beaten track skirts the river, passing a number of small tomb-like recesses (cenotaphs) and memorial tablets. Beyond the quarries we reach the —

***Rock Chapel** *(Speos)*, which was hewn in the rock under Haremheb, first king of the 19th Dyn., and in the following centuries was embellished with inscriptions and reliefs of great artistic as well as historical value in honour of kings and high officials. In front are five doorways, separated from each other by pillars (Pl. *a-d*) at varying distances, and crowned with the torus and cornice. We enter by the middle door, on the lintel of which are chiselled the sun-disk and the name of Haremheb. The interior consists of a wide but shallow vaulted hall (Pl. *A*), at the back of which is an oblong room (Pl. *B*). All the walls are covered with carving and inscriptions.

On the *S. Wall* (Pl. *f*) is a fine relief of a goddess offering the breast to King Haremheb, while Khnum stands behind her and Ammon-Rē behind the king.



On the *Rear Wall*, at Pl. 1, to our left as we enter, is a *Relief of King Haremheb returning in triumph from his campaign in Ethiopia. The Pharaoh is seated on his throne, which is borne by 12 soldiers adorned with feathers. Behind and before him are soldiers with the long-handled flabellum. A priest precedes the litter, offering incense, with a train of captured Ethiopians and three rows of soldiers (among whom is a trumpeter). To the left the king and Ammon stand upon prostrate negroes. Beneath the main scene is a recess, to the left of which are negro prisoners, and to the right Egyptian soldiers marching off captives. Note the free style of the attitudes of the barbarians, which is quite without the usual stiffness of Egyptian drawing. Poetic inscriptions above both reliefs extol the king as the conqueror of the inhabitants of Kush (Ethiopia): 'Hail to thee, King of Egypt!' 'Thy name is extolled in the land of the Ethiopians', etc.

Farther to the right and also in the back-wall is a recess (Pl. 2) with the figure in high-relief (full-face) of Khaï, an official under Ramses II. — Pl. 3. Above, inscription with a representation of King Si-Ptah bringing flowers to Ammon, while his official Baï holds the flabellum behind; below, King Haremheb shooting arrows against an enemy. — Pl. 4. Memorial tablet of the 2nd year of Merenptah: the king offering an image of Maat, goddess of truth, to Ammon-Rē and Mut; behind the king are Queen Eset-nofret, with a sistrum, and the vizier Panehsi, with a flabellum. — Pl. 5 (recess). Figure in high-relief of a man holding his left hand before his breast. — Pl. 6. Tablet placed by Khamwēset, son of Ramses II., in

memory of the fourth jubilee of Ramses II. — Pl. 7 (to the right of the door). Similar inscription of Khamwēset. — Pl. 8. Small relief of a man named Moï, in prayer. — Pl. 9 (in a recess). Large figure, in high-relief, of Prince Khamwēset. — Pl. 10. Defaced relief of Khamwēset receiving offerings. — Pl. 11. Tablet, erected by the fan-bearer Moï, in memory of the jubilees of Ramses II.; to the left is the kneeling figure of Moï; above is Ramses II. presenting an image of Maat to Ammon, Harakhtē, Maat, Ptah, and Sobek, the local deity of Silsileh. — Pl. 12. Relief of a vizier, beneath which is a dainty little representation of a column with a palm-capital. — Pl. 13. Memorial tablet of the 45th year of Ramses II., dedicated by a high official, who appears kneeling below, with a flabellum; above, the king presents an image of Maat to Ammon, the great Mut, Khons, Harakhtē, and Sobek (head injured). — Pl. 14 (in the corner). Three men praying. — On the *N. End Wall* (Pl. *h*) is a recess with six figures in high-relief. On the *E. Wall*, at Pl. *i*, and on the *Entrance Pillars* are numerous memorial inscriptions. — In the *Doorway* (Pl. *g*) from the first chamber to the second (*B*) are representations of King Haremheb sacrificing to Harakhtē and the goddess Ews-os of Heliopolis (on the left) and to Ammon and Mut (on the right). — On the side-walls of *Room B* are representations of the gods; in the rear wall is a recess (Pl. *k*) with the much damaged figure of Ammon seated in the midst of six other gods.

The route goes on to the S. from the Rock Chapel, sometimes skirting the river-bank, sometimes leading through the ancient quarries, probably exhausted during the Roman period. It passes a number of rock-inscriptions and cenotaphs.

We first reach a rock facing the river, with three *Memorial Inscriptions* upon it: to the left, Ramses III. before Ammon, Mut, and Khons; in the middle, Sheshonk I. (erecter of the tablet) conducted by the goddess Mut before Ammon, Harakhtē, and Ptah, while behind the king is his son, Yewpet, high-priest of Ammon-Rē and general-in-chief; to the right, Ramses IX., worshipping Ammon, Mut, Khons, and Sobek.

Farther on is a *Cenotaph Recess* with a painted ceiling, on the left door-jamb of which is the praying figure of Thutmosis, scribe of the treasure-house. Another *Cenotaph*, with a ceiling finely painted with spiral patterns, etc., has the names of Thutmosis III. and of Hatshepsowet (destroyed) on the lintel.

Farther to the S., close to the river, are three *Cenotaphs* side by side. The northernmost of these belonged to Min-nakht, royal scribe and overseer of the granaries of the N. and S.; on the left wall is a fine relief showing the deceased and a companion at table; on the rear wall are three seated figures. — More to the S is the *Cenotaph of Amenemhēt*, priest of Ammon, with fine reliefs and well-preserved colouring; in the rear wall appears the deceased, to whom attendants bring food and drink, and on the side-walls are the deceased and his wife Mimi, etc.

After skirting the bushy river-bank for ¼ hr. we reach the S. Monuments, offering a picturesque appearance as seen from the Nile. The chief of these are two *Recesses* about 6 ft. deep, which lie close beside each other. The architraves over the entrances are adorned with cornices and Uræus-serpents and are borne by clustered columns. That to the N. (right) was erected by Merenptah I., in the first year of his reign; it represents the king sacrificing to Harakhtē, Ptah, and the Nile-god (on the right), and to Ammon, Mut, and Khons (on the left). Beneath is a long hymn to the Nile and lists of offerings to be made to the river-god. On each of the narrow side-walls are injured reliefs of the king sacrificing to the gods. — The scenes in the S. recess are repetitions of these, except that Meren-

ptah is replaced by Ramses II., who constructed the recess in the first year of his reign. — On the rock between these recesses is a door-shaped *Stele*, on which King Merenptah is shown presenting a figure of Maat to Ammon; the king is followed by a prince and by the vizier Panehsi, who erected this stele to his master. — Farther to the S. is another *Stele*, on which Merenptah sacrifices to Ammon, while behind him is Roï, high-priest of Ammon, who dedicated this monument.

On a curious isolated sandstone rock, to the right, is a *Stele* of the 6th year of Ramses III., showing the king sacrificing to Ammon, Harakhtē, and the god of the Nile. On the same rock, to the left, appears a priest revering the names of Sethos I. — A few paces farther to the S., and at a lower level than those steles, is another and much ruined recess, dating from the reign of Sethos I. On the river-bank are traces of an ancient flight of steps descending to the stream.

The largest QUARRIES, worked especially under the New Empire, are found on the E. bank of the Nile. In the reign of Ramses II. no fewer than 3000 workmen were employed here for the Ramesseum alone. An *Inscription of Amenophis III.* records the transport of stones by the Nile for a temple of Ptah. There are two *Posts* of the time of Sethos I., *Demotic Inscriptions* from Roman times, and an unfinished colossal *Sphinx* (near the river-bank). — At the N. end of the quarries are found the scanty ruins of the ancient town *Khenu* and its temple (fragmentary inscriptions of Ramses II.). To the E., towards the top of the rock, is a stele of Amenophis IV., recording that Amenophis caused an obelisk for the temple of the sun at Karnak to be quarried here.

The mountains recede from the river immediately above the defile of Gebel Silsileh (p. 340), giving space to the desert, which appears grey on the Arabian side and yellow on the Libyan side. The narrow cultivable strip is tilled by peasants of a distinctly darker complexion than the fellahin of the Thebaïd. Both land and people approach gradually nearer to the Nubian type.

On the E. bank lies *Aḳlît*. — At the village of *Minîha* (E. bank) we enter the E. branch of the stream, which here encircles the island of *Manṣûrîyeh*, with a village of the same name.

On the E. bank are the large pumping-works of an English company, conspicuous for miles around by their tall chimney, by which the waters of the Nile are raised to a height of about 80 ft. and used on land that has hitherto been absolutely barren. More than 3000 feddân have already been brought under cultivation and are sown in winter with barley and wheat. Experimental fields have also been tried for maize, clover, sugar-cane, and cotton. When all the new machinery is at work, it is estimated that 30,000 feddân can be laid under water.

On a hill on the E. bank and conspicuous from a considerable distance appear the ruins of the beautiful temple of Kôm Ombo,

especially picturesque by the light of the full moon. The islands opposite the E. bank were, perhaps, in former times united with the mainland, or separated from it only by a narrow channel; but in the course of centuries the Nile has gradually extended its channel farther and farther to the E.; and during the 19th cent. alone about 20 ft. were washed away from the E. bank, along with a large portion of the building. An embankment has been constructed to prevent further mischief.

42 M. **Kôm Ombo** (railway-station, see p. 328), the 'Hill of Ombos', lies about 50 ft. above the average surface-level of the Nile. The ancient Egyptian city of *Ombos* probably owes its foundation to the strategic importance of its site, upon a hill commanding both the Nile and the routes from Nubia to the Nile valley. Yet the town attained no great prosperity until the Ptolemaic era, when it was converted from an ordinary provincial town into the capital of the separate nome of *Ombites*. It was at this era that the mighty temples were built, which excite our admiration to-day; the earlier sanctuaries have left scarcely a trace. Ombos possessed two chief gods — the crocodile-headed *Sobek (Suchos)* and the falcon-headed *Haroëris*. With the former were specially associated *Hathor* and the youthful moon-god *Khons-Hor;* with the latter, the 'Good Sister' (*T-sent-nofret*, a special form of Hathor) and the 'Lord of Both Lands' (*P-neb-tewē*). The ruins of the town, now buried in sand, lie in the N.E. corner of the plateau. In 1893 all the temple-buildings in the S. part of the plateau were cleared of rubbish and restored under the directions of De Morgan. A marble tablet on the right door of the vestibule (p. 345) commemorates the fact. At the W. angle of the plateau is a dismantled British fort.

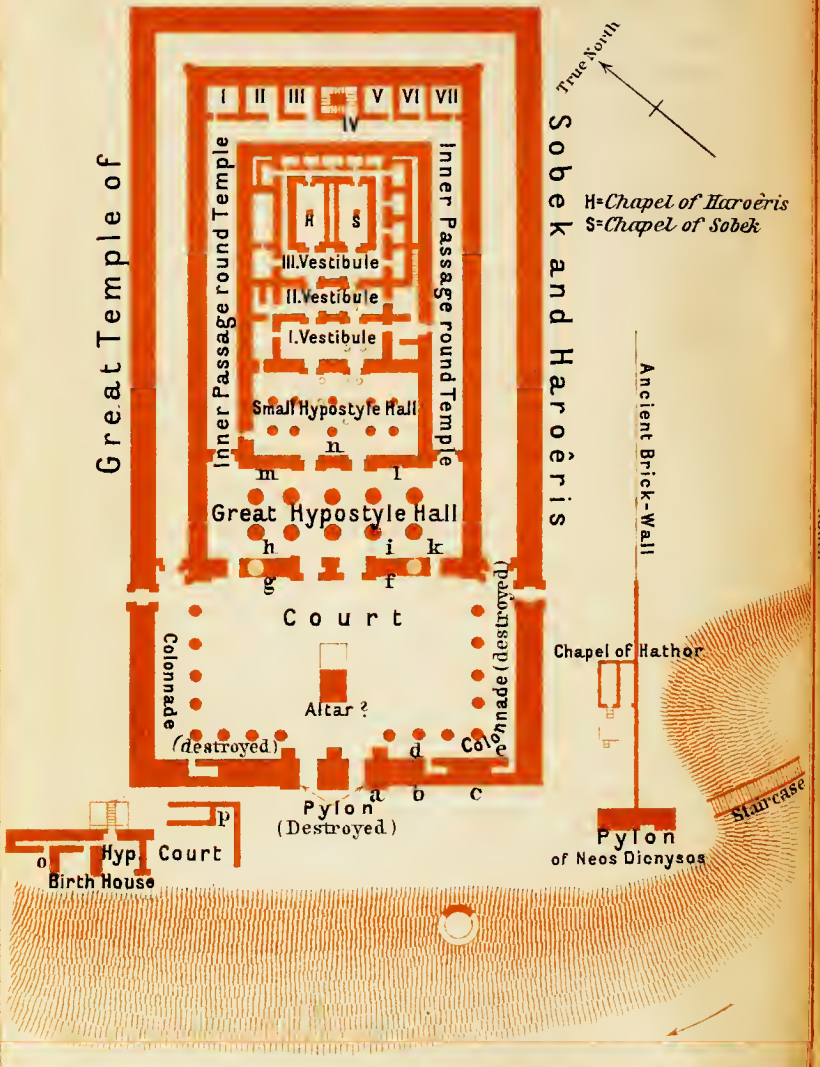
From the landing-place, to the S. of the hill, a road skirts the river-bank to a modern flight of steps, which ascends direct to the principal entrance. Tickets of admission should not be forgotten.

The temple-precincts were enclosed by a brick girdle-wall. The entrance is formed by a massive *Pylon*, erected by Ptolemy Neos Dionysos. Only the right (E.) half is now standing; the other has sunk in the river. The reliefs show Neos Dionysos presenting various offerings to the gods of Ombos. We now betake ourselves to the —

***Great Temple of Sobek and Haroëris.** This temple was built on a uniform plan in the Ptolemaic period, and embellished with reliefs by Philometor, Euergetes II., and Neos Dionysos. The reliefs in the court and on the outer walls, however, were added under the Roman emperors, more especially under Tiberius. The Ptolemaic reliefs are easily distinguished from those of the emperors, as they are in low relief, while the latter are 'en creux'. In its general arrangements the temple of Ombos resembles other temples of the same period (at Dendera, Edfu, and Philæ), but it differs from them in being dedicated to two deities instead of to one only. Each

East

TEMPLE OF KÔM OMBO



Engraved & printed by

West

Wagner & Debes, Leipzig.

of these two deities had his own special worship and festivals, so the entire building is bisected longitudinally by an imaginary line, each half having its own gateways, doorways, and chapels. The S. or right half was dedicated to *Sobek*, the N. or left half to *Haroëris*.

The PYLON, at the entrance to the temple-court, had two doors. The left half has completely vanished; while only the lower part of the central pillar (between the doors) and of the right wing remain.

On the outer side (facing the river) of the right wing are the following representations, from left to right: Pl. *a*. Sobek, Hathor, and Khons-Hor, the gods worshipped in the right half of the temple. Pl. *b*. Hieroglyphic text of 52 lines. Pl. *c*. Emp. Domitian, with the crown of Upper Egypt, accompanied by 14 gods and goddesses, offering gifts to the above mentioned deities.

At the corner to the right (above Pl. *c*) the upper row of representations also has been preserved: six demi-gods (the last three, the 'Souls of Hierakonpolis', with dogs' heads) carry the newly crowned king (defaced) to his palace, in a portable throne; they are followed by the symbols ('life') and ('happiness'), bearing images of the gods on long poles; finally a large figure of the king, preceded by a priest offering incense and followed by his guardian-spirit (with a king's head upon a sceptre).

The COURT, as at Edfu, was surrounded on three sides by colonnades. Only the lower portions of the 16 columns are now left. The reliefs on these, the colouring of which is in places admirably preserved, represent Tiberius sacrificing to the gods. On the inner side of the right wing of the pylon are two doors, one of which (Pl. *d*) admits to a small apartment, the other (Pl. *e*) leads to a staircase by which the roof of the pylon was gained. The square base in the centre of the court was probably an altar; let into the ground beside it are two small granite troughs. In this, as in all the other rooms of the temple, the ancient pavement is in excellent preservation. The rear of the court is separated from the adjoining pronaos by balustrades, in which are two large portals and two smaller doorways. On the balustrade to the right (Pl. *f*) is a relief of the falcon-headed Horus and the ibis-headed Thout pouring the water of consecration upon King Neos Dionysos, to the left of whom is the crocodile-headed Sobek, the lord of the right half of the temple. On the left balustrade (Pl. *g*) the same scene takes plaoe before the falcon-headed Haroëris, to whom the left half of the temple is dedicated. The balustrades are crowned by a row of serpents, with sun-disks on their heads.

The VESTIBULE, or *Pronaos*, contains 10 columns with rich floral and palm capitals. On the shafts appears Neos Dionysos sacrificing to the gods. The ceiling of the two main aisles is embellished with flying vultures; while the under side of the architraves supporting this ceiling bears astronomical designs (star-gods in their boats, etc.). We may observe the lines dividing the surface into squares to guide the artist in drawing the figures, and also some older sketches that

were not carried to completion. The mural reliefs here are especially beautiful, the finest being that to the right of the N. portal (on balustrade *h*). We here see the king (Neos Dionysos), in presence of Haroēris (to the right), being blessed by a lion-headed Isis and the falcon-headed Harsiēsis, on the right, and by the goddess Newt and the ibis-headed Thout, on the left.

The remaining mural reliefs may be inspected by those who are not pressed for time. On *Balustrade i:* the guardian-goddesses of Upper and Lower Egypt blessing the king (Neos Dionysos), to the left stand the crocodile-headed Sobek and his companion Hathor. — To the left, above the small *Door k:* Neos Dionysos sacrificing to four fabulous monsters (including a winged lion with four heads); the animals have been scratched out. — Opposite, on *Wall l*, are three rows. Bottom Row: to the right are Euergetes II. and Cleopatra (upper parts wanting) in presence of Sobek and his fellow-gods Hathor and P-neb-tewē; in the middle, the king before the falcon-headed Haroēris and the 'good sister'; to the left Euergetes presents the temple of Ombos to Sobek and Hathor. Middle Row: to the right the king (wanting) sacrifices to Osiris enthroned, Isis (before whom is her youthful son), and Nephthys; in the middle Energetes presents flowers to the earth-god Geb and the sky-goddess Newt; to the left Euergetes offers two jars of wine to Show and the lion-headed Tefnut. Top Row: to the right, the king (wanting) before Haroēris, the 'good sister', and P-neb-tewē; in the middle he offers an ornament to Sobek and Khons-Hor; to the left Euergetes offers milk to Sobek and Hathor. — On *Wall m*, to the left of the left entrance to the next room, are three rows of similar scenes.

The Hypostyle Hall is entered by two doors. Its ceiling, which was lower than that of the pronaos, was supported by 10 columns with floral capitals. On each shaft Euergetes II. is shown sacrificing to a god; the mural reliefs also show him in communion with the gods. The relief on the left (N.) wall should be noticed: the falcon-headed Haroēris presents the curved sword to Euergetes II., behind whom are his sister Cleopatra and his wife of the same name. The sacred crocodile of Ombos is represented at Pl. *n*, between the doors leading from the pronaos.

Between the doors leading hence to the inner rooms of the temple are reliefs showing Philometor, elder brother of Euergetes II., sacrificing to the falcon-headed Haroēris.

The following three smaller Antechambers, each of which lies a little higher than the preceding, are also embellished with fine reliefs. Adjoining are a number of side-chambers, which may have been used as store-rooms; those to the left (N.) have almost completely disappeared. On the rear wall of Antechamber III, between the doors, is a fine relief: Philometor, clad in a white mantle and accompanied by Cleopatra, stands before the falcon-headed moon-god Khons, who writes the name of the king upon a palm-branch, from which hangs the symbol for length of time; behind are Sobek and Haroēris, the chief gods of Ombos.

Two doors lead from Antechamber III to the two Sanctuaries, of which that to the left (Pl. *H*) was dedicated to *Haroēris*, that to the right (Pl. *S*) to *Sobek*. In each is a pedestal of black granite on which the sacred boat with the image of the god was placed. Beside and behind these sanctuaries are smaller apartments with crypts.

Two small side-doors lead from the pronaos to an INNER PASSAGE round the temple proper, at the innermost part of which are seven doors opening into as many CHAMBERS (Pl. I-VII). These contain unfinished reliefs and inscriptions, which are interesting on account of their various stages of completion. In the central room (Pl. IV) is a staircase to the upper story.

On the terrace in front of the great temple lies a small **Birth House**, facing towards the S., and now in a most ruinous condition. It was built or restored by Euergetes II. Among the extant reliefs one (at Pl. *o*) deserves notice. It represents Euergetes II. with two gods sailing in a boat through the marshes, which are bordered with papyrus-plants thronged with birds; to the left is the ithyphallic god Min-Ammon-Rē. — On the S. side is a subterranean staircase (Pl. *p*) leading to the river, on the bank of which is a Nilometer (much damaged), like that at Edfu.

Finally we visit the small unfinished CHAPEL OF HATHOR, built of red sandstone under the Emp. Domitian.

The terrace in front of the temple commands a beautiful *View of the Nile and the districts on the W. bank.

Near the village of *Shatb* (*El-Chatb*), on the verge of the desert to the E. of the temple of Ombos, are graves of crocodiles and other sacred animals.

Above Kôm Ombo the channel of the river narrows. — *Daraw*, a railway-station (p. 328) on the E. bank, marks the boundary between the Arabic and Nubian languages. On the W. bank, near *Raḳâbeh*, are the ruins of the ancient *Contra-Ombos*.

The scenery becomes tamer beyond the village of *El-Kubânîyeh*, on the W. bank.

Opposite rises the *Gebel el-Hammâm*, with quarries which yielded stone for the temple at Ombos as early as the reign of Hatshepsowet (18th Dyn.) At *El-Khaṭṭâra* (railway-station, p. 328) to the S. of it, granite appears for the first time.

We now pass the large and well-tilled island of *Baḥrîf* (p. 328), with its palm-groves and fields. Opposite, near *El-Wâreṣâb*, on the W. bank, are some quarries (with graffiti).

Near *Gezîreh* (railway-station, p. 328), a village on the E. bank, about 2 M. to the N. of Assuân, a glistening white cliff comes into sight, marking the site of an ancient quartz-quarry, whence the Egyptians obtained the necessary material for polishing hard stone.

As we approach Assuân (E. bank), the scene presented to us is one of great and peculiar beauty. On the hill to the right is the *Kubbet el-Hawa* (p. 355); straight in front of us lies the N. extremity of the island of *Elephantine* (p. 352), with the Savoy Hotel. Sandstone now gives place to masses of granite on the banks and in the channel of the stream.

68 M. *Assuân* (p. 348).

27. Assuân and its Environs.

The *Tourist Steamers* usually remain here two days. — *Railway*, see p. 328; the station lies to the S. of the town.

Hotels. *Savoy Hotel (manager, *Herr Stiefel*), with a large and well-kept garden, pens. 90-120 pias.; this hotel lies on the island of Elephantine, whither guests are conveyed by special boat. *Cataract Hotel (manager, *Herr Steiger;* English honsekeeper), situated opposite Elephantine, near the lowest cataract, with lawn-tennis courts, pens. 90-120 pias.; *Grand Hôtel Assuân, on the quay, pens. 75-95 pias. These three all belong to the Upper Egypt Hotel Co., and the first two are open in winter only (comp. p. xxi). Prices are highest in January and February. — Less pretentious houses: St. James Hotel, on the quay, with good restaurant, déj. 12, D. 16, pens. 50-60 pias.; Khedivial Hotel, with restaurant à la carte, R. 10 pias.; Post Hotel (rooms only). — Pension Neufeld, German; pens. 50 pias. — In the desert, near the road to Philæ (reached by carriage in 20 min.), Desert Camp (owner, M. De Farro), a small restaurant with 10 beds (pens. 60-80 pias.), a favourite goal for excursions (p. 351).

Cafés. *Café Khédivial; Café de la Poste.* — *Bars* at all the larger hotels.

Carriages at a fixed tariff, which may be seen in the hotels.

Post & Telegraph Office on the river-bank, to the N. of the Mudîrîyeh. — *Cook's Office* in the Grand-Hôtel Assuân. — Agency of the *Hamburg & Anglo-American Nile Co.*

Physicians. *Dr. Leigh Canney* (comp. p. xx), *Dr. Neylon*, both English; *Dr. Eddy Schacht*, German. *German Hospital* for natives at the German Sudân Pioneer Mission. — *Savoy Pharmacy*, at the Grand-Hôtel Assuân.

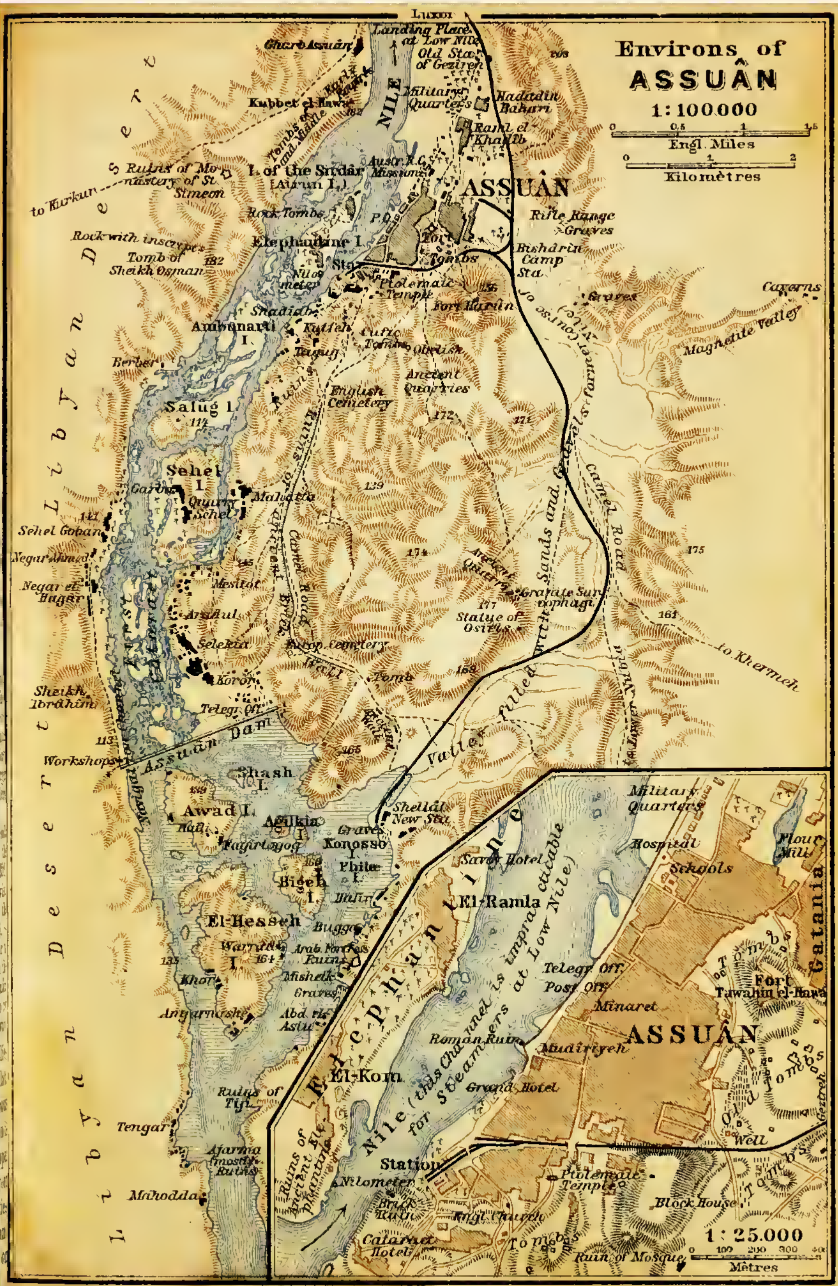
Churches. *English Church*, beside the Cataract Hotel; *German Protestant Church*, opposite the steamer-landing; *Roman Catholic Church*, to the N. of the town. The hours of service are notified in the hotels.

British Vice-Consul, *Major W. H. Hunter.*

Nubian and Sudanese Articles are everywhere offered for sale: ostrich feathers, silver rings and armlets, ivory hoops, weapons of the dervishes (mostly, however, manufactured in Assuân), amulets, horns, basket work, and aprons of leather fringe adorned with beads and shells (the costume of the women of the Sudân, which they oddly call 'Madama Nubia'). Grey and black ostrich feathers are comparatively cheap (8 pias. each), larger and perfect white feathers cost 40-80 pias. apiece and upward. Travellers, however, will find it more convenient to buy these in Cairo.

Distribution of Time. 1st Day. *Elephantine* (p. 352) and the *Rock Tombs* on the W. bank (p. 353); in the afternoon, *Assuân* and its *Bazaars*, the *Bishârîn Camp* (p. 350), and possibly also the *Granite Quarries* (p. 351). Travellers by the tourist-steamers, which arrive in the afternoon, visit Elephantine on the same day. — 2nd Day. *Island of Philae* (p. 356); on the way back a visit may be paid to the works of the *Nile Dam* (p. 365). — 3rd Day. Excursion to the *Convent of St. Simeon* (p. 355; ½ day) or to *Gezîreh* (p. 347), or a ride into the desert. — Those who have not seen the *Temple of Kôm Ombo* (p. 344) on their Nile voyage may visit it from Assuân, if time allows. The excursion takes one day. The best plan is to go by tourist or express steamer to Kôm Ombo and return to Assuân by railway.

Assuân (Gr. *Syene*, Copt. *Suan*), with about 13,000 inhab., lies on the E. bank, partly on the plain and partly on a hill, in N. lat. 24° 5′ 30″. The fertile strip here is narrow, but supports numerous date-palms, the fruit of which enjoys a high reputation. Assuân is the capital of the province of that name, the southernmost of Upper Egypt, embracing the old province of Esna and the district between the first two cataracts. It is the seat of the provincial authorities. The once considerable trade in the products of the Sudân and Abyssinia has greatly fallen off since the Mahdist revolt, but on



From Official Surveys

Geograph. Establ. Wagner & Debes, Leipzig

the other hand the export trade in senna (folia Sennæ) has greatly increased. The Nile here divides into several arms, separated by granite rocks and islands, the largest of which is Elephantine (p. 352). The horizon on the W. is bounded by the Libyan hills, on the E. by the Arabian mountains. On account of its equable and dry climate Assuân is much visited as a winter resort. Those who are interested in the starry firmament may here witness the constellation of the Southern Cross, which is visible in Jan. about 3 a.m. and in April about 10 p.m. — The sportsman will find the neighbourhood of Assuân of great interest, the game including wolves, jackals, foxes, hyænas, and desert-grouse.

History. The district round the modern Assuân, including the island of Elephantine, bore in antiquity the name of *Yēbu*, or 'Elephant Land', probably because the Egyptians here first saw the African elephant. At a later date that name was restricted to the island and town of Elephantine. From antiquity down to the present day Elephantine has marked the limit of Egypt proper in the direction of Nubia. From the erection of the Pyramids to the Roman period the ancient Egyptians found material for their great temples and statues in the quarries of Yēbu (Syene), which yielded fine coloured granite, containing a large proportion of translucent quartz and of yellow, brownish, pink, and black mica. Curiously enough, however, the term 'syenite', which was used by Pliny, is now applied by geologists to a different variety of stone, containing a much larger proportion of hornblende. Strategically, Yēbu commanded the Nile cataracts and the waterways between Egypt and Nubia. It was also the starting-point of the great caravan-routes leading to Nubia and the Sudân, along which passed the earliest commercial and military expeditions of the Egyptians, and it thus became an important dépôt for the trade with the interior of Africa. The ancient capital of the province was also named Yēbu and lay on the S. side of the island (p. 352).

Another town, named *Swēnet*, the *Syene* of the Greeks, was situated on the E. bank of the Nile, but appears not to have attained any great importance until a late period. Large mounds of rubbish near the railway station still indicate the former size of this town. *Juvenal*, the Latin satiric poet, who lived at the beginning of the 2nd cent. of our era, was appointed prefect of the garrison at Syene, or, in other words, was banished to the most remote frontier of the empire, as a punishment for his biting attacks on the court. A famous curiosity of ancient Syene was a well, into which the sun's rays descended perpendicularly, casting no shadow, at midday during the summer-solstice, thus proving that Syene was situated under the tropic (which, however, has now shifted somewhat to the S.). The report of its existence led the learned Athenian *Eratosthenes* (276-196 B.C.), attached to the Museum at Alexandria (p. 10), to the discovery of the method of measuring the size of the earth that is still employed. The place suffered greatly at the hands of the Blemmyes (p. 359), but became the seat of a Christian bishop, and appears to have rapidly regained its prosperity under the Caliphs. Arab authors record that no fewer than 20,000 inhabitants died of the plague at one time, a fact that points to a very large total population. After the close of the 12th cent. Assuân suffered severely from the incursions of plundering Arab tribes, finally put a stop to by a Turkish garrison stationed here by the sultan Selîm, after the conquest of Egypt in 1517.

The broad and clean street skirting the river presents an almost European appearance, with its whitewashed houses. To the N. of the landing-place a ruined building, for which stones of earlier buildings have been used, projects into the river. This, known to the Arabs as *El-Ḥammâm* (the bath), probably dates from the Roman period and seems to have been a lock or a tête-de-pont.

Near it stand the Government Buildings (Mudîrîyeh). Farther down are the Café Khédivial, the Police Office *(Zabṭîyeh)*, the Bank of Egypt, the Telegraph Office, the St. James Hotel (with the office of the National Bank of Egypt), the Post Office, the Pension Neufeld, and the Government Hospital; upstream are the Summary Tribunal, the Grand-Hôtel Assuân (with Cook's office), and the palm-shaded Railway Station. Farther to the S. are the ruins of a building (probably a convent) on a hill, the English Church (see below), and the Cataract Hotel. At the top of the hill is Fort Tagug. On the island of Elephantine the Savoy Hotel is conspicuous. Across the river appears the hill with the rock-tombs and the Kubbet el-Hawa (p. 355) on the highest point. The Nile, with its divided channel, appears small; but it still preserves its venerable aspect, for everywhere, even on the rocks by the stream, are inscriptions and numerous memorials of the grand old times.

From the road along the bank we may proceed to the inner town, the covered *Bazaars* of which are probably the most interesting and the best-stocked in Upper Egypt.

Among the ruins of the ancient city to the E. of the railway station lies a small PTOLEMAIC TEMPLE (open to holders of the general admission ticket, p. 196). Built by Euergetes I. and Philopator, but never quite completed, the temple was dedicated to Isis of Syene.

In the centre of the façade is the MAIN PORTAL, crowned with a cornice. *Left Jamb:* above, Euergetes presenting an image of Maat to Ammon; below, Euergetes offering milk to a goddess. *Right Jamb:* above, Euergetes before Min-Ammon, and before Mut and Isis. *Lintel:* Euergetes, in one case accompanied by his wife Berenice, before various deities. In the *Doorway* to the right, the king before Thout; to the left, the king before Harsiēsis; above, five long lines of inscription. — The INTERIOR consists of an unadorned hall with two pillars, in which stand the bases of several statues and sacred boats, and of three chapels, the middle one of which has some reliefs on its rear wall. These show Euergetes (once accompanied by Berenice) before the various deities of Syene.

To the E. of the Cataract Hotel, on the granite rock bearing the house of Dr. Canney, and below a stone wall of the Roman period, is an inscription of the reign of Amenophis IV.: to the right is Men, 'superintendent of works', before the figure of Amenophis III.; to the left is Men's son Bek, chief architect at Tell el-'Amarna (p. 216), before the figure (defaced) of Amenophis IV., upon which the sun's rays descend.

The *English Church*, to the S. of the station, was built in 1899-1900 by Mr. Somers Clarke in the style of a Coptic chapel, with a dome.

A ride (donkey there and back 5 pias.) may be taken to the CAMP OF THE BISHÂRÎN, situated within an ancient Arab cemetery, $^3/_4$ M. to the E. of the town. These Arabs with their families live in wretched tents covered with mats. Beduins of the 'Abâbdeh tribe, differing both in type and dress from the Bishârîn, also have tents here. Both tribes speak a curious language, allied to Egyptian and other E. African dialects. They support themselves by cattle-rearing and by trading, especially with senna-leaves, which they collect in the desert and sell at good prices. The exhibitions and dances ('fan-

tasia') which they perform are simply invented to entertain the tourist and have nothing national or characteristic about them. The handsome Bishârîn children, with thick curly hair, hawk chains and other small articles about the town. — A fine *View is commanded by the *Tomb of Sheikh Harûn*, above the camp, to the right.

We may return viâ the *Desert Camp* (p. 348; fine view at sunset) and the ancient Arab Cemeteries, which are situated in the desert to the S. of the railway. Each grave is marked by a rectangle of unhewn stones and a slab bearing an inscription. The tombs of the richer dead are small domed erections.

On the summit of the hill to the right of the road are some large mosque-like *Cenotaphs* of famous saints, such as the Sheikh Maḥmûd, the Sheikh Ali, the Lady (Seiyidneh) Zeinab, etc., whose memory is celebrated by festivals on their birthdays (mûlid), etc.

The **Granite Quarries** (Arab. *Maḥâgir*), from which the ancient Egyptian builders and sculptors drew their supplies (comp. p. 349), are situated in the hills to the S., and may be reached in 1/4 hr. either direct from the Bishârîn camp or from the town by a route leading viâ the Arab cemeteries (see above) and then to the E., passing a grove of tamarisks. Numerous blocks of granite lie where they were left when the works were given up; *e.g.* the huge block (marked 'Obelisk' on the Plan) in the *N. Quarry*, measuring 92 ft. in length and 10 1/2 ft. in breadth at the broadest part. A moderately lofty cliff shows manifold traces of the industry of the ancient stone-cutters. The blocks were detached from the cliffs by boring numerous holes along a prescribed line, driving wedges into these, and then wetting the wedges. By this process tolerably smooth and even fractures were obtained. Frequently the blocks were finished on three sides before being finally detached. Statues, sarcophagi, obelisks, etc., were also roughly worked over by the stone-cutters in the quarries in order to lessen the weight for transport. The hill above the N. quarry commands a wide prospect, including the convent of St. Simeon (p. 355) in a desert-valley, to the W., beyond the Nile. A massive *Causeway*, by which the huge blocks were conveyed to the Nile, runs from the quarries to Assuân and is used to this day.

From the N. Quarry we follow the just-mentioned causeway, which first crosses the mountain (fine view), then descends into a picturesque valley, and finally runs along on a level to (1/2 hr.) the *S. Quarry*, which opens to the E., facing the desert. This contains even more rough-hewn sculptures ready for removal than the N. Quarry. On a rock here may be seen an inscription with the name of Amenophis III., though the name and figure of the stone-cutter who carved it have been obliterated. Beside it two trough-shaped sarcophagi have been begun (in the Ptolemaic or in the Roman period); and in the vicinity are the unfinished colossus of a king (covered, except the feet, with sand), and a large quadrangular block, perhaps intended for the shrine of a god. Farther on, near the railway, and towards the top of the cliff, is a figure of Osiris

(called Ramses by the natives), about 20 ft. in height. This point commands a fine view of the desert and in the direction of Philæ.

If we follow the railway-line we reach the railway-station of Shellâl (p. 357) in 1/4 hr.

The verdant island of **Elephantine**, with its luxuriant palm trees, attracts all travellers. The Arabs call it merely *El-Gezîreh*, *i.e.* 'island', or *Gezîret Assuân*. It is reached by small boat (felûkeh) in a few minutes from the landing-place (return fare 3 pias.), and the entire visit takes barely an hour. There are two villages on Elephantine, whose inhabitants speak Nubian.

By far the most interesting object on the island is the ***Nilometer**, beside a sâḳyeh on the E. side facing Assuân, known to the Arabs as *Miḳyâs*. After more than a thousand years of neglect it was repaired and restored to use in 1870 in the reign of the Khedive Ismâ'îl, as is recorded by French and Arabic inscriptions. At the top of the staircase is an inscribed block of granite. On the walls of the staircase are damaged Greek inscriptions of the Imperial epoch, giving the water-levels. The scales date from the later Imperial epoch, and the ells are marked in Greek (and also in demotic) characters. The new scale is inscribed on marble tablets. — Strabo's accurate description of this Nilometer is not yet antiquated: —

'The Nilometer is a well built of regular hewn stones, on the bank of the Nile, in which is recorded the rise of the stream, not only the maximum but also the minimum and average rise, for the water in the well rises and falls with the stream. On the side of the well are marks, measuring the height sufficient for the irrigation and the other water levels. These are observed and published for general information. . . . This is of importance to the peasants for the management of the water, the embankments, the canals, etc., and to the officials on account of the taxes. For the higher the rise of water, the higher are the taxes'.

Farther to the S., opposite the Cataract Hotel, lies a massive *Ancient Structure*. Many of the blocks used were taken from earlier edifices and are covered with inscriptions of different dates. The rock-inscriptions close to the stream should also be noticed.

The entire S. part of the island is covered with great mounds of rubbish formed by the ruins of the **Ancient Town of Elephantine**, the excavation of which is now being carried out by the Germans and the French. Among some brick walls a few paces to the W. of the quay we may distinguish the foundations of a small temple, constructed with stones brought from earlier edifices, including the drums of columns and blocks with the cartouches of Thutmosis III., Ramses III., and other monarchs. From the solitary stump of a column now standing we learn that Trajan was the builder. Close by is the top of a Greek altar in red granite, with the inscription, 'To the great god Ammon'. About 50 paces to the W. a granite portal, once the entrance to some large temple, dominates all this part of the island. The reliefs upon it show Alexander, the son of Alexander the Great

(comp. p. lxxxv), sacrificing to the goat-headed Khnum and other deities of Elephantine. Inscribed blocks and sculptured fragments lie around in all directions. Various other buildings, seen and described by the savants of the French Expedition, were pulled down about the beginning of the 19th century. Among these were temples built by Amenophis III. and Thutmosis III.

The higher parts of the island, especially a granite promontory on the W. bank, command a fine *View of the black and brown, rough and smooth rocks of the cataract, among which the Nile flows.

The trip round the island by small boat, which takes about 1 hr. (fare 10 pias.), is full of interest. About 550 yds. to the S., not far from the right bank of the Nile, lies an islet, with several smoothly polished and cylindrical 'pot-holes', caused by the action of high water. — The island between Elephantine and the W. bank, named *Atrun*, *Island of the Sirdâr*, or *Kitchener's Island*, formerly belonged to Lord Kitchener and is now the property of Herr Faber. It is covered with palms, oleanders, and pomegranates.

On the W. bank, to the N. of Elephantine, rises a hill, crowned with the tomb of a sheikh (p. 355), in which are excavated the ***Rock Tombs** of the princes and grandees of Elephantine. These, which were opened in 1885-86 by Sir F. Grenfell, date from the close of the Ancient Empire and from the Middle Empire and are therefore contemporary with the tombs at Beniḥasan (p. 210), which they resemble both in construction and decoration. The more important tombs are now kept closed. Tickets should not be forgotten.

We cross the river in a small boat (there and back, 5 pias. each person). From the landing-place we ascend an easy sandy path, which reaches the top at Tomb 31. The ancient staircase, hewn in the rock and consisting of two parallel flights of steps, with an inclined plane between them up which the sarcophagi were drawn, is more fatiguing. The view from the tombs is fine.

We begin with Tomb No. 25, belonging to **Mekhu**. This dates from the 6th Dyn.; and both its construction and decoration are somewhat crude. It contains 18 somewhat roughly worked columns in 3 rows. Between two columns opposite the entrance is a stone table with three legs, which was perhaps used as an altar. On the rear wall, opposite the entrance, is a false door, within a recess approached by steps and closed by a balustrade. The representations on the walls and columns show the deceased receiving various votive gifts. To the right of the entrance sacrifices are being made to the deceased; to the left of this are agricultural scenes (ploughing; harvest; asses bringing home the harvest). — Adjoining is Tomb No. 26, belonging to **Sabni**, son of Mekhu. The remarkable entrance is divided by a cross-beam into two parts, the lower of which is filled up with rubbish. The tomb-chamber contains 14 square pil-

lars. The *Rear Wall* represents the deceased in a boat, accompanied by his daughters, hunting in the marshes: to the left he appears holding the throw-stick in one hand and the slain birds in the other; to the right he appears harpooning two fish at a blow; in the middle is a papyrus-thicket with birds hovering about it.

Climbing up to the right (N.) from this double tomb, we pass several others (Nos. 27, 29, 30) which are sanded up, and reach —

No. 28, that of **Hekē-yeb** (locked). In the small chamber is a representation of the deceased as a negro, with a dark-brown skin. — Farther on is —

*No. 31, the fine tomb of **Si-renpowet**, son of Satet-hotep, and a prince under Amenemhēt II. Beyond a narrow *Passage* follow a *Hall* with 6 square pillars (without decoration) and then a *Corridor* (locked) with three recesses on each side. Each of these recesses contains a statue of the deceased in the guise of the Osiris mummy. Before the first on the left side appears the deceased followed by his son. At the end of the corridor is a small *Hall*, with four pillars, on each of which appears the deceased. The lines dividing the scene into squares for the guidance of the artist's hand may still be seen in several of these designs. At the back of this hall opens a *Recess* with good reliefs and delicately executed hieroglyphics. On the back-wall of the recess the deceased is shown at table, with his son before him carrying flowers; on the right wall the mother of the deceased sits at table, the deceased standing to the right; on the left wall is the deceased with his wife in front of him and his son behind him.

Farther on are the tombs of *Aku* (No. 32), *Khuï* (sanded up), and *Khunes*. The first contains a recess with a representation of the deceased and his wife seated at a meal in an arbour, with their son before them. On the left wall of the tomb of Khunes are interesting representations of Egyptian craftsmen: bakers, potters, metal-workers beside a furnace, brewers, leather-workers, etc. The two last-named tombs were used as dwellings by Coptic monks from the convent on the plateau, who have added various inscriptions. — Then follow the small tomb of *Khenusew* (sanded up) and the **Tomb of Harkhuf**, with inscriptions of great historical importance. These inscriptions appear outside the tomb, on each side of the entrance, above and beside figures of the deceased (to the left, Harkhuf leaning on a long staff with his son holding a censer in front of him). The inscriptions form an extract from the biography of Harkhuf, recording especially four successful trading expeditions to Nubia, three of which were made in the reign of Merenrē (6th Dyn.) and one in that of King Neferkerē, the successor of Merenrē. Among the goods brought back on the fourth journey was a dwarf.

Adjoining is the small tomb of **Pepi-nakht** (No. 35; sanded up), with important inscriptions on each side of the doorway. These extol the exploits of the deceased in the campaigns led by King

Neferkerē against Nubia and the Beduins dwelling to the E. of Egypt. Farther on are the grave of *Senmosē* and finally the interesting tomb (*No. 36) of **Si-renpowet**, son of Sat-zeni, who flourished in the reign of Sesostris I. (12th Dyn.). In the *Court* are six pillars, which supported the roof of a colonnade; on the shafts are inscriptions and figures of the deceased. On the *Back Wall*, to the left of the door, is a large figure of the deceased followed by his sandal-hearer and two dogs; cattle are being brought to him (notice the enraged bulls); he appears in a boat spearing fish. To the right of the door is a large figure of the deceased followed hy his bow-bearer, a dog, and his three sons. Above, the deceased is shown seated in a colonnade, with four women with flowers in front of him; helow are a woman and two men gambling. Within the tomb is a small *Hall*, with four pillars. The representations on the walls are unfortunately much injured. At the foot of the walls river-scenes are shown and on the pillars are granaries (with scribes registering the amount of grain), brewing, and weaving. A vaulted corridor leads hence to a second *Hall* with pillars and a recess. — From this tomh we may descend to the river-bank, passing several small tombs on the way. — Higher up than the tombs are the remains of a Coptic convent.

The summit of the hill, which, however, is not reached without some difficulty, is crowned by the *Ḳubbet el-Hawa*, the small tomb of a sheikh. It commands a very fine view (especially hy full moon) of the Nile valley, the district of the cataracts, and the desert. — From this point we may reach the convent of St. Simeon in $^1/_2$ hr., hy a route following the telegraph-poles.

The ***Convent of St. Simeon** *(Deir Anba Samq'ân)* is situated on a hill in the desert on the W. bank of the Nile. Landing opposite the S. end of Elephantine, we follow a desert-valley, passing several rock-tomhs, and in 20 min. reach our goal. This is one of the largest and best preserved Coptic convents, though it has heen abandoned by the monks since the 13th century. Nothing certain is known as to the date of its origin. It stands surrounded by a wall, over 20 ft. high, the lower part of which is huilt of hewn stone, the upper part of crude bricks. The MAIN BUILDING has two stories. The lower story contains a large central vaulted corridor, with cells opening off it on each side. On the E. wall of the corridor is a painting (only half preserved) of Christ enthroned, with the Archangel Michael and six Apostles beside him. Each of the small cells contained six or eight beds, some of which still remain. At the N.W. angle is the refectory. The staircase is continued in the S. angle to the next story, and thence to the roof. — Below the main huilding are several rock-hewn cells and a rock-chapel, with a tastefully painted ceiling and pictures of saints.

To the S.E. of the main building, between it and the girdle wall, is the CHURCH, comprising nave and aisles and a choir with sacristies on each side. The roof was vaulted throughout. In the semi-dome of the choir is a fine painting of Christ enthroned, between four angels. At the W. end of the nave, opposite the choir, is a domed recess with a fresco of Christ with two angels bowing before him. There are numerous Coptic inscriptions in the sacristies.

The outcrop of ferruginous sandstone on the rocky plateau to the S. of the convent looks exactly like iron dross.

If time allows, we may go from the Convent of St. Simeon along the ridge in a S. direction to (20 min.) two *High Cliffs*, one of which, looking from the Cataract Hotel like a gigantic pig, is covered with inscriptions. In 10 min. more we reach an eminence formed by masses of dark stone, which affords a superb *VIEW of the cataract district, extending on the S. to Philæ and on the N. to Gezîreh (p. 347).

Another very interesting excursion may be made through the *Western Desert* to the **Quarries** to the N. of the Convent of St. Simeon (p. 355; there and back 2 hrs.). From the Rock Tombs (p. 353) we first follow the telegraph-posts, and then a route indicated by heaps of stones, which runs to the N. to a *Sandstone Quarry*, still containing the upper part of an obelisk with a representation and inscription of Sethos I. We return via the village of *Gharb-Assuân* (W. Assuân) to the landing-stage at the Rock Tombs (p. 353).

In addition to the trip mentioned at p. 353, pleasant afternoon trips may be made by BOAT from Assuân to the Nile islands of the cataract district (Sehel, etc.; p. 357), and downstream to the palm and orange groves of *Esh-Shema* and the island of *Baḥrîf*. On the N. end of the latter is a pavilion belonging to the Sheikh of Gezîreh (p. 347), where visitors are accustomed to brew the tea they have brought with them.

In the case of a longer stay visits may be paid to the highly picturesque VALLEYS OF THE ARABIAN DESERT, which debouch in the neighbourhood of Assuân. These excursions, taking from one to several days, are made by camel.

Excursion to Philæ and the Nile Dam.

Many travellers to Philæ avail themselves (for the outward journey at least) of the RAILWAY to Shellâl (Philæ), which performs the journey from Assuân in ½ hr. (fares 10 pias., 3 pias., 1 pias.). But the DESERT ROUTE is preferable (1 hr.; donkey 5 pias., there and back 10 pias, bakshish 2 pias.; carriages, see p. 348), whether we follow it throughout or diverge from it to follow the river-bank for part of the way. The best way to return is to arrange to take a boat from Philæ to the Nile Dam (fare from the railway-station of Shellâl to the island and thence to the dam, 8 pias. for each person) and have donkeys or a carriage to meet us there. Or we may go on from the dam in another boat through the Cataracts to Assuân (fare 100-125 pias., without regard to the number of persons). — Provisions and tickets of admission should not be forgotten.

The Railway (station, see p. 348), to the S. of Assuân, describes a wide curve round the N. and S. granite quarries (p. 351) and ends at the station of *Shellâl* (see below).

The Desert Route, which crosses the railway and leads past the Arabian and European cemeteries (the latter containing the graves of many British soldiers), is the old road described by Strabo, who assigns it a length of 50 stadia. On the heights to the right are the graves of some Arab sheikhs. Beside the road lie large blocks of granite, with ancient inscriptions carved by Egyptian officials. M. de Morgan has numbered these inscriptions with white numbers. Beyond the cemeteries we first follow the old railway embankment, and then skirt the remains of an ancient *Brick Wall*, which was probably erected as early as the Middle Empire to protect the road against the predatory attacks of the E. desert-tribes. The wall is 6½ ft. thick and, at places, 13 ft. high, and consists of two faces of bricks filled up with blocks of granite. It leads as far as *Shellâl* (see below).

The Riverside Route diverges to the right from the Desert Route ⅔ M. beyond the English cemetery, approaches the river, and reaches the village of *Maḥaṭṭa*, opposite the island of Sehel.

The island of **Sehel**, reached from Assuân by boat (p. 356), was dedicated to Anukis, and contains over 200 rock inscriptions, besides the ruins of two temples. One of the temples, near the village of Sehel on the W. side of the island, dates from the 18th Dyn., the other (to the S.), from the reign of Ptolemy IV. Philopator. High up on the S.E. rocks of the island is an important inscription of the Ptolemaic period, recording that in the reign of the primæval King Zoser (p. 142) the Nile failed to rise during a period of seven years and that a famine arose in the land in consequence.

The view of the stream with its numerous dark-coloured granite rocks, covered with a smooth glaze, like enamel, is very fine, although the foaming rapids of the *Great Cataract* are now things of the past. From Maḥaṭṭa the route leads through the dirty village of *Korôr*, wedged in among the granite rocks. It then passes the hamlet of *El-Khazzân*, which has recently sprung up here, with the tasteful white bungalows and pleasant gardens of the officials. It then reaches the Dam and again turns to the S.E., passing a cemetery for Christian workmen. We regain the desert-route (see above) at the tomb of a sheikh, near the ancient brick wall.

A shorter route, also diverging from the desert-route beyond the English cemetery, leads direct (in about ½ hr.) to El-Khazzân and the Dam (p. 365).

The village of **Shellâl** *(Challal)*, where both the railway and the desert-route end, lies on the E. bank of the Nile, opposite Philæ. — Good boats lie ready for the ferry (10 pias. per hr.).

The Island of Philæ.

Philae, once the 'pearl of Egypt', is 500 yds. in length and 160 yds. in breadth, and consists of a crystalline granite mixed with hornblende, beneath the alluvial deposits of the Nile. The modern name is borrowed from the Greeks, and is derived from the ancient Egyptian *Pi-lak*, or the 'island of Lak'. The Copts called it *Pilakh*, *i.e.* 'the corner', and the Arabs used to call it *Bilak*.

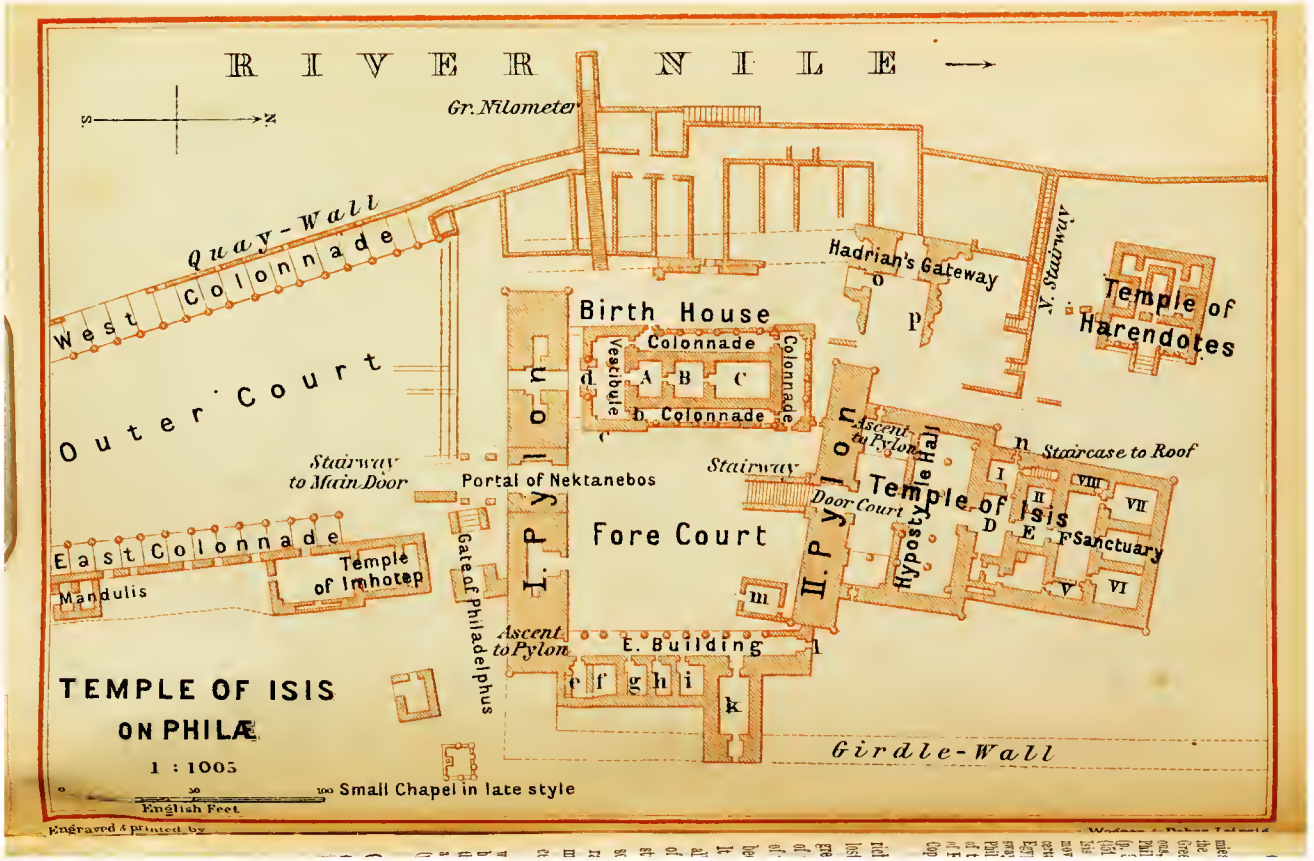
Now-a-days the island is called *El-Kasr* or *Gezîret Anas el-Wogûd*, after the hero of one of the tales in the Thousand and One Nights, which has its scene transferred to Philæ in the Egyptian version. The name *Philae* is known to the natives only through its use by tourists.

The boatmen relate it as follows. Once upon a time there was a king, who had a handsome favourite named *Anas el-Wogûd*, and a vizier, whose daughter was named *Zahr el-Ward*, *i.e.* Flower of the Rose. The two young people saw and fell in love with each other, and found opportunities of meeting secretly, until they were discovered through the imprudence of the maiden's attendant. The vizier was violently enraged and, in order to secure his daughter from the further pursuit of the young man, despatched her to the island of Philæ, where he caused her to be imprisoned in a strong castle (the temple of Isis) and closely guarded. But Anas el-Wogûd could not forget his love. He forsook the court and wandered far and wide in search of her, and in the course of his travels showed kindness to various animals in the desert and elsewhere. At last a hermit told him that he would find Zahr el-Ward on the island of Philæ. He arrived on the bank of the river and beheld the walls of the castle, but was unable to reach the island, for the water all around it was alive with crocodiles. As he stood lamenting his fate one of the dangerous monsters offered to convey him to the island on his back, out of gratitude for the young man's previous kindness to animals. The lover was thus able to reach the prison of his mistress, and the guards suffered him to remain on the island, as he represented himself to be a persecuted merchant from a distant land. Birds belonging to Zahr el-Ward assured him that she was on the island, but he could never obtain sight of her. Meanwhile the lady also became unable longer to endure her fate. Letting herself down from her prison-window by means of a rope made of her clothes, she found a compassionate ship-master, who conveyed her from the island in which the lover she sought then was. Then followed another period of search and finally the meeting of the lovers. A marriage, with the consent of the father, ends the tale. The *Osiris Room* on Philæ (p. 363) is regarded by the Arabs as the bridal-chamber. The tale in the Arabian Nights ends as follows: 'So they lived in the bosom of happiness to the advanced age at which the roses of enjoyment must shed their leaves and tender friendship take the place of passion'.

The island, both by its situation and its population, strictly belonged to Nubia. Its name does not occur in any of the earlier inscriptions, and even Herodotus, who probably visited Elephantine during his journey on the Nile (ca. 450 B.C.), makes no mention of this island. The first mention of Philæ dates from the reign of Nektanebos (ca. 350 B.C.; p. lxxxv), to which the oldest temple buildings on the island belong. But there is little doubt that Philæ was inhabited and adorned with temples at an earlier period than that.

The chief deity of Philæ was the goddess *Isis;* but *Osiris* and *Nephthys*, *Hathor* (p. 364), *Khnum* and *Satet*, the gods of the cataracts, and other deities, were also worshipped here. The imposing buildings, which to-day lend the island its characteristic appearance, were erected by the Ptole-

THE ISLAND OF PHILÆ
1:3030
0 100 200 300
Yards
R I V E R N I L E
S. N.
Nilometer
Stairway with small Nilometer
Stairway to Side Door
Outer Court
Stairway to Main Door
Vestibule of Nektanebos
Temple of Arhesnofer
T. of Imhotep
Small Chapel in late style
Birth Heube
Hadrian's Gate
Temple of Harendotes
Temple of Isis
Girdle-Wall
Temple of Augustus
Town Gate
Incline
Temple of Hathor
Kiosk
R I V E R N I L E
Engraved & printed by
Wagner & Debes, Leipzig.


RIVER NILE
Gr. Nilometer
Quay-Wall
West Colonnade
Outer Court
Hadrian's Gateway
Avenue of Sphinxes
Temple of Harendotes
Birth House
Colonnade
Vestibule
A B C
b Colonnade
Colonnade
Stairway to Main Door
Portal of Nektanebos
I. Pylon
Fore Court
Stairway
Ascent to Pylon
II. Pylon
Hypostyle Hall
Door
Staircase to Roof
Temple of Isis
I II VIII VII
D E Sanctuary
V VI
East Colonnade
Mandulis
Temple of Imhotep
Gate of Philadelphus
Ascent to Pylon
E. Building
f g h i
k
Girdle-Wall
TEMPLE OF ISIS
ON PHILÆ
1 : 1005
English Feet
Small Chapel in late style
Engraved & printed by

mies during the last two centuries B.C. and the Roman emperors during the first three Christian centuries. Numerous inscriptions inform us that Greek and Italian pilgrims flocked in crowds to the shrine of the mysterious, benign, and healing goddess Isis. We know also that the goddess of Philæ was worshipped by the predatory Nubians and by the Blemmyes (p. 376), and that, even after their battles with the Emperor Marcian (451 A.D.), the priests of these tribes were permitted to offer sacrifices to Isis along with the Egyptian priests, and also obtained the right of removing the miraculous image of the mighty goddess from the island at certain solemn festivals and of retaining it for some time. Even after all Egypt had long been Christianized, the ancient Isis-worship still held sway in Nubia. In spite of the Edicts of Theodosius, the temples of Philæ were not closed until the reign of Justinian (527-565), when some of their chambers were used for Christian services. After the conquest of Egypt by the Arabs, Philæ embraced El-Islâm, but in the meantime a Coptic town had been established on the island.

The island, which formerly ranked, with its stately temples and rich vegetation, as one of the most beautiful points in Egypt, has lost much of its charm since the construction of the Nile Dam. The greater part of the island is covered with water during the first half of the year; the brick buildings of the Byzantine city, the houses of which were grouped round the more ancient temples, have all been removed and most of the beautiful trees have also vanished. It is only between Aug. and Dec., when the water of the Nile is allowed to flow freely through the gates of the dam and the surface of the water regains about the same level it had before the construction of the barrier, that the whole island stands above water, so that access may be obtained to all the temples. The intended raising of the Dam (comp. p. 366) will mean a more complete submergence of the island of Philæ, which will then no longer be accessible in winter.

The traveller should visit the various points in the following order, without lingering too long over any of them, if his time be limited. It is better to obtain a good general impression from the whole, than to examine the details minutely. Between Dec. and July the only accessible points are the Temple of Isis (from the 2nd pylon on; p. 361), the Gate of Hadrian (p. 363), and the small Temple of Harendotes (p. 364).

At the S.W. end of the island lies the extensive **Outer Temple Court,** which is bounded on the N. by the first pylon of the Temple of Isis, on the S. by the Vestibule of Nektanebos, and on the E. and W. by colonnades. This court dates from the late-Ptolemaic period or from the reign of Augustus. Attention should be paid to the remains of the strong *Quay Wall* that perhaps was carried round the greater part of the island, with flights of stone steps at various points.

The Vestibule of Nektanebos was built by Nektanebos as the vestibule for a temple, dedicated to 'his mother Isis, revered at Abaton, mistress of Philæ, and to the Hathor of Senmet' (p. 365). The temple was swept away by the floods of the Nile very shortly after its completion; but Ptolemy Philadelphus caused the vestibule to be thoroughly restored. The elegant little structure was supported by 14 columns with varying floral capitals, above each of which was a

second sistrum-capital. Unfortunately only six of the columns are now standing, and the roof has disappeared. Between the columns were balustrades, over 6 ft. in height, crowned with cornices and rows of Uræus-serpents, and interrupted on the E., W., and N. by exit-doors. These balustrades bore reliefs showing King Nektanebos offering gifts to the gods.

Before the river-front of the temple two *Obelisks* upon chest-shaped bases were erected in the Ptolemaic period. These were made of sandstone instead of the usual granite. The W. obelisk, bearing a Greek and several Arabic inscriptions, is still standing, though it has lost its apex; the E. obelisk is represented by its base only.

The West Colonnade, which follows the line of the shore of the island, is 100 yds. in length and has a row of 31 (formerly 32) plant columns, each 16 ft. high, no two capitals of which are alike. Most of the columns have reliefs, showing Tiberius offering gifts to the gods. The ceiling, which is partly destroyed, is decorated with stars and flying vultures. The rear wall is embellished with two rows of bas-reliefs, representing the Pharaoh (usually Augustus or Tiberius) offering various gifts to the gods. — A subterranean stairway leads outside this colonnade to a small *Nilometer*.

The East Colonnade is unfinished; only six of its 16 columns are completed, the remainder were left merely rough-hewn. The unfinished capitals should be noticed. In the back-wall are five doors, which led to various chapels.

This colonnade is adjoined at its S. end by the now very ruinous Temple of Ar-hes-nufer (*Arsnuphis*), a Nubian deity, erected by Philopator and Ergamenes, his Nubian contemporary, and extended by Epiphanes. Upon the existing walls, some of which have been rebuilt, are representations in raised and incised reliefs of the customary scenes, in which Philopator, Ergamenes, Epiphanes, and Tiberius figure as the Pharaoh. — Behind the central part of the colonnade lay the small Chapel of Mandulis, another Nubian deity, now in a very fragmentary condition; and at the N. end of the colonnade is a small Temple of Imhotep (*Æsculapius*; p. cxxv), built by Philadelphus.

The ***Temple of Isis**, dedicated to Isis and her son Harpocrates, was the principal sanctuary on the island and probably occupies the site of an earlier shrine. Its erection, begun by Ptolemy Philadelphus, was completed in its essential details by Euergetes I., but its embellishment with inscriptions and reliefs was a very gradual process, and at not a few points was never finished.

The First Pylon, 150 ft. broad and 60 ft. high, consists of two towers and a central portal, decorated by Nektanebos with the customary reliefs. On the front of the right (E.) tower appears a huge figure of the Pharaoh (Ptolemy Neos Dionysos) in the usual attitude, grasping a band of enemies by the hair, and raising his club for the fatal stroke. To the left stand Isis, the falcon-headed Horus of Edfu, and Hathor. Above are two reliefs: to the right, the king (Neos Dionysos) presents the crown of Upper and Lower Egypt to Horus and Nephthys; to the left, he offers incense to Isis;

and Harpocrates. On the left (W.) tower are similar representations, and at the foot are numerous demotic and Greek inscriptions. A doorway, embellished with reliefs by Philometor, leads through the left tower direct to the entrance of the Birth House (see below). In front of the pylon formerly stood two obelisks, erected by Euergetes II., and two lions, all of granite. The obelisks are now in the possession of Mr. Bankes, Kingston Hall, Dorsetshire.

Adjoining the E. pylon-tower, to the right, is an elegant *Gateway*, which was built by Ptolemy Philadelphus and originally stood in a brick wall. It is embellished with reliefs of Ptolemy (on the lintel) and Tiberius (on the jambs).

The ASCENT OF THE PYLON is recommended. The winding staircase begins in the S E. angle of the forecourt (see below). Several unadorned and feebly lighted chambers are found within the towers. The view from the top commands the whole island and its surroundings.

We now pass through the central gateway, within which, to the right, is a French inscription ('an 7 de la république') commemorating Napoleon's Egyptian campaign and the pursuit of the Mamelukes by General Desaix in 1799.

The FORE COURT, which we next enter, is bounded on the S. by Pylon I and on the N. by Pylon II. On the E. and W. are edifices, each with a colonnade on the side next the court.

On the W. (left) is the BIRTH HOUSE, dedicated to Hathor-Isis and to the memory of the birth of her son Horus (comp. p. 245). It is also reached by a doorway in the W. tower of Pylon I (see above); on the back of the pylon is a relief of four priests carrying the boat of Isis, preceded by the king. The Birth House is surrounded on all four sides by colonnades, the columns of which have floral capitals surmounted by sistrum-capitals. The columns on the W. side, towards the island of Bigeh, are unfinished. The walls, the columns, and the balustrades between the columns are adorned with the conventional reliefs and inscriptions, mostly dating from Euergetes II., Neos Dionysos, Augustus, and Tiberius.

The EAST BUILDING, opposite the Birth House, was occupied by the priests, partly for scientific purposes. The colonnade of plant columns is very elegant. The reliefs and inscriptions date from Neos Dionysos, the votive inscription on the architrave from Euergetes II. At the N. end of the colonnade is a *Door* (Pl. *l*), approached by several steps, opening upon the inner passage round the temple. The reliefs upon this show Neos Dionysos before the gods.

The SECOND PYLON, adjoining which is the winter and spring landing-place of the boats from Shellâl, is smaller (105 ft. broad, 40 ft. high) and less well-preserved than the first pylon. The *Portal* between the towers, approached by a shallow flight of steps, was built by Euergetes II. and embellished with reliefs of the usual type. The large relief on the Right Tower represents the Pharaoh Neos Dionysos placing the slaughtered sacrificial animals before Horus and Hathor. Above are two small reliefs: to the right, Neos Dionysos

presenting a wreath to Horus and Nephthys; to the left, Neos Dionysos offering incense and pouring water upon an altar, in presence of Osiris, Isis, and Horus. The granite of the site at the foot of the tower has been smoothed to form a stele, with a six-lined inscription and reliefs relating to a grant of lands made to the temple of Isis by Philometor in the 24th year of his reign (157 B.C.). In front of it are the foundations of a small *Chapel* (Pl. *m*). — On the Left Tower are similar scenes (figures deliberately defaced). On both towers are grooves for the flag-staffs.

An inner staircase ascends to the W. tower (comp. the Plan), whence we proceed across the central portal to the E. tower. The ascent, however, is not worth making except when the first pylon is inaccessible.

Within the doorway, at the top, to the right, are some much faded early-Christian pictures.

The Temple of Isis proper, entered by this portal, consisted of an open Court (here very small), a Vestibule or Pronaos, several Antechambers, and a Sanctuary, with smaller chambers adjoining. The walls are covered both outside and inside with reliefs of Ptolemies (Philadelphus, Euergetes II., etc.) and Roman emperors (Augustus, Tiberius, Antoninus) performing the customary ceremonies in the guise of Pharaohs; but the traveller will find detailed descriptions of similar scenes in our accounts of the temples of Dendera (p. 241) and Edfu (p. 335).

The Court had a small covered hall on each side, the roof of which rested on a single column. The uncovered portion could be shaded from the sun by means of a velarium; the holes for the cords are still visible in the upper part of the cornice turned towards the second pylon.

The Vestibule, with eight columns, was originally separated from the preceding court by balustrades between the first row of columns. The colouring of this hall, which has been preserved on the ceilings and the columns, must have been very brilliant. The floral capitals of the columns both in the court and this hall are the most instructive of all the specimens that have come down to us of the manner in which the Egyptians of the later period coloured their columns. Comparatively little regard was paid to the natural colours; *e.g.* light green palm-twigs receive blue ribs, etc. Christian services were celebrated in the court and hall, of which the numerous Coptic crosses chiselled in the walls are memorials. A Greek inscription in the doorway to Room *D*, on the right, records that 'this good work' took place under Bishop Theodorus. This was in the reign of Justinian (p. 359).

The small Antechambers (Pl. *D*, *E*, *F*) preceding the Sanctuary are adjoined by chambers lying in darkness. The Sanctuary, which has two tiny windows, still contains a pedestal placed here by Euergetes I. and his wife Berenice, on which stood the sacred boat with the image of Isis.

The other rooms in the inner part of the temple do not repay a visit. *Rooms VIII, VII,* and *VI* contain fine large reliefs of Ptolemy Philadelphus, some of which retain their vivid colouring. The small *Court* in which sacrifices used to be made is embellished with reliefs of Philadelphus presenting gifts and pouring water upon a small altar. There are cellars beneath all these rooms and the Sanctuary, but the ceilings and floors have in many cases fallen in.

To the W. of Antechamber *D* is a small room (Pl. I), embellished with representations of the king before Isis. A door (Pl. *n*; see below) here affords an exit from the temple. Here also is the approach to the STAIRCASE, ascending first to a chamber situated above Room VII, and thence to the ROOF of the Sanctuary. A few steps descend here to the *OSIRIS CHAMBERS, with some interesting reliefs referring to the death of Osiris (p. cxviii). On the left wall of the Anteroom (above Room *F*): 1. The (N.) Nile-god offers a libation of milk to the soul of Osiris, sitting before him in the form of a bird; 2. The falcon-headed Harendotes pours the sacred water over the falcon-headed mummy of Osiris, behind which stand the sisters of the god. 3. Four dæmons, the god Show, and the Emp. Antoninus (builder of this room) before Osiris and his two sisters Isis and Nephthys. In the small Main Chamber (above Room II), on the wall opposite the entrance: *Central Row*, beginning to the left: 1. Isis and Nephthys by the bier of Osiris Onnophris, who is nude: 2. Two goddesses beside the tomb of Osiris, whose head is wanting; a lion rests by the door to the tomb; 3. Four dæmons carrying the falcon-headed mummy of Osiris. *Lower Row:* 1. The frog-headed Heket and the falcon-headed Harsiēsis by the bier of Osiris, beneath which stand the jars for the entrails: 2. The corpse of Osiris amongst marsh-plants; a priest pouring the consecrated water; 3. The dog-headed Anubis by the bier of Osiris, beside which kneel Isis and Nephthys, the sisters of Osiris.

We quit the temple of Isis by Door *n* (see above), turn to the W., and proceed to visit —

Hadrian's Gateway, a small portal in the ancient girdle-wall of the temple, adjoined by a much ruined vestibule. This structure was built by Hadrian and embellished by Marcus Aurelius and Lucius Verus. On the lintel: Hadrian before Osiris, Isis, and Harsiēsis, and before Osiris, Nephthys, and Harendotes. On the left jamb is the sacred relic of Abydos, on the right jamb, the sacred relic of Busiris (, the post of Osiris). Within the gateway, at the top of the right wall: Marcus Aurelius before Osiris and Isis (note the lines to guide the artist); below, Marcus Aurelius bringing offerings, grapes and flowers, to Isis.

The VESTIBULE, which was never completed and is now much ruined, contains some interesting reliefs. Above the door in the S. wall (Pl. *o*) of the chamber are two rows of reliefs. Above: Nephthys presenting the crown of Lower Egypt, and Isis that of Upper Egypt to Horus, who is

seated on a bench; the king's name is being inscribed on a palm branch by Thout, to the left, and by Seshet (goddess of writing), to the right; behind Thont sits the god Show, holding a sail , and still farther back are another god and a goddess playing the lyre. Below: The body of Osiris borne by a crocodile, with Isis standing to the left; higher up is the sun among mountains; and above the whole are the sun, a half-moon, and stars. The whole design is shown within a small temple, with a door to the left, and two large pylons and one small one in front; to the right are rocks. — To the left of the door is an unfinished relief of the king presenting lands. Above are three lines in Meroïtic cursive characters (p. cvii) — In the second row from the top, on the *Right Wall* (Pl. *p*), is the celebrated *Representation of the Source of the Nile:* at the foot of a rocky eminence on which perch a vulture and a falcon, the Nile-god, surrounded by a serpent, pours water from two vases. — To the right of this is Horus (in the form of a falcon), on a reedy lake between Hathor (on the left) and Isis, Nephthys, Horus, and Ammon (on the right).

A subterranean staircase to the S. of Hadrian's Gateway leads to a *Nilometer* (lights necessary), which has hieratic and demotic scales as well as the customary Coptic one.

From Hadrian's Gateway we proceed to the N., to the ruins of a *Temple of Harendotes* (p. cxxiv), built by the Emp. Claudius.

In the N. part of the island are two *Coptic Churches*, the remains of a *Coptic Convent*, and a ruined *Temple of Augustus*, built in the 18th year of that emperor's reign. These, however, are entirely submerged in winter and spring.

At the extreme N.E. of the island, and in the axis of the Temple of Augustus, is a large *Roman Town Gate*, with three arches, the side-arches being lower than that in the centre. The N. side-arch has a domical stone vault in the Roman style. This gateway was probably erected by Diocletian.

About 50 paces to the E. of the Temple of Isis, lies the small —

***Temple of Hathor,** dedicated to Hathor-Aphrodite by Philometor and Euergetes II. The Colonnade in front of it (recently restored) and the Sanctuary (now vanished) were both added by Augustus.

The columns in the former were united by balustrades, on which Augustus appeared sacrificing to various forms of Hathor. On the columns themselves are charming representations of flute-players, harpers, servants with antelopes, figures of Bes playing the tambourine and the harp and dancing, apes playing the lyre, priests carrying an antelope, etc. The temple proper is in better preservation; in front of it are two plant columns, which were joined to the walls by means of balustrades.

To the S. of the Temple of Hathor on the bank rises the so-called —

****Kiosque,** the chief decoration and the characteristic symbol of the island, which, however, is generally so submerged that only the upper part of its columns are visible. It dates from the Roman imperial period and was never completed. Above the floral capitals of the columns it was intended to add sistrum-capitals.

Only the end-walls are smoothed on the outside, the side-walls were left rough-hewn. Within, two of the balustrades between the columns are embellished with reliefs: Trajan offering wine to Isis and to the falcon-headed Horus, and Trajan before Osiris and Isis. The remaining balustrades are simply smoothed, except two which are still rough-hewn.

The rocky island of **Bigeh** (Egypt. *Senmet*), the goddess of which was Hathor, is the most interesting of the Cataract Islands near Philæ. It is easily reached by small boat in a few minutes from Philæ, of which it commands a picturesque view. We land at the ancient quay and ascend by an ancient staircase. In front of us lie the remains of a Ptolemaic temple (Neos Dionysos), of which part of the hypostyle hall is still standing, with its plant-columns united by screen-walls. On the E. side is a door, into which an apse has been built. The ruins are now occupied by a small Nubian village. Behind the temple (to the W.) is a headless seated statue of Amenophis II., and beside the temple is the fragment of a seated figure of Thutmosis III. There are numerous inscriptions on the island.

The rocky islets off the N. end of Philæ, now called *Konosso*, were formerly the S. limit of Egypt (see p. 376). They are now generally submerged. They contain numerous rock-inscriptions, some dating as far back as the Middle Empire. On a massive double rock the cartouches of Psammetikh II. are conspicuous.

The Nile Dam at Assuân.

Those who wish to visit the Dam only may go by the shorter route described at p. 357, and return by the somewhat longerroute along the bank.

The **Dam of Assuân* (*Barrage*, Arab. *Es-Sadd*, *i.e.* 'the Dam', or *El-Khazzân*, *i.e.* 'the Reservoir'), which lies below Philæ, is the largest structure of the kind in the world and ranks among the most wonderful sights of Egypt. It was constructed in order to dam up the water of the Nile to a height of 83 ft. so that a regular supply could be furnished for the irrigation of the country during time of low water. The lake formed by the dam has a capacity of one milliard cubic mètres of water (ca. 234,000,000,000 gallons). This huge reservoir can maintain a supply of water in the canals in Lower and Middle Egypt, and thus upwards of 500,000 acres can be added to the area of land cultivable in summer. It is estimated that this increases the national wealth by 15,000,000*l.* The dam is constructed from granite blocks brought from the old quarries at Assuân (p. 351) and runs directly across the stream for a distance of 2150 yds. It rises 130 ft. above the foundation, while its thickness varies from 23 ft. at the top to 98 ft. at the bottom. The masonry is penetrated by 180 sluice gates for regulating the flow of the water. These include 140 lower sluices (each measuring $23 \times 6\frac{1}{2}$ ft.) for the distribution of the water and 40 upper sluices (each $6\frac{1}{2} \times 11$ ft.) to permit the escape of surplus water. The iron gates of the sluices ('Stoney patent') are regulated by the help of electrical winches standing on the top of the dam. When the Nile commences to rise at the beginning of July, all the sluices are opened. After Dec. 1st, when practically all the suspended mud has passed through and the water has become com-

paratively clear, the gates are gradually closed, one after the other in regular order. The lake above the dam is thus formed and becomes quite full about Feb. 1st. When the want of water in Egypt begins to be noticeable (about the end of April), the quantity required for cultivation is drawn off gradually from the reservoir until it is entirely empty (generally about the middle of July).

To the W. of the dam has been constructed a ***Navigation Canal***, by which the boats are locked up and down stream. It is $1^1/_4$ M. long and is provided with four locks, each 230 ft. long and 31 ft. wide. The two upper gates of the locks are 63 ft. high, the five others 49 ft., 39 ft., and 36 ft. high.

The original plan for the two dams of Assuân and Assiût (p. 224) was worked out by *Sir William Willcocks* at the Egyptian Ministry of Public Works under the superintendence of *Sir William Garstin*, Under-Secretary of State. The execution of the design, which was finally adopted on the advice of *Sir Benjamin Baker* (p. 225), was entrusted to the English contractors *Messrs. John Aird & Co.* The work was begun in the summer of 1898; the foundation-stone (now commemorated by a bronze tablet) was laid on Feb. 12th, 1899, by the Duke of Connaught; and on Dec. 10th, 1902, the dam was formally declared complete in the presence of the Khedive, the Duke and Duchess of Connaught, and Lord Cromer. The total cost of the two dams amounted to £ E 3,237,000. — Comp. 'The Assuân Reservoir and Lake Mœris', by *Sir William Willcocks* (1906).

The Egyptian Government has lately decided that the dam shall be raised so as to store water to a height of 23 ft. above the present level. The quantity of water thus stored will be more than $2^1/_2$ times that contained by the present reservoir, and will afford sufficient irrigation for some 950,000 acres of land now lying waste in the S. districts of Egypt. As the temples of Philæ and many others in Lower Nubia will unfortunately become completely covered by the dammed-up water, the removal of the Philæ temples to another site was for a time under serious consideration. The cost of the raising of the dam is estimated at £ E 1,500,000.

Those who come from Philæ by boat (p. 356) land at a flight of wooden steps by the dam. The dam is crossed by a small trolley car shoved by Arabs (fare there and back 5 pias. each pers.). Good view of Philæ. On the W. bank is a small *Restaurant*, affording a good view of the whole structure.

The Return to Assuân through the cataracts is very interesting and devoid of danger (boats, see p. 356). The course generally follows the E. bank of the river, passing Sehel (p. 357), Salûg, and other picturesque rocky islands. Assuân is reached in about 1 hr.

28. Routes through the Eastern Desert.

The necessary *Camels* are obtained with the aid of one of the consular agents. Tents and other requisites must be brought from Cairo. The *Khabîr*, or guide in charge of the caravan, is held responsible for the safe conduct of the entire party, and expects implicit obedience to his marching orders.

The desert-routes between the Nile and the Red Sea were important in antiquity for the trade with the seaports and the land of *Punt* (p. 246) on the one side and the gold-mines and valuable quarries of green breccia and several varieties of granite in the mountains of the Arabian Desert on the other. *Ḳena* (p. 239) is now the usual starting-place of the caravans, but in antiquity it was *Koptos* (*Ḳuft*; p. 246). The most important harbours on the Red Sea, named from N. to S., were *Myos Hormos* (now *Abu Shâr el-Ḳibli*), *Leukos Limen* (now *Ḳoṣeir*), and *Berenike*.

From Ḳena to Abu Shâr el-Ḳibli, 5-6 days. The route leads to the N.E. through the *Wâdi Fatîreh (Mons Claudianus)*, the granite quarries of which were worked by captives and convicts, chiefly in the reigns of Trajan and Hadrian. Traces have also been found here of old gold-mines, the exploitation of which is again being attempted by the Fatirah Exploring Company. About 3 days distant from this point lie the ruins of the Roman settlement of *Hydreuma Trajanu* or *Fons Trajanus*, known by the Arabs as *Umm-Dikal*. These consist mainly of a castle about 82 yds. square surrounded by walls and towers. Outside the walls lie a temple and other buildings, and some large columns and Greek inscriptions have been found in the quarries. About two days' journey farther to the N. is the *Mons Porphyrites*, now called *Gebel Dukhkhân* ('smoke mountain'), the ancient porphyry quarries of which were worked by the Romans. Here are the ruins of an Ionic temple of the time of Hadrian (never completed), some remains of an irregularly built town, and two large water-reservoirs. We follow the ancient route hence to *Abu Shâr el-Ḳibli*, which, however, is no longer inhabited. — A second route running farther to the S., along the ancient 'Porphyry Road', first ascends the large *Wâdi Ḳena*, then proceeds to the *Wâdi Ḳattar*, and finally skirts the S. base of the Mons Porphyrites to the sea.

The Journey to Ḳoṣeir (there and back 10-11 days at least) is more interesting. It may also be made from Ḳuft (p. 246) or Luxor (see p. 368). The route from Ḳena follows the valley of the Nile for the first day and leads through the villages of *Sheikh Rekâb*, *Dôm*, and *Kôm 'Imrân*, the first on the left, the other two on the right side of the road. The first night is generally spent at the caravanserai of **Bir 'Ambar**, about $3^1/_2$ hrs. from Ḳena. The large caravanserai was erected at the expense of an Ibrâhîm Pasha and comprises several separate buildings, covered with dome-shaped roofs and surrounded by courts and colonnades.

On the second day we advance steadily towards the E., ascending almost imperceptibly, through a monotonous plain, intersected in all directions by small undulating heights. All around us extend the interminable yellowish-grey, sun-bleached rocks of the desert; not a trace of organic life is visible, not a single green tree or shrub. At the hill of **El-Ḳarn** ('the horn'), which rises to the left of the caravan-route, about midway between Bîr 'Ambar and Laḳeiṭa, the road from Ḳena is joined by those from Ḳuft and Luxor. The only variety is afforded by an occasional *Mabwala* or *Maḥaṭṭa*. The Mabwalas are simply the places where the camels are halted from time to time to make water. They occur on every great caravan-route at regular intervals and are of the utmost importance as sign-posts showing the road. The Maḥaṭṭas or halting-places are 6-9 M. apart and serve also as measures of distance. Here and there we also see some of the semaphores of the Optical Telegraph line, erected in the time of Mohammed Ali. Beautiful mirage effects (Fata Morgana) are often witnessed on this part of the route. The Ḳoṣeir caravans usually pass the second night in the village of **Laḳeiṭa** (*El-Gheta;* 9 hrs. from Ḳuft and Bîr 'Ambar, 12½ hrs. from Ḳena), which is chiefly inhabited by *'Abâbdeh* (p. 350). The small oasis has two wells, some palms, a few mud-huts, and a half-ruined Arab caravanserai. Near the chief well are some fragments of a Greek inscription of the reign of Tiberius Claudius. The manners and customs of the primitive desert-tribes in this region well repay observation; the way in which the children wear their hair is especially notable.

About 2½ hrs. beyond Laḳeiṭa we quit the plain and enter a wâdi, flanked by abrupt terraces belonging to the upper cretaceous formation and containing petrified oyster-shells; in ¾ hr. more we reach the *Ḳaṣr el-Banât*, or 'Castle of the Maidens', a picturesque rock of sandstone formed by atmospheric erosion and covered with numerous graffiti in Greek, Coptic, Arabic, Himyaritic, and Sinaitic characters, engraved here by caravans. Adjacent lies the Roman station of **Hydreuma.** This forms an oblong 125 ft. in length and 102 ft. in breadth. The wall enclosing the oblong, formed of layers of sandstone without cement, was 6½ ft. high. Within the wall lie 20 small chambers opening on a rectangular inner court, the only exit from which is on the N. side. No water is now procurable here.

At a distance of about 2 hrs. from the Hydreuma the rocks close in and form a winding pass or gateway named *Muṭraḳ es-Selâm.* On the *Gebel Abu Kû'* ('father of the elbow'), the rock at the entrance to the pass, are more graffiti, older than those at Ḳaṣr el-Banât; one of them contains the name of the heretical king Amenophis IV. We now approach the fine mountain scenery through which the second part of the Ḳoṣeir route leads. In the distance, to the right, rise the S. foot-hills of the *Ḥammâmât Mts.*, while nearer and in front are the S.W. spurs. From this point onwards the rock-scenery is very

fine. Even the imposing granite cliffs of the Shellâl islands and the quarries of Assuân pale before the rocky mass of the Ḥammâmât. The outliers of the range consist of a yellow sandstone, belonging to the cretaceous formation, followed by the red 'Nubian' sandstone, which also belongs to the cretaceous system. — These rocks, owing to their horizontal stratification, form mountains which rise in terraces.

Beyond the Muṭraḳ es-Selâm the hills again diverge. Among them, to the N. of the caravan-route, lies a second Roman station, with a filled-in well. About 2 hrs. farther on the sandstone disappears and we reach the older (palæozoic) formations of the Ḥammâmât Mountains proper. The character of the scenery suddenly changes; the hard, dark rocks rise perpendicularly, and the mountains assume an abrupt, Alpine appearance. Here begins the **Wâdi Ḥammâmât,** the *Rehenu Valley* of the Egyptians, who quarried its hard dark stone for statues and coffins in the most ancient times. [This was the *Niger* or *Thebaicus Lapis* of the ancients, according to Fraas a Silurian rock with outcroppings of later granite.] In 1 hr. more we reach the *Bîr Ḥammâmât*, a well 16 ft. in diameter, now, however, containing no water. Near the well are the remains of a Roman wall, and five unfinished and now shattered sarcophagi. The quarries contain numerous Egyptian inscriptions. The earliest expedition to Ḥammâmât of which we have any knowledge took place in the reign of King Essē (5th Dyn.). At a later period, especially under the Middle Empire, the quarries were diligently worked, and even under the New Empire they were in operation. We hear of a great undertaking under Ramses IV. for the purpose of procuring blocks for the temple of Ammon at Thebes, in which no fewer than 8368 workmen and soldiers were employed. The quarries were worked under Darius, Xerxes, and Artaxerxes also.

Just beyond the quarries the route turns from the N.E. to the S. and passes the ruins of *El-Fawâkhir*. The rock here consists of granite, in the contact-deposits of which gold was formerly obtained, an operation which an English mining company has been formed to resuscitate. We can still recognize traces of the ancient open workings, and deep subterranean adits, now very difficult of access. The foundations of hundreds of workmen's cottages, as well as numerous inscriptions, bear witness to the former importance of the place.

About 1 hr. beyond El-Fawâkhir we reach *Bîr es-Sidd,* a small and picturesquely situated spring, adjoined by settlements of the 'Abâbdeh. In 4 hrs. more we reach the top of the pass of *Rî'a*, on the other side of which we descend through the *Wâdi Abu Siran* to (3 hrs.) the *Wâdi Rôṣafa*, containing a large well, the water of which, however, is considered unwholesome. The route now makes a wide curve to the N. and at the plain of 'Liteima' reaches the dividing line between the central mountain range and the outlying chains consisting of cretaceous sandstone and tertiary rocks (white limestone). After $2^1/_2$ hrs. we pass through the *Wâdi Beîda* and

proceed to (3 hrs.) the *Bîr el-Inglîs*, the cisterns of which are generally dry. Thence we proceed through the *Wâdi Ambagi*, containing a copious spring of slightly brackish water, to (4 hrs.) —

Ḳoṣeir, on the Arabian Gulf. Ḳoṣeir is now an unimportant town of about 1600 inhab., with a quay, a long wooden mole, two mosques, several bazaars, government-buildings, and a telegraph-office. In the Ptolemaic period the desert-route ended at the *Leukos Limen* or 'White Harbour', and in earlier times in the vicinity of the *Wâdi Gasûs*, near the village of *Sauw*, a little to the N. of Ḳoṣeir. About 3-4 M. to the N. of Ḳoṣeir lies *Old Ḳoṣeir*, with some scanty ancient remains. — An interesting and very attractive visit may be made to the coral reefs which here skirt the shore and are easily accessible at ebb-tide.

On the return-journey towards the Nile the Beduins sometimes prefer another and more southerly route (the so-called 'Mo'ila Route'), diverging from the route above described at the *Bîr el-Inglîs* (see above). This alternative route, which may be strongly recommended, leads at first through the winding *Wâdi Ḳabr el-Khâdim*, afterwards passing the *Gebel Nuḥâs* and through the pass of *Rî'at el-Ghazâl* into the *Wâdi Ghazâl*. To the right rise the imposing phonolitic cones of the *Gebel Daghanîyeh* and the *Gebel Moshâghir* (6 hrs. from Bîr el-Inglîs), the ascent of which from the E. is easy and well worth while, as it commands an excellent survey of the abrupt peaks of the Ḥammâmât. We next follow the *Wâdi Homâda*, which farther on takes the name of *Wâdi el-Ḥomr*, with the fine *Gebel Ḥomr* flanking it on the right. On the way are numerous traces of ancient gold-mines, especially noticeable in the numerous thick beds of quartz to which the Gebel Ḥomr owes its formation. The night is spent at (4 hrs.) *Bîr el-Mo'ila*, a well beside a few huts of the 'Abâbdeh. At the *Gebel Wâkif* we cross the *Ṭarîḳ ed-Dahrâwi*, a road running from N. to S., and farther on reach *'Amâra*, with another well and 'Abâbdeh huts. Thence our route lies through the *Wâdi Nâr* and the *Wâdi el-Kash* to the (3½ hrs.) *Bîr el-Kash*, a dried-up well. The route now leads through palæozoic greywacke rocks, which, beyond Bîr el-Mo'ila, assume the same breccia formation as in the Ḥammâmât. The Wâdi el-Kash bends towards the S., but we quit the mountains (2½ hrs. from Bîr el-Kash) by the pass of *Rî'at el-Kheil*, and re-enter the desert of sand and gravel, the heights of which are formed of cretaceous sandstone. Farther on we proceed across the pass of *Rî'at el-Ḥamra* to *Mabwalat Râs Asfar*, whence we go on through the *Wâdi Mâghlaṭ* to *Mabwalat Khôr el-Ghîr*. Lastly we proceed viâ *Gâhrat ed-Ḍab'a* to (10 hrs. from Rî'at el-Kheil) *Laḳeiṭa* (p. 368), where our route unites with the more northerly one already described.

The Journey to Berenike through the territory of the 'Abâbdeh Beduins is seldom undertaken. We may start from Kena or Koptos, diverging at Laḳeiṭa (p. 368), or from Redesîyeh (p. 340). On both routes traces of old watering-stations are discernible. The Itinerary of Antoninus (3rd cent. A.D.) gives a list of the ancient stations (starting from Koptos) with their distance from each other in Roman miles, as follows: Phœnicon 24, Didymē 24, Afrodito 20, Kompasi 22, Jovis 23, Aristonis 25, Phalacro 25, Apollonos 23, Kabalsi 27, Kænon Hydreuma 27, Berenike 18 — in all 258 Roman miles = about 236 English miles. — A third route, established by Hadrian, led from Antinoupolis (p. 214) to the Red Sea, and then southwards along the coast to Berenike.

Golenisheff, the Russian Egyptologist, who described his journey in the 'Recueil de travaux relatifs à la philologie égyptienne' (1889), took 11 days from Redesîyeh (p. 340) to Berenike, and returned thence to Assuân in 8 days.

1st Day. *Bîr Abbâd* (3 hrs.), in the *Wâdi Miâḥ*. In the Wâdi Miâḥ, which is entered opposite the mouth of the *Wâdi Ammerikbeh*, is an ancient station with quarry-marks like those at El-Hôsh, near Silsileh (p. 340). Lepsius mentions a ruin here, named *Herkush* (*i.e.* sandstone), dating from some ancient settlement.

2nd Day. **Temple of Sethos I.** The temple was discovered in 1816 by *Caillîaud*, on his first journey to the mines of Gebel Zabara (p. 372). It was built by Sethos I. beside an ancient water-station, and was dedicated to Ammon-Rē. The vestibule is built of blocks of sandstone and is supported by four papyrus-columns with bud-capitals. The reliefs represent the king as victor over negroes and Asiatics. — The following HALL, entirely hewn out of the rock, contains four square pillars, reliefs of the king at sacrifice, and long inscriptions recording the sinking of the wells and the building of the temple. In the rear wall are three niches, with statues of the king and various gods. — A *Small Building* beside the temple perhaps marks the site of the well sunk by Sethos. On an adjoining rock, to the E., are three steles. On one of these is an Asiatic goddess on horseback, with a shield in her left hand and a spear in her right; the second is dedicated to the official entrusted by Sethos with the sinking of the well; and on the third is the figure of Eni, viceroy of Ethiopia, kneeling before the king. Higher up on the rock are rude figures of gazelles, Greek graffiti, and an inscription of a Prince Mermes, dating from the reign of Amenophis III.

3rd Day. More masons' marks discovered on small rocks. Ancient station of *Abu Greïa*, with two cisterns (not to be confounded with the place of the same name near Berenike, see below).

4th Day. Descent through the *Wâdi Beizaḥ*, with its acacias. Rude designs and graffiti on the rocks. From this point a diverging route leads direct to the emerald mines of the Gebel Zabara (see p. 372). We cross the *Wâdi Higelïg*. On the rocks to the right are rude representations of giraffes, camels, and ibexes. Remains of an ancient station named *Samunt*, with a cistern and chambers, occur in the wâdi of the same name. We next proceed through the broad green *Wâdi Moëlḥeh* towards the *Gebel Mûgef*, near which is a well of excellent water.

5th Day. Through huge granite rocks to groups of rude stone huts, probably built by miners. View of Gebel Zabara. On a rock to the right is a view of an Egyptian bark, with sails and oars. Farther on is a ruined station.

6th Day. Ancient station of *Ed-Dueïg*. Adjacent is another smaller building. About 3 hrs. farther on we cross the watershed between the Nile and the Red Sea. Two more cisterns, within a semicircular enclosure. We pass the granite hill of *Abu Hâd*.

7th Day. Descent into the *Wâdi Gemâl*. Station in the form of a right-angled triangle, with two cisterns. Lateral valley diverging towards the emerald mines. The mountains *(Gebel Abyaḍ)* now rise to the right, instead of, as previously, to the left.

8th Day. We proceed through the *Wâdi Abyaḍ* and the *Wâdi Higelïg*, leaving the *Gebel Hamâta* to the right; then along the *Wâdi Râmît*. On a height in the *Wâdi Ḥuṣûn* are some sheikhs' graves, in a circular form.

9th Day. Seven other circular tombs; the well of *El-Haratra* lies to the right; old structure of a large cistern in the *Wâdi el-Hasîr*. Through the *Wâdi Amrugûm* to the *Wâdi Lâhemi*, which descends from the mountain of that name, crosses our route, and proceeds in windings to the Red Sea. The last station is *Abu Greïa* (see remark above), comprising several buildings, the largest of which contains the remains of rooms. Another rectangular building seems to have been a reservoir for water.

10th Day. Arrival at *Sikket Bender*, near the ruins of the old temple of Berenike.

The town of **Berenike** *(Berenice)*, situated in the same latitude as Assuân, was founded in 275 B.C. by Ptolemy Philadelphus, who revived

the commerce of the Red Sea by the establishment of several new ports. The town, which was named by Ptolemy after his mother, was the terminus of the main desert-routes from Egypt, and for 400 or 500 years was the entrepôt of a marine commerce carried on mainly with Arabia and India. The ruins, still extant, surround the *Temple*, which faces the E.N.E. In front is a forecourt 28½ ft. in width and 12 ft. in depth, which was adjoined by the temple proper (inner length 31 ft.), comprising two rows of apartments. The representation on the left outside wall shows an emperor appearing before a goddess, who seems to be, from the legend, the tutelary deity of the green (*i.e.* emerald) mine.

The Emerald Mines, ½° to the N. of Berenike, were worked by the Arabs down to the year 760 of the Hegira (1370 A.D.), after which they were abandoned. Mohammed Ali made an unavailing attempt to re-open them. They lie partly in the *Wâdi Sakeit* and partly on the *Gebel Zâbara*, 14 M. to the N.E. They are best visited from Contra-Apollonopolis, but may, like Berenike, be approached by following the coast of the Arabian Gulf from Koseir. The first route diverges from the road to Berenike in the *Wâdi Gemâl* (p. 371). To the S. of the Gebel Zabara lies the village of *Sakeit*, with numerous huts of miners and a small rock-hewn temple, with a few Greek inscriptions.

Farther to the N. (25° 3′ N. lat.), in the *Wâdi Umbârek*, lie the ancient gold-mines of **Umm-Rus.** Hundreds of labourers' huts are still visible here, and there are still about 300 ruins of houses dating from the settlement of the Graeco-Roman period (called by Ptolemy *Nechesia*). The exploitation of the mines has recently been resumed with success by the Um Rus Gold Mines of Egypt, an English company. A light railway leads from Umm-Rus to (4½ M.) the small port of *Umbârek*, on the Red Sea.

THE NILE
from ASSUÂN to the Second Cataract
1: 1.000.000
English Miles
Assuân
Ru. of SYENE
Philae
Tafeh (TAPHIS)
Kalâbsheh (TALMIS)
esh-Shekîk
Kuêsha
Dendûr el-ghurb
Temple ruins
Tropic of Cancer
Gerf Ḥusên
Ru. Sabagûra
Temple ruins (TUTZIS)
Kirsh
Koshtamneh
Kubbân
(PSELCHIS)
Korti
Dera
Maharraka
Temple ruins HIERASYCAMINOS
Roman Castle
Mehendi
Seyâleh
Medîk el-Ghurb
Medîk el-Sharg
Wadi el-Arab
Hasâyra
Ru. Begrash
Tomâs
Kirosko
Sonkâri
Wadi Halfa
Second Cataract
Abu Hammed
Dr. Kiepert
Engraved by Wagner & Debes, Leipzig

LOWER NUBIA.

Route		Page
	Preliminary Information	373
	Land and People. — History	374, 375
29.	From Shellâl (Philæ) to Kalâbsheh	377
30.	From Kalâbsheh to Korosko	383
31.	From Korosko to Abu Simbel	389
32.	The Rock Temples of Abu Simbel	394
33.	From Abu Simbel to Ḥalfa	400
	Excursions from Ḥalfa	402-404

Tickets of Admission to the antiquities, see p. 196. — As *Shellâl (Philae)* is not yet united by railway with *Ḥalfa*, visitors to Lower Nubia are dependent upon steamboats or dahabîyehs. The journey by land, on camels or donkeys, is fatiguing and by no means recommended.

Steamboats. — Cook's tourist-steamers *Prince Abbas* and *Memnon*, starting every Sun. and Wed. from the middle of December to the beginning of March, connect with the steamer-service between Cairo and Assuân, and ply from Shellâl to Ḥalfa and back in 7 days, while the *Nubia* of the Hamburg & Anglo-American Nile Co. (p. 198) makes the same trip every Tues. till the end of March. The fare (including board) is 23 *l.* on Cook's boats, 20 *l.* on the Nubia. Though the steamers halt at a few points only, their passengers have an opportunity of securing a fairly adequate idea of the scenery and antiquities of Nubia.

The usual itinerary of Cook's steamers is as follows: —

1st Day. Start from Shellâl (Philæ) at 9.30 a.m. Viâ Debôt, Ḳertassi, and Kalâbsheh (pp. 377-379) to Gerf-Ḥosein (visit to the temple) and then on to Dakkeh, where the temple is visited in the evening.

2nd Day. Viâ Sebû'a (inspection of the temple) and Korosko to 'Amada (inspection of the temple), Derr, and Ḳaṣr Ibrîm (view of sunset from the hill). Comp. pp. 388-393.

3rd Day. To Abu Simbel, reached about 11 a.m.; see p. 394. Visit to the temples, pp. 394-400.

4th Day. To Ḥalfa, arriving about midday (comp. pp. 400, 401).

5th Day. Excursion to Abuṣîr (Second Cataract; p. 402) in the morning. Inspection of the town and its bazaar in the afternoon.

6th Day. Return-journey begins. Voyage to Maḥarraḳa (p. 387) or to some point still farther to the N.

7th Day. Viâ Dendûr (inspection of the temple, p. 383) and

Kalâbsheh (inspection of the temples, pp. 379-383) to Shellâl, arriving in the afternoon.

The programme of the steamer of the Hamburg & Anglo-American Nile Co. differs in several respects from the above.

1st Day. Start at 2 p.m. Viâ Debôt and Kertassi to Kalâbsheh.

2nd Day. In the morning visit to the temples of Kalâbsheh. Continuation of the voyage to Korosko viâ Sebû'a.

3rd Day. Very early start and ascent of the hill of Awas el-Guarâni, close to Korosko, in order to enjoy the fine view at sunrise (see p. 389). From Korosko to 'Amada, Derr, Ḳaṣr Ibrîm, and Abu Simbel, where the traveller may inspect the temple by artificial light.

4th Day. Early visit to the temple of Abu Simbel. Continuation of the voyage to Ḥalfa, which is reached about 4 p.m. Inspection of the town.

5th Day. Early excursion to Abuṣîr, returning at 5 p.m. From Ḥalfa to Toshḳeh (p. 394).

6th Day. Continuation of the voyage to a point beyond Dendûr, after an inspection of the temple at that place.

7th Day. Arrival at Shellâl towards midday.

The two Government Steamers *Toski* and *Ibis* also ply between Shellâl and Ḥalfa twice weekly (Mon. & Thurs.). These vessels are fairly comfortable, but the rapidity of the voyage (38 hrs. up, 26 hrs. down) usually permits only of a visit to the Temple of Abu Simbel. The fare is £ E 5, return-fare £ E 9; food 70 pias. per day. Additional particulars on application at the offices of the Hamburg-American Line (p. 33) or at Cook's (p. 197).

Dahabîyehs. — The voyage by dahabîyeh (p. 200) requires from 4 to 6 weeks, according to the wind, and is now undertaken only by travellers with special aims, such as archæologists and painters. The scenery of Nubia is much more monotonous than that between Cairo and Assuân, and its monuments, with the exception of the temples of Abu Simbel, are inferior in grandeur to those of Upper Egypt, so that the ordinary tourist who uses a dahabîyeh is not repaid for the additional cost of time and money. Fairly good dahabîyehs may be hired at Shellâl for about £ E 20 per month, including the crew; but kitchen utensils and bedding have to be furnished by the hirer. Additional information may be obtained in the hotels at Assuân.

For information as to *Feluccas*, see p. 200.

Land and People. — *Nubia* (Arab. *Bilâd el-Barâbra*) extends from the First Cataract to Merowe (p. 408), *i.e.* to 18° N. latitude. It is divided into *Lower Nubia* (from Philæ to Ḥalfa) and *Upper Nubia* (from Halfa southwards). Politically, the portion to the N. of Faras (p. 401) belongs to the Egyptian mudîrîyeh of Assuân, in which it forms the districts of Abu Hôr and Korosko. The rest of Lower Nubia and the whole of Upper Nubia has, since its reconquest in 1898 (p. ci), been placed under the administration

of the Anglo-Egyptian Sudân. In Lower Nubia the cultivable area is seldom more than a few hundred yards in width; and at not a few points, especially on the W. bank, the desert advances clear up to the river-brink. The population is in consequence very scanty, *viz.* 96,500 in 1897. Comp. p. xli. — All the countries on the Upper Nile, from the borders of Egypt southwards, were included by the ancient Egyptians under the single name of *Kosh*, the *Cush* of the Bible. The Greeks and Romans called them *Ethiopia*. Lower Nubia was more particularly known to the Egyptians as the 'Bow Land' and consisted, as it does to-day, of a number of separate districts (*e.g.* the land of *Wewet*). The present inhabitants of Nubia are more faithful to their ancient manners and customs than the Egyptians.

History. Lower Nubia, whence the Egyptians procured their supplies of incense and other products of the Sudân, is mentioned in some of the earliest Egyptian texts. Its relations with Egypt were still closer under the kings of the 6th Dyn., who there enlisted negro mercenaries, while the princes of Elephantine dispatched great trading expeditions to the lands of the Upper Nile. But it was not until the period of the 12th Dyn. that the conquest of Nubia was undertaken and the borders of Egypt advanced to *Semneh* (p. 403). In order to guard the newly acquired possessions against the attacks of the negroes a chain of forts was erected in the rocky valley of Baṭn el-Ḥagar (p. 402), with its numerous cataracts, between Ḥalfa and Semneh. From this base the Pharaohs of the 18th Dyn. penetrated still farther to the S. and made themselves masters of the land of Kosh as far as *Napata* (p. 408), which then became the southernmost city of the empire. The conquered regions were incorporated with the southernmost department of Egypt proper, which began at El-Kâb (p. 331), and the whole of the great province thus formed was placed under an official who bore the title of 'Prince of Kosh and Governor of the Southern Lands'. Under the established rule of Egypt Nubia rapidly prospered; new towns were founded, and beautiful temples, little inferior in size and embellishment to those of the motherland, arose in profusion, especially on the W. bank of the Nile, which was safer from the attacks of the E. Beduins. Most of these temples were dedicated to the great Egyptian gods, Ammon, Rē-Harakhtē, and Ptah; but in some of them other deities were also worshipped, such as Isis and others of the Egyptian gods, the local Nubian god Tetun, the deceased King Sesostris III., who united the rôles of first conqueror and patron-saint of Nubia, and occasionally also the reigning king and queen (pp. 385, 388, 395, 399). The temple inscriptions were composed in the Egyptian language and written in the Egyptian character, and Egyptian became the official language, although the great mass of the people adhered to their native Nubian tongue.

Nubia continued to be a dependency of the Pharaohs until about 1100 B.C. But when the power of Egypt waned under the 21st Dyn.

(p. lxxxii), Nubia shook off her allegiance and a native ETHIOPIAN MONARCHY was established, with *Napata* as its capital (p. 408). But the civilization of this kingdom continued to be Egyptian; and its monarchs, who were dependent on the priests, regarded themselves as the true protectors of the Egyptian religion and as the legitimate rulers of Egypt. About 730 B.C. the Ethiopian *Piankhi* (p. lxxxii) temporarily overran all Egypt, and shortly afterwards an Ethiopian dynasty (the 25th; p. lxxxiii) established itself firmly on the Egyptian throne. But in little more than a century (about 664 B.C.) these Ethiopian Pharaohs were forced to give way before the Assyrians, and their kingdom was restricted to Nubia, of which the N. border then lay near Philæ (Konosso, p. 365).

The Egyptian civilization gradually declined in Nubia. The Egyptian hieroglyphic writing became corrupted and a native Meroïtic hieroglyphic and cursive character was developed (p. cvii), which, about the beginning of the Christian era, began to be used for writing the native Nubian language even in official documents. About 600 B.C. the royal residence was transferred from Napata to *Meroë* (p. 410), which lay farther to the S. Comparatively full information has come down to us concerning the earlier kings who dwelt at Meroë. We know also of the unsuccessful campaign of the army of *Psammetikh II.* against Lower Nubia (about 590 B.C.) and of the attempts of *Cambyses* (525 B.C.) to conquer Ethiopia, which were foiled mainly by the energetic Ethiopian *King Nastesen*. After that an almost impenetrable veil falls over the history of the country.

During the PTOLEMAIC AND ROMAN IMPERIAL EPOCHS the S. boundary of Egypt was near *Hierasykaminos* (p. 387), and it was occasionally pushed farther S. as far as *Primis* (p. 393). On the other hand the Nubians sometimes succeeded in extending their power as far N. as Philæ, and perhaps even occupied part of Upper Egypt. When the Romans first came to Egypt Ethiopia was governed by a succession of queens named *Candace*. One of these attacked the Roman province, but was repulsed by the Roman governor Petronius in 23 B.C. The Ethiopian kingdom seems soon afterwards to have fallen into disorder and to have split up into a number of small principalities. About this time also, the *Blemmyes*, a nomadic race of the E. desert, who had previously acknowledged the suzerainty of Ethiopia, assumed an aggressive attitude. Not content with harassing the N. parts of Upper Nubia, they also carried their depredations into the Roman territory in S. Egypt, until finally the Romans gave way before them. *Diocletian* (about 300 A.D.) withdrew from Nubia altogether, retiring within the bounds of Egypt proper, to the N. of Philæ. The Blemmyes, however, in alliance with the Nubians, continued their attacks on Upper Egypt; but in 451 A.D. they were defeated by *Marcian*, who concluded a peace with them (p. 359).

Christianity established itself at Philæ in the 4th cent., and thence extended throughout Nubia, where the temples were converted into churches. In 640 A.D. Egypt and the Upper Nile Valley fell into the hands of the Mohammedans. *Amr* (p. xci) penetrated as far as Dongola and imposed tribute upon Nubia, but no enduring subjugation of the country was effected. Shams ed-Dôla, brother of Saladin, took possession of the fortress of Ibrîm (p. 393) in 1173 and plundered the church-treasury; but Christianity yielded to El-Islàm very gradually, and a Christian kingdom lingered at Sôba on the Blue Nile (p. 417) until the Middle Ages. We know little of the Mohammedan principalities established at Derr, Dongola, Sennâar, and other points in Nubia. In 1821 Ismâ'îl Pasha conquered the whole of Nubia for his father, Mohammed Ali, Pasha of Egypt. For the later history of the country, the Mahdist rebellion, and the reconquest by Kitchener, see pp. xcvii-ci.

29. From Shellâl (Philæ) to Kalâbsheh.

31 M. *Comp. the Map, p. 373.*

As we leave the harbour of *Shellâl* (p. 357) we have a fine view of the ruined temples of *Philae* (p. 359) and of the rocks of the island of *Bigeh* (p. 365). To the S.W. of Bigeh lies *El-Hesseh*, the largest of the cataract-islands. On the E. bank are the villages of *El-Bâb* and *Bellâl (El-Meshhed)*, with picturesque ancient mosques. On the rocks above Bellâl appears the tomb of a sheikh. — On the E. bank, opposite the S. end of El-Hesseh, is a rock-inscription of Phiops I., relating to his victory over the Nubians.

At *El-Guti* our course bends to the S.W., afterwards returning to its S. direction. The scenery becomes less wild, and a narrow strip of verdure appears on each bank. — To the W. is the *Gebel Shemt el-Wah*. From time to time we observe ancient dykes of huge stones (on both banks), and on the summits of the higher hills are ruined guard-houses, dating from the Mahdist insurrection.

6½ M. **Debôt**, a village-community on both banks. On the W. bank are traces of an ancient quay and the village of *El-Birbeh*, through which we pass on our way to the —

Temple of Debôt, situated to the S., near the river. This temple was built by the Nubian king Ezekher-Amun, a contemporary of the earlier Ptolemies, and it was enlarged by Ptolemy Philometor. We pass through three *Doorways*, on the second of which appear the winged sun-disk and a much damaged Greek inscription in favour of Ptolemy Philometor and his consort Cleopatra. About 42 ft. beyond the third doorway is the temple proper.

The *Vestibule*, the façade of which was borne by four columns with rich floral capitals, connected by balustrades, was destroyed along with a side-chamber by an earthquake in 1868. The reliefs

in the interior of the hall showed Augustus or Tiberius in presence of various deities. The side-walls of the *First Hall* are decorated with reliefs in two rows, exhibiting Ezekher-Amun sacrificing to various deities. Over the door is a votive inscription of the same monarch. Thence we proceed through an *Antechamber* (without decoration) to the *Sanctuary*, which contains a *Granite Naos*, broken in two, dating from Euergetes II. and Cleopatra (p. lxxxvii). The adjoining chambers contain nothing of interest. The foundations of the entire temple are now exposed; the ancient pavement lay about 6 ft. higher than the present ground-level.

To the W. of the temple is the *Quarry* which supplied the stone for it. To the N.W. are some early-Egyptian *Tombs*, which were used again during the Roman period.

Near Debôt are the remains of a Roman camp, which is mentioned under the name of *Parembole* in the 'Itinerarium Antonini' (comp. p. 370), a list of Roman military stations.

At *Dimri* (W. bank) is an ancient wall; and on the E. bank farther on is the fragment of a quay-wall, with a staircase. The island of *Morgos (Markos)*, next passed, has some picturesque ruins of houses, apparently of mediæval origin.

17½ M. *Dehmît*, on both banks. — 25 M. *Ambarekâb*, with considerable hamlets on both banks.

To the right (W. bank) next appears the small temple of **Kertassi**, an attractive building on a rocky plateau, recalling the 'Kiosque' at Philæ (p. 364). It is only 25 ft. square. A number of columns, connected by balustrades, once supported the roof; only two sistrum-columns (at the entrance, which faces N.), and four other columns with rich flower-capitals (two on each side) are now standing. Only a single cross-beam now rests upon the architraves.

To the S. are extensive **Sandstone Quarries*, which yielded the stone for the temples at Philæ, and are now being worked anew. They contain numerous Greek votive inscriptions (and one demotic) dating from the Roman Imperial epoch (Antoninus, Marcus Aurelius, Septimius Severus, Caracalla, Gordian). These are addressed to Isis and to the Nubian deities Sruptikhis and Pursepmunis. Two busts in high relief and an empty niche, with an Egyptian doorway, also deserve notice. — At the end of the quarries (¾ M. from the temple) is a *Roman Fort* (perhaps the ancient *Tzitzi*), with a girdle-wall of large hewn stones, the inner core of which has disappeared, leaving only the outer shell. The gateway on the N. side shows the Egyptian cornice. On the W. side we may trace the ancient ditch. Within the walls is the Nubian village of *Kertassi*.

Farther on the river-valley narrows, and lofty cliffs approach close to the stream.

Tafeh (W. bank), the ancient *Taphis*, is prettily situated among palm-trees. Beneath the umbrageous sycamore-trees on the river

bank are the remains of a small quay, on the S. side of which is a small Nilometer. At the N. end of the village lies a small *Temple* of the Roman period, which was left unfinished and has no mural reliefs. The entrance faces the S. The façade is supported by two columns with elaborate floral capitals. Its only sculptured ornament is the winged sun-disk above the central door (walled up). In the interior of the temple are four standing columns, with tastefully carved capitals. — To the N. are the remains of some large structures, perhaps the relics of a fortified camp. — To the S. of the village lay a second temple, which, however, was entirely destroyed in the latter half of the 19th century. To the W. is a Mohammedan cemetery of an early period, in which Coptic gravestones also occur. On the hill above is a castellated building. — On the opposite (E.) bank lay the Roman fort of *Contra-Taphis*, which has left no remains of importance.

Beyond Tafeh the dark shining rocks advance close to both river banks, forming a kind of rocky gateway, known as the *Bâb el-Kalâbsheh*. At a few isolated points a narrow strip of cultivated land with palms borders the river; and on the E. bank lies a small village. The navigation of this reach is somewhat intricate, owing to the numerous rocky islands. At the point where the valley expands again lies a small island, with some ruined buildings.

31 M. *Kalâbsheh* forms a large commune on both banks of the Nile, comprising 17 hamlets. — From *Kharṭûm*, a small village on the W. bank, a desert-route leads round the Bâb el-Kalâbsheh to Tafeh (p. 378). On this route, about $^1/_2$ M. from the village, is a rock-inscription, dating from the 9th year of King Taharka (p. lxxxiii). About 1 M. farther on, on a small plateau, is the ruined church of *Sitteh Kasmar*, built of rough stones.

Hard by the river, as we proceed to the S., lie the ruins of the ancient town of *Talmis* (the modern Kalâbsheh). Closely hemmed in by modern houses appears the large and picturesque —

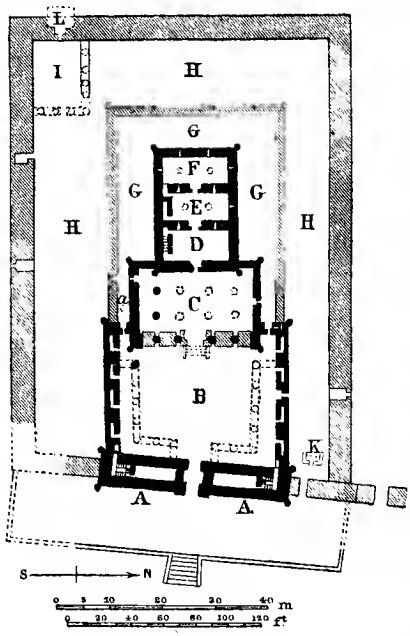
Temple of Kalâbsheh, built in the reign of Augustus on the site of an earlier sanctuary, founded by Amenophis II. and refounded by one of the Ptolemies. It was never completely adorned with reliefs and inscriptions; and those that are finished are very crude, while the subjects of the representations are frequently misunderstood. The temple was probably dedicated in the first place to the god Mandulis (p. 360), to whom are addressed most of the dedicatory inscriptions on the pylons, the walls of the vestibule, and elsewhere. It was converted into a church on the introduction of Christianity. The building is in comparatively good preservation, though all its chambers are strewn with fragments of the roof, columns, and sculptures.

The approach to the temple (comp. the Plan, p. 380) is formed by a *Terrace*, about 100 ft. long and 25 ft. broad, constructed of hewn stones and still in excellent preservation. On the side next

the river is a rectangular projection, below which passes a road; on its landward side a flight of low steps ascends to a long and narrow platform immediately in front of the pylon.

The Pylon (Pl. AA), the principal entrance to the temple-precincts, stands at a slight angle with the main axis of the temple and terrace. Only the top of it has been destroyed, but it has no reliefs whatever, with the exception of two representations of gods in the doorway. Each tower of the pylon has a groove for a flag-staff (comp. p. 336).

The Court (Pl. B), between the pylon and the vestibule, was surrounded on three sides by colonnades, of which only a single column (with rich floral capital), on the S. side, is now erect. In the W. side of the S. pylon-tower are two doors, one (N.) leading to a chamber, the other (S.) to a staircase ascending through three stories to the roof (fine view). The N. tower also contains a staircase, but the door is now blocked up. On each side of the court four narrow chambers have been constructed in the wall; and a door in the N. colonnade communicates with the passage round the temple and with a crypt. The rear wall of the court forms the imposing façade of the Vestibule, which is entered by the large portal in the middle. Between the columns are four balustrades.



On the first balustrade to the left, Thout and Horus are shown anointing the king with the consecrated water, typified by the hieroglyphs for 'life' and 'purity'. Adjacent sits Harsiê-is of Talmis.

On the first balustrade to the right is a Greek inscription. This is a decree of Aurelius Besarion, also named Amonius, governor of Ombos and Elephantine, ordering the owners of swine to remove their animals from the holy Talmis. It probably dates from 248-9 A.D. — On the second column to the right are two Greek inscriptions, between which is a long inscription in the Meroïtic cursive character (p. cvii). — The most interesting inscription, however, is on the right corner of the façade. This is the *Memorial Inscription of Silko*, sub-king of the Nubians and all the Ethiopians (ca. 5th cent. A.D.), in which he celebrates, in bad Greek, his victory over the Blemmyes, whom he defeated 'from Primis to Talmis, advancing as far as Taphis and Talmis'.

The VESTIBULE, or *Pronaos* (Pl. C), was supported by 12 columns, with elaborate floral capitals, but of these only two, besides the four on the façade, are now standing. The roof has collapsed. Most of the reliefs on the rear (W.) wall represent the emperor sacrificing to the gods; two, to the left of the door, deserve notice. One shows one of the Ptolemies presenting a field to Isis, Mandulis, and a third deity; the other (to the right) represents Amenophis II., founder of the original temple (p. 379), offering a libation of wine to Min and Mandulis. On the screen-wall to the left of the entrance is a later Christian painting of the Hebrew Children in the fiery furnace.

The following THREE ROOMS (Pl. D, E, F) have well-preserved reliefs, with vivid colouring, depicting the emperor in presence of the gods of Talmis and other deities. Stumps of the two columns that bore the roof of Room E still remain. Small chambers have been constructed in the S. walls of Rooms D and E. From Room D we reach the *Staircase*, which ascends in the thickness of the wall to the roof of Room F. Thence the higher roofs of the front portions of the temple are reached by steps. Another staircase leads from the roof of Room E to the top of the external wall. Descending a few steps to the left, we reach a *Chapel* formed in the thickness of the wall. This comprises two rooms (with a crypt in the second) and was probably intended for the cult of Osiris.

The INNER PASSAGE (Pl. G) round the temple is entered by doors in the court and vestibule. The unfinished lions' heads on the exterior of the temple proper are water-spouts. On the rear wall is a large relief of the emperor before the gods; below are smaller reliefs. The two representations of Mandulis, on the girdle-wall opposite these reliefs, were probably originally protected by a small wooden chapel. At Pl. *a*, on the S. side, is a dilapidated *Nilometer*.

The W. part of the girdle-wall of the OUTER PASSAGE (Pl. H) round the temple was built against the rock. The small *Chapel* (Pl. I) in the S.W. angle was perhaps a Birth House. It includes an uncovered court enclosed by columns and balustrades, and a *Rock Chamber* (Pl. L), of which only the door has reliefs (the emperor before the gods). — Another well-preserved *Chapel* (Pl. K), in the N.E. angle, probably dates from the Ptolemaic temple.

Outside the temple are *Gateways* and ruins of a massive wall of hewn stones. On the W. hill-slope are *Quarries*, while the *Remains of the Ancient City*, the houses and girdle-wall of which are easily traceable, stretch down into the plain. In the latter are towers of rough stone.

We now proceed to the N. from the temple of Kalâbsheh, pass through the village, turn to the left, and reach the (¼ hr.) —

***Rock Temple of Beit el-Wâli**, situated halfway up a hill, at the mouth of a side-valley. The temple, founded under Ramses II., consists of a vestibule, a hypostyle hall hewn in the rock, and a small sanctuary, adjoining the latter. The VESTIBULE, of which only

the side-walls so far as they were formed by the rock are now standing, was used as a church in Christian times, being divided into nave and aisles and provided with a vaulted brick roof. Our interest is excited by the animated **Historical Reliefs* on the side-walls. Two scenes on the left wall represent the king's triumph over the Ethiopians. In the first relief we see the king, to the right, under a canopy, while (in the row below) Egyptian grandees present him with tribute of various kinds, the principal object being a tablet adorned with plants, from which hang rings and skins. Behind these are two fettered negroes, after whom come negroes with offerings (monkeys, greyhounds, a panther, a giraffe, cattle, an ostrich) and women with their children (one carrying her children in a basket held on her back by a strap round her forehead). One of the oxen has horns represented as arms, between which is the head of a negro suing for mercy. In the upper row we see the above-mentioned tablet placed before the king, while the governor of Ethiopia is being adorned with chains as a reward; farther on are rings of gold, chairs, elephants' tusks, weapons, fans, and other articles brought as tribute; negroes approach with their offerings (cattle, antelopes, a lion, etc.). — In the second relief the king appears in his chariot dashing against the negro foe, followed by Prince Amen-her-wnamf (above) and Prince Khamwēset (below), each in his chariot. The negroes flee to their village, which lies among dûm-palms. A wounded negro is led by two comrades to his wife and children, while another woman crouches over a fire and cooks a meal.

The reliefs on the right wall refer to the wars against the Syrians and Libyans. In the first scene (beginning to the right) the Pharaoh stands upon two prostrate enemies, grasping three others (Syrians) by the hair, while a prince leads fettered prisoners before him. — In the second relief the king appears before a Syrian fortress; on the battlements are men and women suing for mercy (notice the woman holding her child by the arm); the king seizes one of the enemy (who holds a broken bow) by the hair to kill him; below, one of the royal princes is beating in the doors with an axe. — The third relief shows the king in his chariot, dashing against the fleeing Syrians; he has seized two of the foes by the hair and raises his sword for the fatal stroke, while two other captives are bound to his chariot. — In the next scene the king smites a Libyan with a sickle-shaped sword, while his dog seizes the foe. — In the fifth relief we see King Ramses II. enthroned beneath a canopy, with his lion at his feet. His son Amen-her-wnamf leads three Semitic prisoners to him.

Three doors lead from the vestibule into the Hypostyle Hall, which was hewn in the rock. The smaller doors to the right and left, though also dating from the reign of Ramses II., were obviously not made until after the wall had been covered with sculptures. The ceiling of the hall is borne by two 'proto-Doric' columns (p. cxxxi), each with four plain sides on which are inscriptions.

The mural reliefs are well executed, but their subjects are of no special interest. They represent the king before the gods and (on each side of the side-doors) smiting his enemies (a Syrian and an Ethiopian). — The SANCTUARY has similar reliefs. By the rear wall are three statues of the gods, now defaced beyond recognition. Both these rock-chambers also were used as Christian churches.

30. From Kalâbsheh to Korosko.

87 M. *Comp. the Map, p. 373.*

4½ M. *Abu Hôr*, on both banks, is the chief commune in the district of Kenûz, which is situated in the tropic of Cancer. On the E. bank lie *Esh-Sheḳîḳ* and, farther on, the chief village *Abu Hôr*, the seat of the local authorities, with post and telegraph offices. It is also a steamboat-station. On the rocks on the barren W. bank are numerous graffiti of ships and animals (some of them of immemorial antiquity) and a few inscriptions of the Middle Empire.

Abu Ṭarfa (W. bank). About 1 M. to the S. is a rock-cave with the tomb of a sheikh. The low rapids here, caused by granite rocks in the Nile, are known as the *Bâb Abu Hôr*.

12½ M. *Murwau* (on both banks). At the village of *Kubôshâb*, on the W. bank, are ancient quay-walls with a Nilometer and an unfinished little rock-chapel. A little to the N. is a curious irrigation arrangement hewn in the rock.

On the W. bank, opposite the village of *Dendûr* (E. bank), appears the small —

Temple of Dendûr, built by Augustus, and dedicated to various gods, including *Petē-ēsē* and *Pe-Hōr*, the sons of Kuper, two local deified heroes. The temple stands upon a platform, immediately at the foot of the mountains, and is preceded by a broad terrace. Of the PYLON, which formed the entrance to the temple, only the stone doorway remains; the towers, probably built of brick, have disappeared. At the top of the portal is the winged sun-disk, and within and on the front (E.) and back (W.) is the Emperor sacrificing to various gods. Beyond the portal we enter an open COURT, which was originally enclosed by brick walls. The façade of the TEMPLE is adorned with two columns with rich floral capitals, connected with the side walls by balustrades. The temple comprises a *Vestibule* and two *Smaller Chambers*. The former is embellished with reliefs of the Emperor in presence of the gods, which in the Christian period, when the hall was used as a church, were covered with stucco, bearing pictures of saints. The smaller rooms have no decoration. In the rear wall of the innermost is a shallow *Recess*, with representation of the local saints Petē-ēsē and Pe-Hōr praying to Isis and Osiris. In the top of this wall also is a deep crypt, which could be closed by a large and a small stone. The *N.* and *S. Exterior Walls* of the

temple are adorned with interesting reliefs. On the N. wall, to the left of the door from the vestibule, appears the Emperor offering a piece of cloth to Pe-Hōr, on the S. wall, below, to the left of the door, he sacrifices to Petē-ēsē, who is accompanied by a woman, probably his wife.

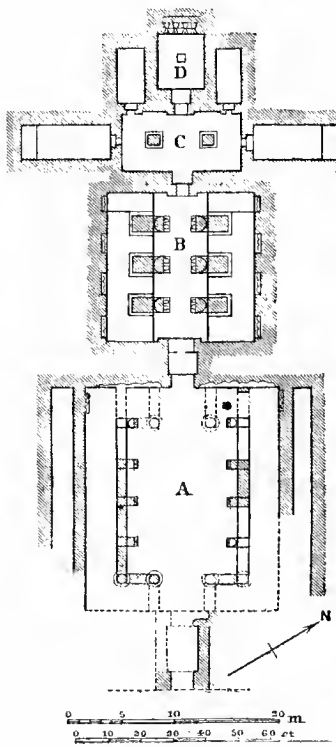
Among the various *Inscriptions* placed on the walls by visitors to the temple, is one in Coptic, in which a certain Presbyter Abraham records that he erected a cross here in the church at the command of the Nubian King Eispanomē. This appears within the S. side-door of the vestibule.

Above the temple is a small *Rock Chapel*, with a door showing the Egyptian cornice. In the cliffs to the N. of the temple are some *Quarries*. The stones lying in front of these are, perhaps, remains of ancient houses.

Beyond (18½ M.) *Merîyeh*, a commune on both banks, the banks of the Nile become flatter and are partly cultivated.

23 M. *Girsheh* (E. bank), situated in a wide belt of cultivated land, lies besides the ruins of the ancient Byzantine fortress of *Sabagûra*, which stretches up the hill from the river and is enclosed by strong stone walls.

Opposite, on the W. bank, lie the village and —



Rock Temple of Gerf-Hosein. The Egyptian name of this temple was *Per-Ptah*, the 'House of Ptah'. It was founded in the reign of Ramses II. by *Setaw*, at that time governor of Ethiopia, and it was dedicated to Ptah of Memphis and his fellow-gods. In front of the rock-temple proper lay a quadrangular Court (Pl. A), which was surrounded on three sides by covered colonnades. The E. colonnade had papyrus-columns, while the others were supported by pillars, against which stood colossal figures of Ramses II. Two of the columns and five of the pillars, with the remains of the architrave, are still extant. The W. side of the court is bounded by the rock-façade of the temple, hewn to imitate a pylon and decorated in a corresponding style. On the left side of the portal is a relief of Ramses offering fresh vegetables to Ptah. Passing through this portal, we enter

a large HALL (Pl. B), 45 ft. square, hewn out of the rock. The ceiling is supported by six pillars, 28 ft. high, against which are statues of the king like those in the court. On each side of the hall are four recesses, each with the king, in the guise of a god under various titles, standing between two deities.

In the Recesses on the *Left (S.) Side* (from left to right). 1. The king between Ammon-Rē and Mut; 2. between Horus, lord of Beki (Kubbân), and Horus, lord of Beheni (Ḥalfa); 3. between Ptah-Tenen and the cow-headed Hathor; 4. between Ptah and Sekhmet — In the Recesses on the *Right (N.) Side* (from left to right): 1. The king between Khnum and Anukis; 2. between Nefertem and Satet; 3. between Horus, lord of Mem (Ibrîm), and Isis; 4. between Harakhtē and Ews-os. — The reliefs on the walls of the hall, showing the king before various deities, are unimportant.

The following ANTEROOM (Pl. C), about 36 ft. wide though only 17 ft. deep, is entered by a small door, on the left side of which is the king before Ptah. The ceiling is supported by two square pillars. The walls and pillars are embellished with representations of the king in presence of various gods (including the deified Ramses). To the right and left lie two chambers. At the back are three chapels, the central and largest of which is the SANCTUARY (Pl. D). On the walls of this chamber are reliefs. On the left wall Ramses before the boat of Ptah; on the right wall, the king before the boat of Harakhtē. In the centre of the Sanctuary is a pedestal, wrought out of the rock, for the sacred boat. At the back is a recess with four seated figures, representing (from left to right) Ptah, the deified Ramses, Ptah-Tenen, and Hathor with the cow's head.

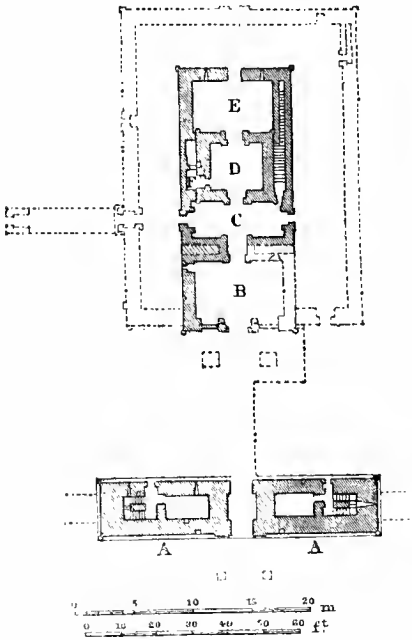
Above Girsheh and Gerf-Ḥosein the scenery relapses into monotony. — 29 M. *Koshtamneh*, a commune on both banks. On the E. bank rises the *Gebel Ḥayâti*. On the W. bank is a brick-built fortress of the Middle Empire, known to the natives as *Kuri*. Extensive sand-banks and granite rocks interrupt the course of the river.

35 M. *'Alâḳi*, on the E. bank, and **Dakkeh**, on the W. bank. Dakkeh is the ancient Egyptian *Per-Selket*, 'House of Selket', the Greek *Pselchis*, near which the Roman general Petronius defeated the Ethiopians in 23 B.C. on his campaign to Napata. We proceed to the S., through the miserable mud-huts of the village, and in a few minutes reach the —

Temple of Dakkeh, which has been much damaged within the last few years. The present temple (comp. the Plan, p. 386) occupies the site of an earlier shrine, probably of the New Empire, and was dedicated to Thout of Pnubs, an Ethiopian town. By the Greeks this god was called Paotnuphis. The most ancient part of the building dates from the time of the Ethiopian king Ergamenes (Pl. D). His contemporary Philopator contributed the transverse chamber (Pl. C), which fell in completely a short time ago. Euergetes II. added a vestibule (Pl. B), of which the only extant portions are a single column and the remains of the balustrades which originally connected the columns with the walls. The temple re-

ceived its final form under the Roman emperors by the addition of the Sanctuary (Pl. E) and of the Pylon (Pl. A A). The temple, situated in the desert, lies with its main axis parallel to the river (*i.e.* running N. and S.), contrary to the usual rule in Nubian temples. It stands upon a base about 6 ft. in height, now completely exposed by the natives in the course of their excavations for sabakh (p. lii).

A broad path, the paving of which is still extant on both sides, leads to the well-preserved Pylon (Pl. AA), which stood in the outer girdle-wall and formed the entrance to the temple-precincts. Each pylon-tower has a groove for a flag-staff; and both have a few isolated reliefs on the outside and numerous inscriptions, chiefly Greek, though some, added by visitors to the temple, are demotic and Meroïtic. Within the central gateway, on the left side, is the king making offerings to Thout, Tefnut, and Hathor, while Isis appears below.



The Ascent of the Pylon is attractive. In each tower there is a staircase, beginning in a guard-room at the foot and passing three other rooms in the successive stories. On the platform at the top of the W. tower are numerous inscriptions written by visitors and also carved representations of foot-prints, indicating the spots where the worshippers stood. The roof of the central portal may be reached from the W. tower.

No trace now remains of the court between the Pylon and the vestibule. The façade of the Vestibule, or *Pronaos* (Pl. B), had two columns with flower-capitals, connected with the side-walls by means of screens. Only the column to the left is now standing; on the back of it is a representation of the god Bes, dancing and playing the harp. The pronaos was at a later date used as a church, and the whole of the walls and the ceiling were painted over with sacred subjects, traces of which were visible until recently. — The doorway in the rear wall was originally the main entrance to the temple.

Chamber C, which we enter next, is entirely demolished. A staircase, on the right, led hence to the roof of the temple in the

Imperial period; at the top is a crypt in the thickness of the wall. — Chamber D, built by Ergamenes, is also much ruined. Of its reliefs only one is interesting (on the right wall): Ergamenes pouring out wine for a god described as 'Pharaoh of Senmet' (Bigeh) and for Anuket. — A small door (of later construction) in the W. wall admits to Two Chambers (Pl. F). On the back-wall of the second are two lions sitting face to face; above them is a hahoon (Thout) worshipping the goddess Tefnut (in the form of a lioness); higher up are two ibises.

The Sanctuary (Pl. E), in which fragments of the granite shrine still lie on the ground, is embellished with reliefs by an unidentified emperor, who appears in them before various deities. In the rear wall are a door (of later construction) and two windows, surmounted by the winged sun-disk. On the outside of this wall was a large door-shaped recess, containing a relief of Thout of Pnubs.

On the E. bank, nearly opposite Dakkeh, lies the village of **Ḳubbân**, the ancient *Beki*, with the ruins of a *Fortress* of the Middle Empire. This was enclosed by a lofty wall of sun-dried bricks, mats, and wooden logs, and was defended by a ditch. Within the S.E. angle of the wall lay a small temple. — Adjacent are two almost completely demolished *Temples*, one to the S., the other to the N. of the village. Near the former is a *Cistern* hewn in the rock, to the E. of which are several tombs of the Middle Empire, excavated in the ground.

From Ḳubbân a route leads through the extensive Wâdi 'Alâḳi to (40 M.; a camel-ride of 1½ day) the *Gold Mines of Umm Garayât (Wâdi Khawanîb)*, situated in 22° 40′ N. lat. and 33° 18′ E. long. These were worked until the Middle Ages, and granite mortars and mills and other apparatus used in the search for gold are still to be seen. Of late years a successful attempt to work these mines once more has been made by the Nile Valley Co. An interesting visit may be paid to the mines and to the small desert-settlement that has sprung up around them (previous notice advisable). In the same neighbourhood are traces of various other ancient mines.

At (38 M.) *Ḳurteh*, on the W. bank, are the ruins of a small temple, dedicated to Isis, on the site of an earlier shrine of the New Empire. — In the river lies the large and well-cultivated island of *Derâr*, known also as *Gezîret Ḳurteh*. Opposite the S. end of this island, and to the S. of the hamlets of *Ofeduîneh* and *Birbeh*, lies the small **Temple of Maḥarraḳa**, also called the *Temple of Ofeduîneh*. This marks the site of the ancient town of *Hierasykaminos*, which lay on the extreme boundary of the Egyptian kingdom under the Ptolemies and the Romans. The now much ruined temple dates from the Roman period, but it was left unfinished and never fully decorated with reliefs; it was dedicated to Isis and Serapis. The only remains now left are those of a rectangular court, which was surrounded on three sides by covered colonnades. The main axis of the court runs E. and W.; the entrance is on the E. side. No columns are now standing except five on the S. side,

once connected with each other by balustrades. In the N.E. corner is a remarkable spiral staircase of masonry, which led to the roof of the colonnade. — About 16 yds. to the E. of this court are the ruins of another building, of which only the rear wall is now erect. On the outer side of this are several reliefs and inscriptions, notably a relief in the Greek style representing Isis recumbent beneath the sacred fig-tree. Upon the tree perches a falcon, while another hovers above; a man, bearing the lock of youth, presents a vessel to the goddess, and above to the left appear Min, Isis, and Serapis. The same scene is repeated on a smaller scale, below, to the right. On the ground near the temple lie numerous potsherds of the Byzantine period.

44 M. *Maharraka*, a commune on both banks. On a flat-topped hill on the W. bank, about $1^1/_4$ M. to the S. of the temple, stands the Byzantine *Fortress of Mehendi*. This is surrounded by a thick wall strengthened with towers, except on the side next the river, where the steepness of the hill was considered protection enough. From the main entrance, on the S. side, a street leads to a church of some size and thence to an open space. The houses, built of brick and stone, have vaulted roofs and are in good preservation.

50 M. *Sayâleh*, on both banks. — 56 M. *Medîk*. The mountains, especially on the E., become higher. The river makes a wide bend to the W.

The (68 M.) *Wâdi el-'Arab*, on both banks, is inhabited by an Arabic-speaking population. The rise of the water-level occasioned by the closing of the Assuân Dam is perceptible up to this point.

The village of **Es-Sebû'a** ('the lions') consists of two parts, one on each bank of the Nile. Beside that on the W. bank, amid the tawny desert-sand, lies the Temple of Es-Sebû'a, called by the Egyptians *Per-Amun* ('House of Ammon'). This temple was dedicated to Ammon and Rē-Harakhtē by Ramses II., and is constructed on the same plan as the temple at Gerf-Hosein (p. 384). Ramses himself was also worshipped here as a god. The present name of the place is apparently derived from the avenue of *Sphinxes* leading to the temple. Most of these are now covered with sand. Beside the first two are two colossal statues of Ramses II. Statues of the king also stood in front of the Pylon, which is 32 ft. high and 42 ft. broad. The sadly weatherworn reliefs on the front of the pylon-towers represent the king smiting his foes, in presence of Rē-Harakhtē (N. tower) and Ammon-Rē (S. tower). The reliefs embellishing the jambs of the central doorway show the king sacrificing to various deities. The large Court, which we now enter, is 65 ft. square. To the right and left are colonnades, each with 5 pillars, against which stand colossal figures of the king The reliefs on the walls, representing the king in the usual scenes of intercourse with the gods, are poorly executed and offer no special interest. The following chambers, hewn out of the rock, are now filled up by sand.

The following GREAT HALL begins the rock-hewn portion of the temple. The ceiling of this is supported by 12 pillars, of which six are adjoined by colossal figures of Ramses. The following TRANSVERSE ROOM is adjoined by two side-chambers and three other chambers in the back-wall. On its walls we see Ramses II. worshipping and presenting offerings to various deities, among whom the deified king himself appears. The central chamber behind is here, as at Gerf-Ḥosein, the SANCTUARY. On the right wall the king offers flowers before the sacred boat of Harakhtē, which is decorated with falcons' heads. On the left wall he offers incense and libation before the boat of Ammon, which is adorned with rams' heads. On the rear wall appears the boat of the sun, in which the ram-headed sun-god Rē-Harakhtē sits beneath a canopy, worshipped by the king (on the left) and three apes (on the right). Beneath is a recess, in which the outlines of statues of the three gods of the temple (Ammon, Ramses II., and Rē-Harakhtē) may still be made out, although a figure of St. Peter, with a halo and a large key, has been painted over that in the centre. The king appears on the right and left of the recess, with flowers.

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76 M. *Shâturmeh*, a considerable village, situated among palms on the S. bank. The Nile now bends to the S., and the mountains approach close to the E. bank, their steep slopes lending a peculiar charm to the scenery.

81½ M. *Senkâri-Dakhlanîyeh* (E. bank) and *Mâlki* (W. bank).

87 M. **Korosko** (E. bank), with a post and telegraph office, is the chief place in the district of the same name, embracing the Nile valley from Shâturmeh to Faras (p. 401). On the bank rises a handsome mosque. The village is situated in a plain, bounded by a semicircle of mountains, and it is the starting-point of the great caravan-route to Abu Ḥamed (p. 407; 8-10 long days' journey). This road strikes direct across the desert, the chief resort of the ʿAbâbdeh and Bishârîn Beduins, avoiding the three upper cataracts, and cutting off the windings of the Nile. During the Mahdist insurrection Korosko was of considerable strategical importance and was held by a strong garrison; now, however, the forts and barracks are deserted. — The traveller may ascend (½ hr.; steep and stony) the hill of *Awas el-Guarâni*, close to Korosko. On the summit is the tomb of the saint to whom the hill owes its name, a frequented pilgrim-resort. The view extends over the Nile valley as far as Derr.

31. From Korosko to Abu Simbel.

56 M. *Comp. the Map, p. 373.*

The E. bank of the Nile between Korosko and Ermenna (p. 394) is the most fertile portion of Nubia. The belt of cultivable land along the river is comparatively broad; and it is irrigated by means of water-wheels (sâḳyeh) of curious construction. — A little beyond Korosko the Nile valley trends to the N., so that the N. wind which prevails in winter frequently retards the sailing-boats. On the left bank rises a picturesque chain of hills, with the village of *Rîka* in the foreground. On the W. bank is (3 M.) *Abu Ḥandal.*

At a little distance from the W. bank, deeply sunk in the yellow desert-sand, lies (9½ M.) the —

Temple of 'Amada, which dates from the 18th Dyn. and was dedicated to Rē-Harakhtē. Its erection and decoration were begun under Thutmosis III. and Amenophis II., and completed under Thutmosis IV. The figures of Ammon, which were defaced by Amenophis IV., were restored by Sethos I. In Christian times the temple was used as a church and the reliefs were covered with white-wash, which has had the effect of preserving the original colouring, as we see now that the whitewash has peeled off.

We enter by a stone portal, which was originally flanked by pylon towers of brick. On the right side of the doorway appears Thut-mosis III., to the left, Amenophis II., with the god Rē-Harakhtē. On the inside of the doorway is an inscription referring to a campaign of Merenptah (p. lxxxi) against the Ethiopians. Also in the doorway appears the praying figure of *Setaw*, who was governor of Ethiopia under Ramses II. Beyond the pylon extended originally a court enclosed by brick walls, while at the back stood a hall, supported by four proto-Doric (p. cxxxi) columns. This court was afterwards converted by Thutmosis IV. into a covered Hypostyle Hall (still in good preservation) by the erection of 12 pillars and stone side walls. The reliefs on the pillars and walls show Thutmosis IV. in intercourse with the gods; and the votive inscriptions on the pillars and architraves also date from that king. The columns are em-bellished with perpendicular bands of inscriptions, containing dedi-cations by Thutmosis III. or Amenophis II., who are also represented on the rear wall before the gods. — The following Transverse Chamber is 24½ ft. broad and 6½ ft. deep. On the right half of the *Entrance Wall* is Thutmosis III. embraced by Isis, and then Amenophis II. offering libations to Ammon-Rē. On the left Thout and Horus of Edfu pour the consecrating water, symbolized by the hieroglyphs for 'life', over Amenophis II. — Three doors in the back-wall of this room lead into other apartments. The central one enters the Sanctuary, on the back-wall of which is a *Stele* of great historical importance. At the top is a relief of Amenophis II. presenting two vessels of wine to Rē-Harakhtē and Ammon; be-neath is an inscription of 20 lines, from the 3rd year of the reign of Amenophis II., recording the completion of the temple begun by Thutmosis III. and the campaign of Amenophis II. in Syria. Among other details the king records that he captured seven Syrian princes and hanged six of them on the walls of Thebes and the seventh at Napata (p. 408). — Doors (of later construction) to the right and left of the sanctuary each admit into two *Chambers*, also accessible from the above-mentioned transverse chamber. The most interesting reliefs here are those in the first room to the right, representing the ceremonies at the foundation of a temple.

Between the temple and the river are the foundations of a small *Chapel*

The Nile here describes a curve from E. to W., on the E. bank of which are (10 M.) *Diwân* and —

Derr, one of the handsomest villages in Nubia, prettily situated beneath sycamores and date-palms. On the river-bank is the ruined residence of the Kâshif, who was formerly independent ruler of Nubia. In the village is a large mosque, and between the village and the hills lies an extensive cemetery with a tasteful sheikh's tomb. Close by, at the foot of the hills, lies the small and unfortunately much injured **Rock Temple of Derr.** This was known to the Egyptians as the '*Temple of Ramses in the House of Rē*' (*i.e.* in Heliopolis-Derr). It was built by Ramses II., and was dedicated to the sun-god Rē-Harakhtē. The temple lies N. and S.

The Pylon and Court having disappeared, we first enter the much ruined VESTIBULE, the sides of which were partly formed by the smoothed rocks of the hill. The roof was supported by three rows of square pillars. The back row has colossal statues of Ramses II. against the pillars, while the two front rows are now represented only by fragments a few feet in height. Only the lower portion of the walls, the reliefs on which were of historical importance, is now standing. On the left (E.) half of the *Entrance Wall* are traces of warlike scenes with chariots and warriors. — On the *Right (W.) Wall* are scenes from the Nubian campaign of the king. In the upper row (much damaged) we see Ramses II. in his chariot accompanied by a lion, conducting a group of captives before the god; adjacent the king sacrifices to Ammon-Rē. The lowest row shows the king in his chariot launching arrows against his fleeing foes. We see the fugitives conveying their wounded to the mountains, where a herdsman's family, surrounded by their cattle, wait in grief and anxiety. To the left are Egyptian soldiers with negro captives. — On the *Left (E.) Wall* also are remains of several reliefs (from left to right): 1. Captives led before the king; 2. The king in battle; 3. The king fighting on foot; 4. The king leads two rows of captives before Rē-Harakhtē, in whose temple they are to be slaves. Above, the king appears before Atum. — *Rear (S.) Wall.* To the left of the door leading into the next room appears the king grasping a group of enemies and smiting them with his club, while the king's lion seizes a foe by the leg, and the falcon-headed Rē-Harakhtē hands the king the sickle-shaped sword; to the right the king presents an image of Maat to Khnum. At the foot of the wall are princes with their fans. To the right of the door is the king smiting his enemies in presence of Ammon-Rē; to the left, above, the king offers wine to Ptah and another god, below, he offers incense to Thout. At the foot of the wall is a row of daughters of Ramses II., with their sistra.

The following HYPOSTYLE HALL, almost square, is entirely hewn out of the rock. The roof rests upon six pillars, on which are reliefs of the king before various deities. On the *W. Wall* Ramses offers incense before the sacred boat of Rē-Harakhtē, carried by

priests. On the *E. Wall* is a similar scene. The other reliefs are of no special interest. — The middle door of the rear wall leads into the SANCTUARY; those to the right and left admit to smaller apartments. Four seated figures (in poor preservation) of the gods worshipped in the temple occupy the rear wall of the sanctuary, *viz.* (from left to right) Ptah, Ammon-Rē, the king, and Rē-Harakhtē (with the falcon's head). — In the Christian period this temple also was used as a church.

On the hill-slope to the E. of the temple are a ruined Egyptian tomb, a small rocky recess (cenotaph) dedicated to Amenemheb in the reign of Ramses II., inscriptions of the Middle and New Empires, and graffiti of ships, giraffes, etc. At the entrance of the valley through which leads the road to the well of Murhad is a small and ancient recess, in which a fire is now maintained in honour of Sheikh Issu, who is buried beneath. — To the W. of the temple are nine shallow rock-recesses, some Coptic graves, and an ancient cistern.

Beyond Derr the Nile valley again turns to the S.W. On the W. bank lies *Tomâs*, to which the adjacent large and well-cultivated island belongs. The hills on the E. bank approach closer to the stream. — 15 M. *Tenḳâleh* (E. bank) and *ʿAfieh* (W. bank). — 20 M. *Ḳatteh* (E. bank). On the opposite (W.) bank lies the ruined castle of *Garanok*, a lofty Byzantine brick edifice on a substructure of sandstone. To the S. of it are the ruins of an ancient town.

23½ M. *Ḳabd*, a village on the E. bank, off which lies a large island known as *Gezîret Ibrîm* or *Abu Râs*. A little inland, behind a fine grove of palms and the huts of **Ellesiyeh**, are several *Rock Grottoes*. The largest of these dates from the reign of Thutmosis III. We first enter a chamber with a pointed roof. The representations on the walls (much defiled by bats) show Thutmosis III. in intercourse with various deities or sacrificing to them. Among these deities is included King Sesostris III., who was worshipped in Nubia as a god. Behind is a vaulted room, with a recess containing three statues. The inscriptions on the outside, beside the entrance and on the rocks farther on, are more interesting. On each side of the entrance are pompous inscriptions of Thutmosis III.

On the W. bank, about 1½ M. inland from the village of **Anibeh**, and built on the slope of a solitary hill, lies an interesting rock tomb of the reign of Ramses VI. (20th Dyn.), belonging to on official named *Pennewt*.

The *Entrance* is on the S.E. side and was originally approached by a still traceable rough causeway. On the left side of the doorway are the deceased and his wife in prayer. — On the right half of the *Entrance Wall* is inscribed a record of the presentation of lands for the maintenance of sacrifices to the statue of the king in the town of Mem (perhaps Ibrîm). — *E. Wall.* In the upper row (from left to right): 1. The governor of Ethiopia announces to Ramses VI. the gift of Pennewt; 2. The governor inspects the statue of the king; 3. Pennewt, holding two anointing vessels presented to him by the king. In the lower row are sacrificial scenes. — *Rear (N.) Wall.* To the right of the central recess, above: Pennewt, with his wife (holding a sistrum) and six sons, before the falcon-headed Rē-Harakhtē, who is enthroned to the left. To the left of the recess, in the upper row (from right to left): 1. Pennewt and his wife before the human-headed

sun-god Rē-Khepre; 2. Pennewt kneeling in prayer before Hathor, goddess of the dead, who appears as a cow from the mountains of the west; beside the mountain is Toëris, holding a scarabæus. In the lower row: 1. Pennewt and his wife before Ptah-Seker; 2. Rē-Harakhtē beneath a canopy; 3. Anubis and Thout pouring the consecrated water over Pennewt. — On the *W. Wall* are scenes from the Book of the Dead. In the upper row (from right to left): 1. Anubis by the mummy of the deceased, with Isis and Nephthys mourning; 2. The falcon-headed Harsiēsis conducts Pennewt and his wife before Osiris, who is enthroned in a naos, with Isis and Nephthys behind him. In the lower row are the fields of the blessed being tilled by the dead. To the left is Pennewt praying before Rē-Harakhtē, Atum, and Khepre. — On the left half of the *Entrance Wall*, in the upper row: Anubis weighing the heart of the deceased and Thout recording the result; adjacent are Pennewt and his wife in prayer. In the lower row are the burial of Pennewt and friends taking leave of the mummy. — At the back of this chamber is a recess with three unfinished seated statues.

Midway between Pennewt's tomb and the river are the remains of eight *Pyramidal Brick Tombs*, dating from the beginning of the New Empire. One chamber still retains fragments of the original paintings upon stucco that embellished the interiors.

A little above Anîbeh (p. 392) a flat-topped hill of some size rises steeply from the Nile on the E. Upon this stands the partly ruined fort of ***Ḳaṣr Ibrîm**, dating from Roman times. A visit to it is interesting.

Ḳaṣr Ibrîm is identified with the Roman *Primis*, which was one of the most important strategic points in Nubia. At the beginning of the 16th cent. the sultan Selîm (p. xcvi) placed a garrison of Bosnians here. Their descendants were defeated in 1812 by the fleeing Mamelukes, but in the same year Ibrâhîm Pasha (p. xcvii) captured and destroyed the fortress.

Paths ascend both on the N. and S. to the only *Gate* of the fortress, which lies on the N. side. This is embellished with the Egyptian hollow cornice and the sun-disk. The *Girdle Wall* of rough stones is supported on the S. side by an older substructure of carefully hewn blocks. The interior of the fortress is occupied by a confused group of houses, built of rough stones, but incorporating fragments of older buildings, such as portions of columns used for thresholds. Two of the larger buildings are still in good preservation, *viz.* a Byzantine *Church* in the middle and an Egyptian *Temple*, with a pylon, in the N.W. corner. The church was afterwards used as a mosque, but a dedicatory cross is still to be seen on one of the columns. The temple contains no inscriptions. A steep flight of steps descends on the W. side to the river. The view from the castle-hill is very fine; to the E. rise hills crowned with the tombs of sheikhs, while the Nile flows below; to the W. lies the tawny desert, contrasting picturesquely with the verdant fields and groves and the grey houses of Anîbeh.

Close to the S. slope of the hill lie the ruins of a small *Town*, surrounded by a wall. Farther up the valley is a large *Cemetery*, with simple Christian graves and some brick tombs on a more ambitious scale. There is a similar cemetery in the valley to the N. of the castle.

In the steep W. slope of the castle-hill are several *Memorial Recesses (Cenotaphs)*, of the New Empire. These now lie at some height

above the river-bank and some are very difficult of access, but originally they were reached by means of steps from a path skirting the river at a higher level than the present path. The first (on the S.) was constructed in the reign of Thutmosis III. by Nehi, governor of Ethiopia. The second was constructed in the reign of Ramses II. by Setaw, governor of Ethiopia, who is represented in it with his officials. The third chapel dates from the joint reign of Thutmosis III. and Hatshepsowet, but the name of the latter is everywhere defaced. Both rulers, each beside a deity, are represented on the rear wall. The fourth chapel, the most important, belongs to Amenophis II. On the right side-wall the king receives tribute of all kinds (including panthers) from two officials. On the left wall the king appears conducted by Horus, lord of Beheni (Ḥalfa), to a row of gods. In a niche in the back-wall is the statue of the king, embraced by Horus of Mem (on the right) and by Satet (on the left). The walls are further adorned with Meroïtic paintings. — The fifth recess has no sculptures.

On a steep cliff facing the river, to the S. of Ḳaṣr Ibrîm, are a *Relief and Inscription of Sethos I.*, commemorating a victory. Beside it are very early graffiti of elephants, giraffes, etc.

The mountains on the E. bank presently retire, leaving room for a strip of cultivated land. Numerous *Sâkyehs* or water-wheels are seen. — 30 M. *Geneineh* (E. bank); $33^1/_2$ M. *Shibbâk* (E. bank), opposite which is *Maṣmaṣ*. — 36 M. *Toshkeh*, on both banks. On the W. bank here, 7 M. from the river, a large force of dervishes was defeated, with the loss of their cannon, by the British on Aug. 3rd, 1889; several thousand slain were left on the battlefield. — $45^1/_2$ M. *Ermenna* (E. bank). The district we next enter upon is very monotonous and almost uninhabited; and navigation is rendered difficult by rocks. The large ruined building on the W. bank was, perhaps, a storehouse dating from the time of Mohammed Ali. — 54 M. *Fareiḳ* (E. bank), a commune including the villages of *Furḳundi* and *Demîd*. The hills on both banks become higher. At the point where they touch the river on the W. bank lie the great rock-temples and colossi of —

56 M. *Abu Simbel.*

32. The Rock Temples of Abu Simbel.

The two temples of *Abu Simbel*, built by Ramses II., are among the most stupendous monuments of ancient Egyptian architecture and challenge comparison with the gigantic edifices situated in Egypt proper. A convenient path leads from the landing-place (see above) to the larger temple, which we visit first. It is electrically lighted for visitors from the tourist-steamers. Tickets of admission (p. 196)

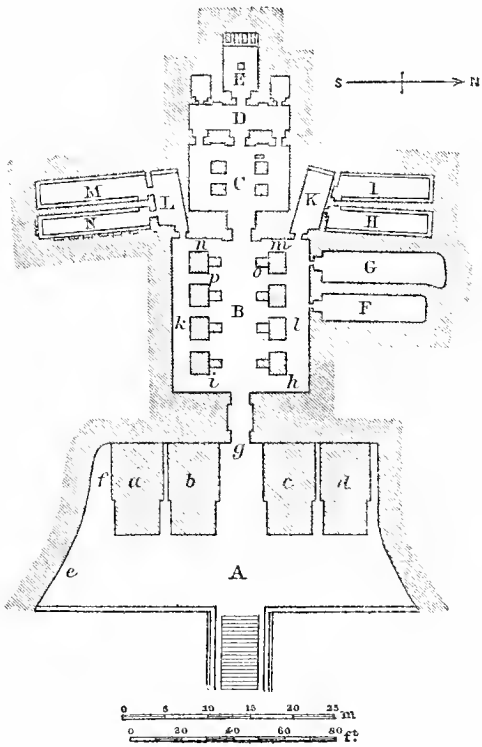
should not be forgotten. This temple produces a very grand effect by moonlight or at sunrise.

The **Great Temple of Abu Simbel is entirely excavated out of the solid rock. It was dedicated in the first place to Ammon-Rē of Thebes and Rē-Harakhtē of Heliopolis, the leading deities of Egypt proper, but Ptah of Memphis and the deified Ramses himself were also worshipped here. Its longer axis runs almost due E. and W., so that at sunrise the sun's rays penetrate to the innermost sanctuary. *Burckhardt* first brought to Europe the news of this sanctuary (1812), and in 1817 *Belzoni* freed it from the sand which had blown into it from the W. desert. It was again laid bare by *Lepsius* in 1844 and by *Mariette* in 1869 (when the Empress Eugénie visited it); while more recently (in 1892) the façade was restored and two walls built to protect the temple from the sand by *Capt. Johnstone, R. E.*

As we approach the temple, we first reach a **Fore Court** (Pl. A), hewn out of the rock, to which a flight of steps flanked by low walls ascends from the river. The original quay on the river-bank has now disappeared. At the back of this space rises the imposing façade of the temple. The terrace of the forecourt is embellished with rows of captives and a cornice, and is bounded by a balustrade, bearing inscriptions in honour of Ammon and Rē-Harakhtē. Behind the balustrade originally stood figures of falcons and small statues of kings. Here our attention is attracted by the four **Colossi of Ramses II.* (Pl. *a*, *b*, *c*, *d*), hewn out of the cliff against which their backs are placed, and arranged in pairs on each side of the entrance to the temple. Each of these figures is over 65 ft. in height, *i.e.* larger than the Colossi of Memnon (p. 325); but in spite of the enormous scale the workmanship is admirable, and the countenances have a singularly pleasant and intelligent expression. They are best viewed from the sand-hill to the N. of the temple or from the river. The mild countenance and characteristic nose of Ramses II. are best preserved in the first colossus on the S. (Pl. *a*). The second colossus has unfortunately been deprived of its head and shoulders, which now lie on the ground before it. The upper part of the third colossus was patched up under Sethos II., who added the support under the right arm.

Upon his head the king wears the double crown; his hands rest upon his knees; and from his neck hangs a ring bearing the prænomen of Ramses II., which is also carved upon the upper arm and between the legs. To the right and left of each colossus and between their legs are smaller figures of other members of the royal family. To the left of the first colossus (Pl. *a*) is Princess Nebt-tewē, to the right, Bent-Anat, between the legs an unidentified princess. To the left of the second colossus (Pl. *b*) is Tuë, the mother of Ramses II., to the right is his wife Nefret-erē, and between his legs, Prince Amen-her-khopshef. On each of the thrones of colossi *b* and *c*, on the sides next the entrance, are two Nile-gods, wreathing the floral emblems (papyrus and lily) of Lower and Upper Egypt round the hieroglyphic symbol for 'to unite' (comp. p. lxxvii), while below is a row of fettered prisoners, those on the left being negroes, those on the right, Syrians.

Upon the two S. colossi are a number of Greek, Carian, and Phœnician inscriptions, of considerable philological and historical interest. These were carved by soldiers who had penetrated thus far in the course of military expeditions. The most remarkable is a Greek inscription on the left leg of the injured colossus (Pl. *b*), written by Greek mercenaries sent by Psammetikh II. from Elephantine to Nubia. They had advanced to the second cataract and wrote this inscription on their way back. The English translation runs as follows: —



'When King Psammetichus came to Elephantine, they wrote this, who came with Psammetichus, son of Theocles, and proceeded viâ Kerkis as far as the river allowed of it. Potasimto led the foreigners, Amasis the Egyptians. Archon, son of Amoibichos, and Pelekos, son of Udamos, wrote this'. — Kerkis is probably the modern Girsheh.

On the smoothed S. wall of the forecourt is a *Stele* dating from the 34th year of the reign of Ramses II., commemorating the marriage of the Pharaoh with the daughter of the King of the Hittites. At the top the king appears seated between two gods beneath a canopy, while the prince of the Hittites and his daughter worship him. — The space between the southernmost colossus and the face of the cliff has been converted into a small open *Court* (Pl. f) by the erection of a doorway. On the W. wall of the court is a long poetic inscription placed here by Ramses II.

The Façade, which here represents the pylon of the ordinary temples, is crowned by a cornice, above which is a row of cynocephali worshipping the rising sun. Within the cornice are the names of Ramses II., surrounded by Uræus-serpents, and interrupted by figures of Ammon (to the left) and Rē-Harakhtē (to the right). Then follows the dedication-inscription of the king to Ammon-Rē and Rē-Harakhtē. In a niche above the Entrance Door (Pl. g) the prænomen

of the king (Weser-ma-rē) is represented by large figures in low relief, amongst which that of the falcon-headed sun-god is conspicuous. To the right and left the king presents an image of Maat to this god and to his own deified name. On the lintel of the door Ramses is shown performing the ceremonies appropriate to the foundation of a temple before Ammon and Mut, on the left, and before Rē-Harakhtē and the lion-headed Wert-hekew, on the right. Within the portal a smaller doorway was built by Ramses II.

We now enter the rock-temple, the interior of which measures about 180 ft. from the threshold to the back of the innermost chamber. The first room, the **Great Hypostyle Hall** (Pl. B), corresponding to the open court with covered colonnades in temples built in the open air, is 54 ft. broad and 58 ft. deep. The ceiling is supported by eight square pillars, against which stand Osiris-figures of the king (30 ft. high), holding the scourge and the crook. The figures in the N. row wear the double crown, those in the S. row the crown of Upper Egypt. The artistic effect of these admirably executed statues is very fine; the best is the fourth figure in the N. row, with its intelligent expression and well-preserved characteristic nose. The ceiling of the central aisle is adorned with flying vultures, those of the side-aisles with stars. The reliefs on the wall, still vividly coloured, are of great historical value. On the N. half of the Entrance Wall (Pl. *h*) the king is shown grasping a band of enemies by the hair and smiting them with his club, in presence of Rē-Harakhtē. guardian-deity of N. Egypt, who hands the curved sword to Ramses. Above the king hovers a vulture and behind him is his guardian-spirit or Ka. Beneath are the king's daughters, with sistra. The S. half of this wall (Pl. *i*) is occupied by a corresponding scene, in presence of Ammon-Rē, guardian-deity of S. Egypt. Beneath are the king's sons.

South Wall (left; Pl. *k*). At the top are five reliefs: 1. The king before a ram-headed god and a lion-headed goddess; 2. The king dedicates four rows of packages; 3. The king offers incense to Ptah; 4. The king kneeling under the sacred tree of Heliopolis, before Rē-Harakhtē, while Thout and Seshet stand close by; 5. The king before Ammon. Beneath are three large warlike scenes (from left to right). 1. The king in his chariot, followed by three princes, storms a Syrian fortress. The defenders on the battlements sue for mercy, but are pierced with his arrows. Beneath, a herdsman flees with his herd towards the town. 2. The king on foot, treading upon a prostrate enemy, and piercing a Libyan with a lance so that his blood gushes forth. 3. The triumphal return of the king from battle with the captured negroes.

North Wall (right; Pl. *l*). The subject on this wall is the *Battle of Kadesh*, the culminating event in the Hittite war, with which we have already become acquainted in the Ramesseum (pp. 302, 303), and at Luxor (pp. 254, 255) and Abydos (p. 238).

In the *Lower Half* of the representation we see first (left) the march of the Egyptian army, which consists of infantry and charioteers; then (between the doors to Rooms *F* and *G*), the Egyptian camp, with the shields of the soldiers arranged round it in a kind of stockade. The bustle of the camp is represented with great vivacity; the unharnessed horses receiving their fodder, the resting soldiers, the camp-followers, etc.; to the right is the royal tent. The third picture shows the king on his throne, holding a council of war with his officers. Below two spies are being compelled by blows to yield their secret. In the last scene (to the right) the chariots of the Egyptians and Hittites are already engaged in battle. — The scenes in the *Upper Half* transport us to the midst of the fight. To the left the king dashes in his chariot against his enemies, who have surrounded him in their chariots; he launches his arrows against them. In the centre is the fortress of Kadesh, surrounded by the Orontes. Its defenders watch the fight from the battlements. To the extreme right is the king in his chariot, inspecting his officers, who count the severed hands of the enemy and bring fettered prisoners.

Rear (W.) Wall. To the right (Pl. *m*) of the central door is Ramses II. leading two rows of captured Hittites before Harakhtē, his own deified figure, and the lion-headed Wert-hekew; to the left (Pl. *n*) he leads two rows of negroes before Ammon, the deified Ramses, and Mut. — Between the two last (S.) pillars is an interesting *Stele* (Pl. *p*) dating from the 35th year of Ramses II., on which is a long inscription recording in florid terms that Ramses erected large edifices for Ptah of Memphis and presented rich gifts to him.

Adjoining this large hall are eight Chambers (Pl. *F-N*), probably used to store the temple utensils and furniture. Round the walls of these, which are covered with inferior reliefs, run stone benches. We now proceed through the door in the back-wall to the —

Small Hypostyle Hall (Pl. C), which is 36 ft. broad and 25 ft. deep. The roof is supported by four pillars. On the S. wall the king, followed by his wife Nefret-erē holding two sistra, appears offering incense before the sacred boat with the shrine of Ammon, which is carried by priests; and on the N. wall is a similar scene before the boat of Rē-Harakhtē. Three doors lead from this hall into a long and narrow Transverse Chamber (Pl. D); and thence three other doors admit to three apartments, of which the two at the sides are very small. The central apartment is the **Sanctuary** (Pl. E), containing a rock-hewn support for the sacred boat, behind which are seated figures of the four deities worshipped in the temple — Ptah, Ammon-Rē, the deified Ramses, and the falcon-headed Rē-Harakhtē.

Immediately to the S. of the great temple is a small *Rock Temple*, discovered in 1874 by a party of travellers including Miss Amelia

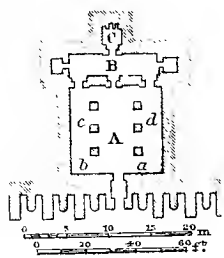
B. Edwards, the well-known writer, who has described it in her interesting 'Thousand Miles up the Nile'. This is probably a Birth House, such as are usually found beside temples of the Ptolemaic period (p. 245). The first chamber, probably built of brick and vaulted, has disappeared. The second chamber, hewn in the rock, is the Sanctuary, and is embellished with well-preserved reliefs.

Entrance Wall. On each side appears the king entering the temple. — *Left Wall* The king, followed by his guardian-spirit, offers incense to the sacred boat of Thout. — *Rear Wall.* To the left, the king presents his own cartouche to Ammon-Rē of Napata; to the right, he offers wine to Rē-Harakhtē. — *Right Wall.* The king accompanied by his guardian-spirit, sacrifices to the boat of Ammon-Harakhtē. The king's prænomen is represented behind by the goddess Maat, who is equipped with special symbols.

In front of this small temple is the tomb of an English officer who died during the Nile Expedition of 1885. A *Marble Tablet* on the rock commemorates the battle of Toshkeh (p. 394) in English and Arabic.

We now return to the great temple and thence follow the good path leading to the N. along the river-bank, which brings us in a few minutes to the small —

***Temple of Hathor.** This temple is hewn in a rock separated by a valley from the great temple. It also was founded by Ramses II. and was dedicated to Hathor and to Nefret-erē, consort of Ramses. The façade is turned more to the S. than that of the great temple. The quay on the river and the approach thence to the entrance have been washed away.



The Façade, 90 ft. long and 40 ft. high, is hewn in imitation of a pylon with receding front, crowned by a cornice. The cornice, however, has fallen. On each side of the narrow entrance, with their backs against the façade, are three *Colossal Statues*, 33 ft. in height, representing Ramses II. and Nefret-erē. Beside these are smaller figures of the royal children · beside the colossi of the queen are the princesses *Merit-Amun* (right) and *Hent-tewē* (left); beside the outer colossi of the king are the princes *Meri-Atum* (right) and *Meri-Rē* (left); and beside the colossi of the king on the right and left of the door are the princes *Amen-her-khopshef* (right) and *Ra-her-wnamf* (left). On the receding façade are projecting parts resembling buttresses, separating the colossi, so that each of the latter appears to be in a kind of niche. On these buttresses are votive inscriptions.

We now enter the Hypostyle Hall (Pl. A) the roof of which is borne by six pillars, decorated in front with sistra with the head of Hathor, while the other sides bear representations of the king, the queen, and various deities.

Mural Reliefs. On the *Entrance Wall* (Pl. *a*, *b*) Ramses, accompanied by his wife, smites (left) a negro in presence of Ammon-Rē and (right) a Libyan before Rē-Harakhtē. — *Left Wall* (Pl. *c*; from left to right):

1. Ramses before Hathor; 2. Ramses crowned by Seth and Horus; 3. The queen before Anukis; 4. Ramses presenting an image of Maat to Ammon. — *Right Wall* (Pl. *d*; from right to left): 1. Ramses dedicating food to Ptah; 2. Ramses before the ram-headed god Herishef of Heracleopolis; 3. The queen before Hathor; 4. Ramses offering wine to Rē-Harakhtē. — *Rear Wall.* To the right of the central recess, the queen before Hathor; to the left, the queen before Mut.

Three doors lead into a TRANSVERSE CHAMBER (Pl. B), with unimportant mural reliefs. Adjoining are two rooms, barely begun, over the doors of which are tasteful reliefs of the Hathor cow in a papyrus marsh, worshipped in one case by the king, in the other by the queen. From the Transverse Chamber we enter the SANCTUARY (Pl. C). In the rear wall is a chapel-shaped recess, with its roof supported by sistra. Within this is a high relief, representing (full face) a figure of Hathor in the form of a cow, below the head of which appears the king under her protection. On the *Right Wall* the queen offers incense to Mut and Hathor; on the *Left Wall* the king offers incense and pours a libation before his own image and that of his wife. Two rooms adjoining the sanctuary were originally planned, and spaces for doors to these have been left free in the rear wall of the Transverse Chamber.

On the smoothed face of the rocks both to the N. of the small temple and to the S. of the great temple, are numerous **Memorial Inscriptions* and *Niches*, most of which date from the reign of Ramses II.

33. From Abu Simbel to Halfa.

40 M. *Comp. the Map, p. 373.*

As we proceed to the S. from Abu Simbel we notice the village of *Ballânyeh* on the W. bank. On the E. bank, below *Abahûda*, a village belonging to Fareiḳ (p. 394), the hills approach close to the stream. On one of these, the **Gebel Addeh**, lies a small ROCK TEMPLE, founded by King Haremheb (19th Dyn.) and dedicated to Ammon-Rē and Thout of Shmun. This temple was afterwards used as a Christian church. The ancient approach has disappeared; a flight of steps leads up to the entrance. The *First Hall* contains four papyrus-columns with bud-capitals. The architectural details have been painted over with Byzantine ornamentation, and the ancient mural reliefs project from beneath figures of Christian saints. This hall is adjoined by two side-chambers and behind it is the sanctuary.

Among the reliefs on the walls of the Hall are the following. On the left half of the *Entrance Wall*, Haremheb suckled by Anukis, beside whom stands the goat-headed Khnum; on the right half of this wall is Haremheb before Thout. On the *N. Wall*, to the left of the door, the king before the ibis-headed Thout and four forms of the falcon-headed Horus worshipped in Nubia; to the right of the door, Haremheb accompanied by Seth and Horus. — On the *S. Wall* are Christian paintings of St. Epimachus and other saints on horseback and Coptic inscriptions. On the ceiling are figures of Christ (with raised right hand) and an Apostle.

On an isolated hill to the S. of the Gebel Addeh rise the ruins of a *Mediaeval Fortress.* In the valley are numerous domed brick tombs, probably Christian. — Farther to the S., in the face of an isolated cliff opposite the island of *Shataui*, are several *Memorial Niches (Cenotaphs).* One of these dates from the reign of King Eyē (18th Dyn.), who here prays to six gods. Another was constructed by an official named Paser, who was governor of Ethiopia in the reign of King Haremheb. On the walls we see Paser, praying to Ammon-Rē and Rē, and Paser's relatives before the deceased.

On the E. bank rise numerous isolated rocks, while the mountains recede far from the river. — 11 M. *Ḳustôl* (E. bank). — 17½ M. *Adendân* (E. bank) is the last commune belonging to Egypt. The next few villages, which formerly also belonged to Egypt, were placed in 1899 under the re-organized government of the Anglo-Egyptian Sudân (p. 405).

On the W. bank are remains of Coptic convents; and on the E. bank are the ruins of an isolated building of considerable size.

Faras (W. bank). Close by is a rectangular wall enclosing the remains of a convent and other buildings, in which ancient blocks of masonry have been incorporated. To the S.W. is an isolated rock with a *Memorial Niche* of Setaw, governor of Ethiopia under Ramses II. Close by are some Coptic shaft-tombs. — In the river lies *Gezîret Faras*, a large island, known as *Artekio* by the Nubians.

25½ M. *Sereh*, on both banks. On the W. bank, beside *ʿAshḳeh*, are the remains of a small temple built by Ramses II.; on the E. bank is a ruined town enclosed by a wall.

On the E. bank, farther on, lie (29 M.) *Dibeireh*, with fine palm groves; *Degheim*, near which are several cultivated and inhabited islands; and (33½ M.) *Ashkît.*

Beyond *Arḳîn* (W. bank), the river-banks again become flat and barren.

40 M. **Ḥalfa** (*Grand Halfa Hotel*, kept by a Greek, pens. 80 pias.; *Hôtel Georgiadis*, unpretending, R. 8-10 pias., with restaurant) is a clean little town on the E. bank, founded by the British on the site of several Nubian villages and at first named *Taufîḳîyeh*. It contains a post and telegraph office, a small bazaar, and a pretty mosque, and, including the Nubian village of *Dabrôsa* on the N., has 2675 inhabitants. Ḥalfa is the starting-point of the government railway to Khartûm (p. 407). The station is near the Grand Halfa Hotel. The military railway from Ḥalfa to Kerma (at the Third Cataract; p. 408) no longer runs.

About 1¼ M. to the S. of Ḥalfa is the *British Camp* (called *Geiger* by the natives), the base for the campaign against the Mahdists (donkeys obtainable at the hotel). It has lost much of its military importance, but is still useful as a station on the way to the Sudân. It is surrounded by walls and forts and contains the

residence of the commandant, large workshops, a railway, etc., besides the partly disused barracks and stores. The British mudîr, who issues the licences to carry fire-arms (comp. p. 406), also lives here. — About $1^1/_4$ M. farther to the S. is an insignificant village named *Wâdi Ḥalfa.*

On the W. bank, opposite Wâdi Ḥalfa, a little to the N. of a large and conspicuous sycamore-tree, lay the ancient town of **Beheni,** the site of which may be reached by boat from the town of Ḥalfa in 1-2 hrs. (according to the wind). The remains of two temples are still extant. The North Temple, dating from the beginning of the 12th Dyn., was built of brick, with the exception of the pillars in the first hall and the jambs of the entrance-door. It is much damaged and sanded up. The South Temple, about 50 yds. distant, was exhumed in 1887 by Col. Smith, and is now protected by a wooden roof supported by rectangular pillars. It is in better preservation than the other, its sandstone walls and pillars still rising to the height of 5-6 ft. This S. temple was built by Thutmosis III. and Hatshepsowet and dedicated to Horus of Beheni. The cartouches and figures of Hatshepsowet have been systematically defaced or converted into those of Thutmosis II. (p. lxxx). The temple stands from E. to W. Close to the river-bank, where traces of a quay may be made out, is a brick *Pylon*, the S. tower of which rises like a massive pillar. Behind is a large *Hall*, the present form of which is due to a reconstruction, probably at the beginning of the 20th Dynasty. The pillars and columns on which the roof rested bear not only the original reliefs and inscriptions of Thutmosis III. but also numerous hieroglyphic inscriptions added by officials of the New Empire. There are also Greek, Carian, and Meroïtic inscriptions. On one pillar is a long and pompous inscription celebrating the deeds of Thutmosis III. Behind this hall stood the *Temple Proper*, the back of which adjoined the cliff, while on the other three sides were colonnades with 'proto-Doric' columns. Within were a Transverse Hall, communicating with the Sanctuary, and several other chambers. The admirable mural reliefs, many of which retain their colouring, represent the Pharaoh in presence of the gods. — Beside the temples lie the ruins of the ancient town, and on a rock to the W. are inscriptions of the Middle Empire. In the ground close by are ancient graves.

*Excursion to the Second Cataract (5-6 hrs.). — The camels or donkeys should be sent in advance to the ruined temples of Beheni, whither the traveller proceeds by boat (see above); or the start may be made from the W. bank immediately opposite Wâdi Ḥalfa.

The route at first skirts the stream, then turns inland towards the desert, and finally, gradually ascending, returns to the stream shortly before the cataract is reached.

The **Second Cataract** is little inferior in scenic beauty to the First Cataract at Assuân. It lies at the N. end of the gorge of the *Baṭn el-Ḥagar* ('belly of stones'), which begins at the island of

Dâl, about 90 M. to the S., and through which the river descends in a series of rapids, over rocks of greywacke, greenstone, and granite, forming numerous islands in its course. The best point of view is the abrupt rocky hill of *Abuṣîr*, on the W. bank. At the foot of the hill, contrasting strongly with the green of the tamarisk-trees, lies a chaos of glistening black boulders, through which the river forces its way in foaming cataracts, especially fine at the time of the inundation. In the distance to the N. are the white houses and slender minaret of Ḥalfa on the E. bank, and the great sycamore and the pylon of the S. temple of Beheni (p. 402) on the W. bank; to the W., beyond the broad river, rise the mountains of the desert; to the S. lie the rocky islets among the rapids. Numerous modern travellers (including Champollion) have left inscriptions on the rocks of Ahuṣîr.

From Ḥalfa to Semneh.

37½ M. — A visit to the naturally beautiful and historically interesting N. part of the *Baṭn el-Ḥagar* (see p. 402) requires 4 or 5 days at least. Camels may be hired at Ḥalfa for about 17 pias. each per day, including the driver's wages and food. A tent and provisions are also necessary.

By the W. bank to the rocky hill of *Abuṣîr*, see p. 402. Thence the route leads through the desert to (1 hr.) the village of *Matûga*, on the river. In another hour we reach *Mirgisseh*, a fortress of the Middle Empire, situated on a steep rock close to the Nile. Within the girdle-wall, which is built partly of sun-dried bricks and partly of rubble, are the scanty ruins of a small temple erected by Sesostris III. On the island of *Dabeh*, nearly opposite, are some ancient Egyptian fortifications. — The route leads round the steep rocks lying to the S. of Mirgisseh and returns to the river-bank through a picturesque defile. On the opposite (E.) bank lies *ʿAbkeh*. In 1½ hr. we reach the straggling village of *Gemmei*, with some ruined Christian domed tombs, several of which contain remains of frescoes and inscriptions.

The second day's march leads through the desert for the first six hours. We regain the river opposite *Sarras*. Numerous rocky islets interrupt the stream; on one of these, to the S., are the ruins of an Arab castle. Alternately skirting the river and traversing the desert for another hour, we next reach *Shalfak*, with a well-preserved fortress of the Middle Empire.

The third day's route also leads through the desert, from the heights in which we have occasional glimpses of the river-valley. In 2 hrs. we find ourselves opposite the rocky island of *Uronarti (i.e.* 'king's island', Arab. *Gezîret el-Melek)*, on the N. end of which are the ruins of a fortress of the Middle Empire and of a chapel built by Thutmosis III. On the W. side of the island are considerable rapids. In 2 hrs. more we reach **Semneh**, which marked the S. limit of Egypt under the Middle Empire. On the top of the hill are massive fortifications, with well-preserved girdle-walls. Within the latter is a temple, built by Thutmosis III. and Hatshepsowet and dedicated

to the Nubian deity Tetun. The river, here flowing between granite cliffs, forms numerous rapids. — On the E. bank, opposite Semneh, lies the village of *Kummeh*, to which the traveller is ferried on a raft. At Kummeh are a ruined fortress of the Middle Empire and a temple of the same date as that at Semneh. The numerous inscriptions on both banks of the stream are interesting, especially those of the end of the 12th and of the 13th Dyn. with flood-marks, from which it would appear that the Nile used to rise about 26 ft. higher than it does at present. The explanation probably is that in the course of centuries the impetuous river has hollowed out its rocky bed to the extent of 26 ft. (comp. Ball, Qu. Journ. Geol. Soc. LIX, 1903, 65-79).

UPPER NUBIA AND THE SUDÂN.

Route		Page
	Political Summary. Climate. Preliminary Information	405
34.	From Ḥalfa to Kharṭûm	407
	From Abu Ḥamed to Kareima, 408. Gebel Barkal, 408.	
35.	Kharṭûm and Omdurmân	411
	From Kharṭûm to El-Obeïd, 417. — From Kharṭûm to Gôz Abu Gum'a, on the White Nile, 417. — From Kharṭûm to Gondokoro, on the Baḥr el Gebel, 418. — From Kharṭûm to Meshra' er-Reḳ, on the Baḥr el-Ghazâl, 419. — From Kharṭûm to Sennâar (and Senga), 419.	

The Anglo-Egyptian **Sudân** (pp. xxvii, ci), occupying an area (950,000 sq. M.) approximately equal to that of Central Europe, extends from a line drawn at Faras (p. 401), above Ḥalfa, on the N., to beyond the tenth parallel of latitude on the S. It includes the thirteen provinces (Mudîrîyeh) of *Baḥr el-Ghazâl* (capital, Wau), *Berber* (capital, Ed-Dâmer), *Blue Nile* (capital, Kamlîn), *Dongola* (capital, Merowe), *Ḥalfa*, *Kassala*, *Kharṭûm*, *Kordofân* (capital, El-Obeïd), *Mongalla*, *Red Sea* (capital, Suâkin), *Sennâar* (capital, Senga), *Upper Nile* (capital, Kodok), and *White Nile* (capital, Ed-Dueim). The population is now approximately 2,000,000. The British and Egyptian flags fly side by side in the Sudân, and the rights of the joint possessors are defined by a convention signed on Jan. 19th, 1899. The interest on the Sudân war-loan (p. ci) is guaranteed to the British Empire. The cost of the civil administration is borne by the Sudân, assisted by an inconsiderable subvention from the Egyptian government (£E 28,000 in 1906). Egypt bears the main cost of the army, but the Sudân administration also makes a contribution for this purpose. The army consists of 16 battalions of Egyptian troops and a few companies of British soldiers. The Governor-General and Sirdâr of the Egyptian Army is a British officer (at present, Sir Reginald Wingate, formerly chief of staff to Lord Kitchener), appointed by the Khedive on the recommendation of the British government, without whose consent he may not be dismissed. The Mudîrs (p. xxviii) of the provinces are British officers also, but the Ma'mûrs are Egyptian officials. At present military government and martial law prevail throughout the Sudân, though a civil court of two instances was established at Kharṭûm in March, 1901 (comp. p. xix). An *ad valorem* tax of 20 per cent is levied upon the export of gum (9160 tons in 1905), india-rubber, ivory, and ostrich-feathers; certain articles of general consumption are taxed 10 per cent of their value in the towns; and among the

other sources of revenue are taxes upon date-palms and irrigation wheels, the pedlars' tax, prospecting and mining licences, the house tax, and the land sale tax. The considerable import trade in cotton goods (£ E 425,000 in 1905), iron goods (£ E 110,000 in 1905), machinery, spirits, and sugar is in the hands of Greek and Arab merchants. The great bulk of these goods come viâ Ḥalfa (£ E 625,000 in 1906), the rest of them viâ Suâkin and Port Sudân (£ E 507,000 in 1906). Beside the Egyptian coins the Maria Theresa dollar, equivalent to about 20 pias., is current in the districts (Sennâar, Kassala) adjoining the Abyssinian frontier.

The **Climate** resembles that of Upper Egypt (p. lviii), though the maximum of temperature is higher and the occasional variations have a greater range. At Khartûm the maximum heat is reached twice a year, in April or May and September. Violent sand-storms are frequent from May to September, followed by deluges of rain, which are apt to cause fever. — Those who do not travel in the tourist-trains and who intend to visit other points besides Khartûm should provide themselves with camp-beds and bedding, mosquito nets, filters, cooking-utensils, provisions, quinine, etc. A servant is quite indispensable, and may be obtained in Assuân, in Ḥalfa, or even in Khartûm. Those who wish to travel through the Sudân as far as Khartûm require a special pass, which they may obtain either from the agent of the Sudân at the Ministry of War at Cairo, or from the Mudîrs of Ḥalfa or Suâkin. For travelling to the S. of Khartûm or to Kordofân a second pass is necessary, which is issued by the Civil Secretary in Khartûm. The members of the excursions of the great Tourist Agents are exempt from these conditions. — Fire-arms may not be carried without a gun-licence (gun 50 pias., revolver 25 pias.), to be obtained at the mudîrîyeh in the camp at Ḥalfa (p. 401). The possession of military (*i.e.* non-sporting) ammunition requires a special licence.

Means of Travel. Outside the ordinary tourist-track, the traveller is dependent upon *Camels* and *Sailing Boats*, for both of which he has generally to provide equipment: for the former a saddle, rugs, saddle-bags, and water-skins; for the latter an awning. No package intended to be carried by a camel should weigh more than 250 lbs., and each package should have a pendant of the same weight. The charge for camels is 8 pias. per day in the district to the N. of Khartûm and 10-12 pias. in Khartûm itself. As to sailing boats (*feluccas*), comp. p. 200. All arrangements should be made with the aid of the *Ma'mûr*, or head of the sub-district, and the contract should be concluded in his presence. — It is advisable to pitch the tent for a few days at Ḥalfa, so as to have opportunity of becoming accustomed to tent-life. Visitors to Khartûm usually feel languid and indolent for the first few days of their stay, and are apt to suffer from swollen glands.

Sport. Excellent shooting may be enjoyed in the Sudân. Details may be learned from 'Notes for Travellers and Sportsmen in the Sudan' (Cairo, 1903; price 1s. or 5 pias.) and from the official *Sudan Gazette* (p. 411), to be obtained from Angelo H. Capato, agent at Ḥalfa and at Khartûm. An ordinary *Shooting Licence* costs £ E 5 per annum or 25 pias. per day; the right to shoot buffaloes, elephants, hippopotami, various large ante-

lopes, ostriches, and various other large birds (such as the ibis, marabu stork, and flamingo) costs £E 25 per annum, besides a *Special Fee* for each animal bagged. Giraffes may not be killed at all.

LITERATURE. The traveller may further consult *Count von Gleichen's* Anglo-Egyptian Sudan (2 vols.; revised edition, London, 1905); *Dr. E. A. Wallis Budge's* The Egyptian Sudan (illus.; London, 1907); *Sir Rudolf Slatin's* Fire and Sword in the Sudan (London, 1896); *Steevens's* With Kitchener to Khartum (London, 1898); *John Ward's* Our Sudan (London, 1905); *J. Kelly Giffen's* Egyptian Sudan (New York, 1906); *Hon. Sidney Peel's* Binding of the Nile and the New Soudan (London, 1904); *Wingate's* Mahdiism and the Egyptian Sudan (London, 1900); *A. B. Lloyd's* Uganda to Khartum (1906); *Sir C. Wilson's* From Korti to Khartum (London, 1885); and *Amery's* English-Arabic Dictionary for the Use of Officials in the Anglo-Egyptian Sudan (Cairo, 1905). All these may be obtained in Cairo. The *Sudan Almanac* (1s. or 5 pias.) is a useful annual publication of the Intelligence Office.

34. From Ḥalfa to Kharṭûm.

575 M. SUDÂN GOVERNMENT RAILWAY. A *Train de Luxe*, with dust-proof sleeping and dining cars, runs twice a week (Wed. & Sat., returning Thurs. & Sun.) from Ḥalfa to Kharṭûm in 26½ hrs., in connection with the government express steamers 'Toski' and 'Ibis' (p. 374; fare £ 13 E 50 pias.; meals 75 pias. per day). — Detailed information may be obtained at the agencies of *Cook & Son* and the *Hamburg and Anglo-American Nile Co.* in Cairo (p. 33) and Assuân.

Since the opening of the railway from Atbara to Port Sudân and Suâkin (p. 409) travellers may find that they can sometimes make better connection between Cairo and Kharṭûm viâ the Red Sea. In this case they proceed by railway to (5 hrs.) *Suez*, and there take the steamer for *Port Suddn* (or *Suâkin*), which starts every Wed. at 5 p.m. and arrives at about noon on Saturday (return every Tues. afternoon). Express trains from Port Sudân or Suâkin viâ Atbara to (ca. 500 M.) Kharṭûm in 34 hrs.; see p. 409.

Ḥalfa and excursions thence to the Second Cataract and to Semneh, see pp. 401-404.

The construction of the railway to Kharṭûm was undertaken in 1896-97 in order to support the advance of the Anglo-Egyptian army; and in spite of the enormous difficulty of laying a railway line across the sandy and stony surface of the desert, the work was so energetically carried on that it advanced almost a mile daily. As in other parts of Egypt (comp. p. 179) the one essential point was the provision of an adequate supply of water for the workmen and the machinery. A series of watering-stations (I-VI) was accordingly established, at which wells, sunk to a depth of 80 ft., tap the subterranean water, which is found to flow from the S. — On the E. rises the bare, violet-coloured chain of hills, beyond which lies (124 M.) *Bîr Murât* and behind which runs the caravan-route from Korosko to Abu Ḥamed (comp. p. 389). The stony desert gradually gives place to undulating sand-hills. As the train approaches Abu Ḥamed the dark-coloured ranges of hills, which border the left bank of the Nile, become visible in the distance. Isolated dûm-palms, fields of barley, conical sayal-acacias, and finally a grove of palms announce the proximity of the river.

230 M. **Abu Ḥamed** (baths for passengers at the railway-station),

From the railway-station we have a glimpse of the poor village, which takes its name from a sheikh buried in the neighbourhood. Crocodiles are sometimes seen sunning themselves on the rocks in the Nile. The important position at the bend of the river, which here turns abruptly to the S.W., was captured from the dervishes in Aug., 1897, by General Hunter, who had advanced from Dongola.

From Abu Ḥamed to Kareima, 138 M., railway (opened in 1906) in 13½ hrs. (trains every Sun. & Thurs., returning on Wed. & Sat.). This line evades the difficult navigation of the *Fourth Cataract* and provides connection with the rich province of Dongola. It runs through the desert, touching the Nile at *Dakhfili* only. — From *Kareima*, which lies on the right bank of the Nile, a government-steamer plies twice a week downstream (in 51 hrs.) to *Dongola* (see below) and *Kerma* (p. 401).

About 2½ M. below Kareima and 2 M. from the right bank of the Nile, rises the **Gebel Barkal**, the 'sacred mountain' of ancient inscriptions. This isolated rocky hill rises abruptly from the plain to a height of 302 feet. At its base extend the ruins of the ancient Ethiopian city of *Napata*. Under the New Empire Napata was the southernmost town under Egyptian rule and the chief dépôt of the trade with the Sudân. It attained the zenith of its prosperity in the 9th cent. B.C., when it became the capital of an independent Ethiopian kingdom (p. 375). Taharka and his successors (p. lxxxiii) resided here and built sumptuous temples for Ammon-Rē and other deities. When the royal residence was transferred about 600 B.C. to Meroë (Begerawîyeh, p. 410), further to the S., Napata began to decline; and although it afterwards became the seat of the court more than once and though it remained throughout the religious centre of the kingdom, it never regained its former prosperity. The extant ruins include many pyramids, differing from those of Egypt by their slender form, and several temples, of which those built by Ramses II. and by Taharka are specially noteworthy; but the remains of the city are on the whole very scanty. Cailliaud explored the site in 1822 and Lepsius in 1844.

About 6 M. below Kareima (3 hrs. by steamer) lies *Merowe*, capital of the province of Dongola, opposite which, on the left bank of the Nile, is the village of *Abu Dôm*. Not far off, in the desert, is the *Wâdi Ghazâl*, with the ruins of a large Christian convent. — On the same (left) bank, about 6 M. above Abu Dôm, is a group of at least two dozen pyramids, probably older than those of the Gebel Barkal. They are built of soft sandstone and are much weather-worn. Close by is the village of *Nûri*.

About 6 M. to the S.W. of Merowe, and easily reached on donkey back, are two groups of much dilapidated pyramids, one at *El-Kurru* on the right bank of the Nile, the other at *Tankassi* on the left bank. The river is crossed in a boat made of palm-trunks or (not without danger) on a light raft of sorghum-stems. — There was another group of about 30 pyramids near the village of *Zûma*, on the right bank, about 2¼ M. farther down, but these have entirely disappeared.

Still farther to the S.W. in the Nile valley, on the left bank, about 30 M. (6 hrs. by steamer) from Merowe, lies *Korti*, which was General Wolseley's headquarters in Dec., 1884, during his unavailing dash to relieve Gordon (p. 410). On the same bank (12 hrs. by steamer from Korti) lies *Ed-Dabbe*, and farther downstream is *Abu Gûs*, an important trading point with the Kahbâbîsh Beduins, and the starting-point of a caravan route to El-Obeïd (p. 417; 14-20 days' journey). On the right bank, 5 M. farther down, lies *Donkola el-'Agûzeh* ('Old Dongola'), the former capital of the province, which, though now deserted, is full of interest. In the Middle Ages it was the capital of a Christo-Nubian empire, and it still contains a fine old church. Its place as capital of the province is now taken by **New Dongola** or *El-Ordeh*, a thriving town with 15,000 inhab., situated on the left bank of the Nile, about 75 M. lower down.

Beyond Abu Ḥamed the railway descends the valley of the Nile on the border line between the *'Atmûr* (steppe) on the E. and the

cultivable belt on the river-bank on the W. The latter is marked by palm-trees and, lower down, by a bushy undergrowth. Between Nov. and Jan. the verdant strip reminds one of the bank of the Nile in Egypt. — In the settlements on the banks, we now for the first time see the typical round straw huts (tukul) of Central Africa, with their pointed roofs and airy 'recubas' or porches.

248 M. *Mashraʿ ed-Dakheish (Dagash)* or *Robaṭât* is the residence of a Maʾmûr, whose spacious white house is seen at a little distance from the village. The Rohaṭât and Sheiḳîyeh tribes, together with a few sub-tribes, constitute the great Arab group of the *Monasîr*. The Monasîr preserve a number of ancient legends concerning the wanderings, feuds, and inter-marriages of their ancestors, and are exceedingly proud of these 'histories of God's people'. In 1884 Col. Stewart, General Gordon's chief assistant, Rousset, the French consul, and a Greek were treacherously decoyed to the left bank and murdered by this people, an atrocity by which Gordon's isolation was hastened and his ultimate fate sealed.

267 M. *Abu Dîs;* 291 M. *Shoreik*, prettily situated among palms near the river; 318 M. *Abu Salîm (Abu Sillem).*

343 M. *El-ʿAbeidîyeh (Abidia)*, situated above the *Fifth Cataract.* In the summer of 1898 half-a-dozen stern-wheel gun-boats and three large screw-steamers for the Nile flotilla were put together here. A hospital and workshops still lend the place some importance.

361 M. **Berber** (*El-Mekheirif; Government Rest House*, near the railway-station) was destroyed during the Mahdist rebellion, but it was afterwards rebuilt a little to the N. and is gradually recovering its importance. The town stretches along the E. bank of the Nile for a distance of $5^1/_2$ M. The banks of the Nile here are exceedingly fertile, but very scantily populated, though the government actively encourages the settlement of peasant proprietors. Berber is noted for riding-camels, woven fabrics, silver-work, leathern goods (*e.g.* red shoes), camel-saddles (makhlûfeh), water-skins, saddle-bags, and saddle-blankets. The Sudân salt prepared here circulates throughout all Central Africa as an article of barter, in the form of small brown cones. — 363 M. *Berber South* is another railway-station to the S. of the town.

A caravan-route leads from Berber to (246 M.) *Kassala*, a journey of 10 days.

The following portion of the railway-line is frequently damaged by violent rain-storms in late summer. Traffic is often interrupted for weeks at a time. — 385 M. *Atbara (Atbara Junction)*, a flourishing place with large railway-workshops.

Atbara Junction is the point of divergence of the NILE & RED SEA RAILWAY, which runs to (301 M.) *Port Sudân* and (305 M.) *Suâkin*, and thus provides communication between the Nile and the Red Sea. Trains run thrice weekly in 22-25 hrs. from Atbara Junction, leaving on Sun. & Thurs. at 9.15 a.m., and on Mon. at 8.50 p.m., and twice weekly from Port Sudân, leaving on Wed. at 8 a.m. and on Sat. at 3.30 p.m. (first-class fare £ 4 E 92 pias.). For the steamer to *Suez*, see p. 407.

To the left of the railway is a cemetery containing graves of the British soldiers who died in the hospital of Atbara after the battle. The railway is here carried by an iron bridge over the river *Atbara* (p. xlv), the channel of which is dry from April to June. — The battle of Atbara took place on April 8th, 1898. Kitchener marched from Berher to Hûdi on the Athara, whence he attacked the Emir Maḥmûd, who was strongly posted at a place called *Nakhfîleh*. The victory of the English opened the way for a further advance to the Sudân.

392 M. *Ed-Dâmer*, the capital of the province of Berher, lies to the S. of the junction of the Atbara and the Nile, on the right bank of the latter. In the neighbourhood are the remains of a fortified English camp.

From Ed-Dâmer a caravan-route leads to *Kôz-Rejab* and (6 days) *Kassala*, to which there is a postal service.

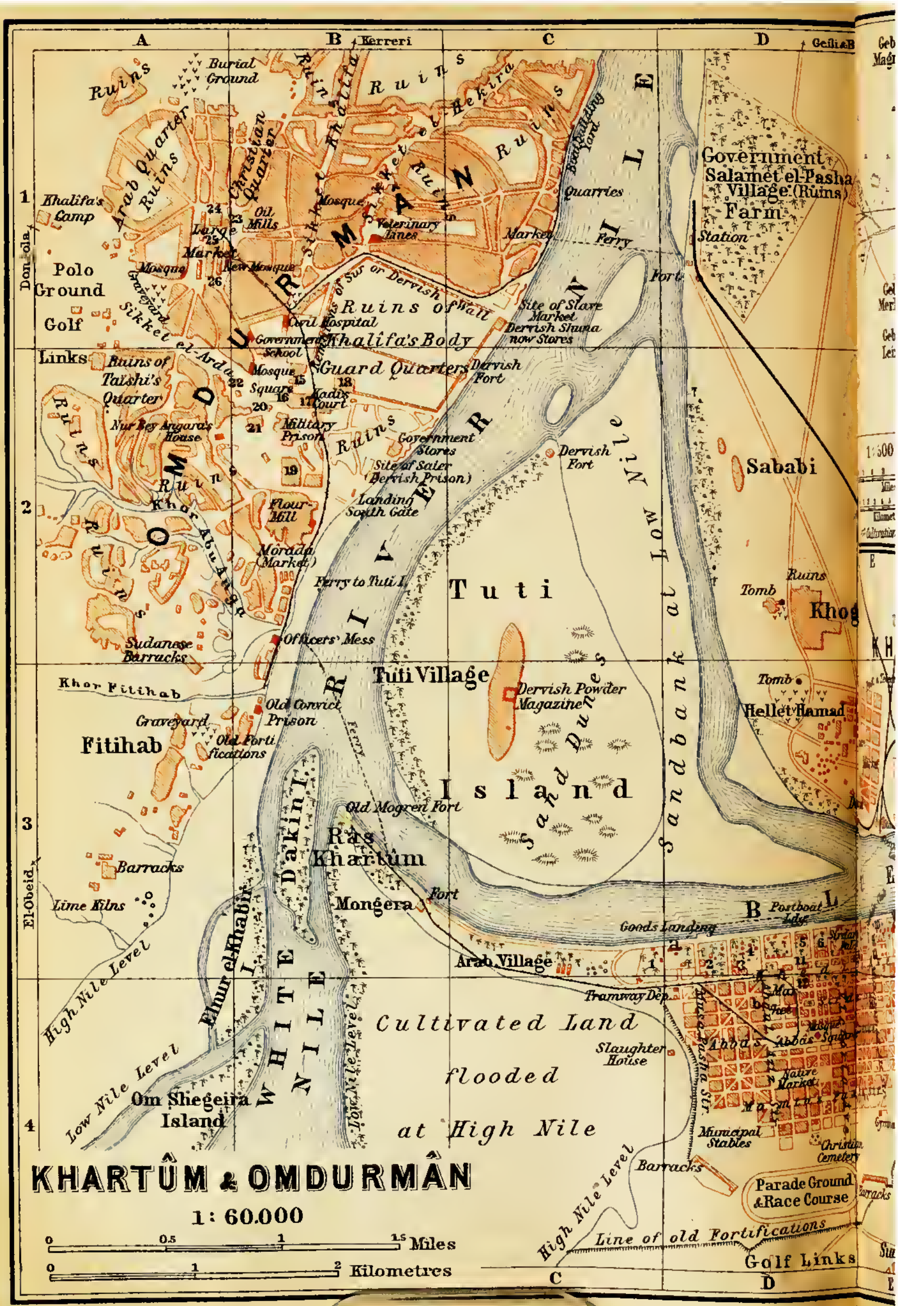
404 M. *Zeidab*. The scenery now assumes a savannah-like character, with a bushy undergrowth, intersected by the usually dry beds of 'Khors' or mountain-torrents. Game is abundant, including gazelles, hyænas, hares, guinea-fowl, and bustards. — 429 M. *Mutmîr*. — 448 M. *Kabûshîyeh*, with a government rest-house close to the railway-station.

To the N.E of Kabûshîyeh lie the pyramids belonging to *Meroë*, the later capital of the Ethiopian monarchs, distributed in three separate groups. The two main groups, which lie on chains of hills separated by a valley and are conspicuous from a distance, may be reached by camel or donkey in about 1 hr. Like the earlier pyramids of Napata (p. 408), these Meroitic pyramids are distinguished by their slender form. Many of them are still adjoined on the E. by chambers decorated inside with religious reliefs in the peculiar Egypto-Ethiopian style and covered with hieroglyphic inscriptions. The pylon-shaped portals are usually embellished, after the Egyptian fashion, with figures of kings grasping their foes by the hair and smiting them with the sword. — About ¾ M. to the W., in the plain, lies the third group, in which, however, the funerary chapels are in a very ruinous condition. Still farther to the W., beyond the railway-embankment and near the river, lies the village of *Begerawîyeh*, with the extensive ruins of the ancient Meroë, among which the remains of several sanctuaries are recognizable.

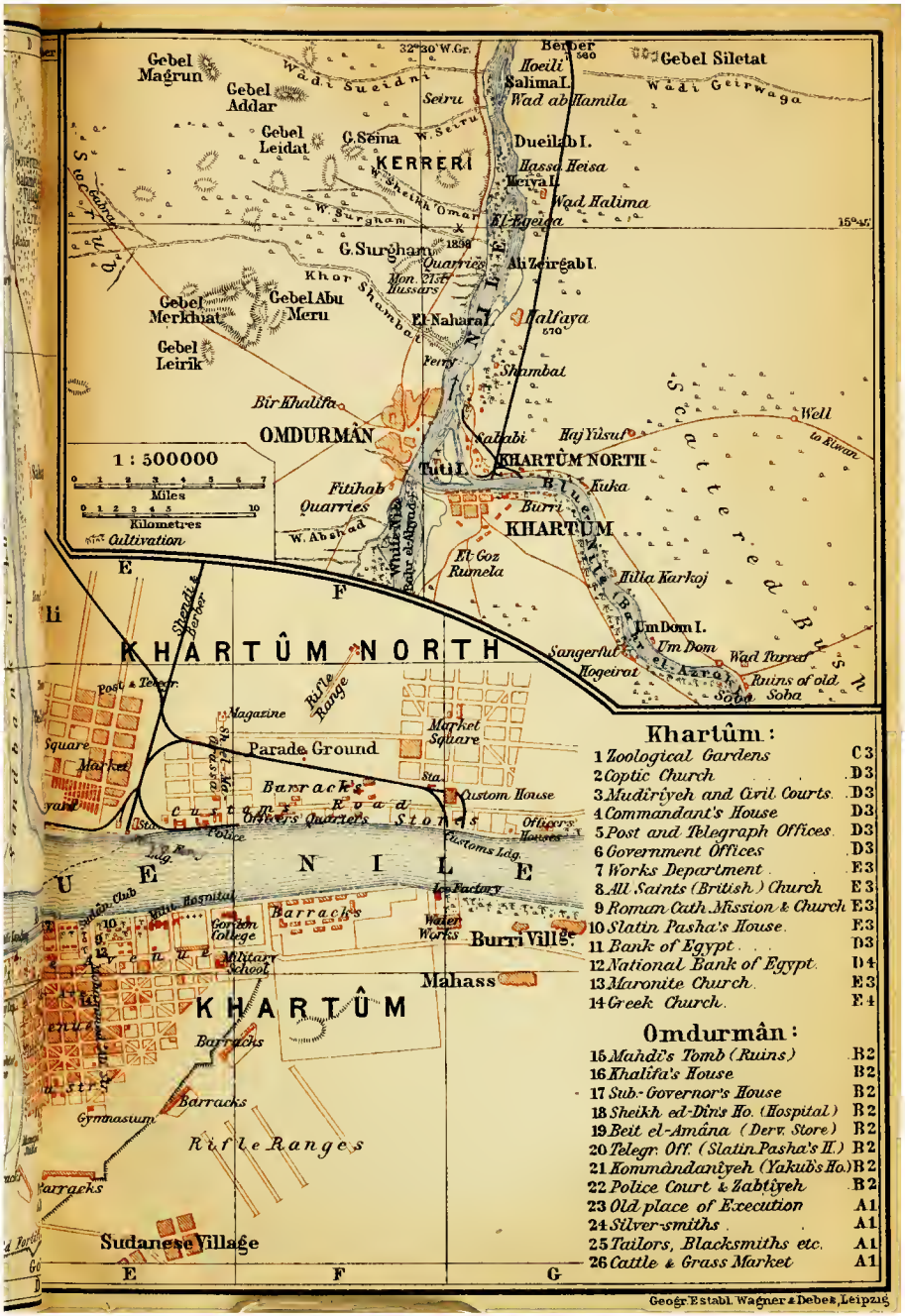
471 M. *Shendi*, one of the principal towns in the ancient Fung empire, is an industrial centre of some importance, with cotton factories, dye-houses, and iron-works. There are numerous shops kept by Greeks. — On the left bank, opposite Shendi, lies *Metemmeh*, captured by Wolseley on Jan. 21st, 1885, after the battle of Abu Klea. This was the final act in the campaign (comp. p. 408).

The Fung tribes distinguished themselves by their warlike ability in the 18th and beginning of the 19th centuries. Their emirs wore shirts of chain-mail and helmets with nose-pieces; specimens of both were captured as late as 1897. Ismâ'îl, son of Mohammed Ali, was treacherously captured and burned at Shendi in 1822, though his army was rescued by the hasty advance of the Defterdar from Kordofân.

At (496 M.) *Wad Ben Naga* are the scanty remains of several late-Ethiopian temples.



From Official Surveys



Khartûm:

1 Zoological Gardens	C 3
2 Coptic Church	D 3
3 Mudiriyeh and Civil Courts	D 3
4 Commandant's House	D 3
5 Post and Telegraph Offices	D 3
6 Government Offices	D 3
7 Works Department	E 3
8 All Saints (British) Church	E 3
9 Roman Cath. Mission & Church	E 3
10 Slatin Pasha's House	E 3
11 Bank of Egypt	D 3
12 National Bank of Egypt	D 4
13 Maronite Church	E 3
14 Greek Church	E 4

Omdurmân:

15 Mahdi's Tomb (Ruins)	B 2
16 Khalifa's House	B 2
17 Sub-Governor's House	B 2
18 Sheikh ed-Din's Ho. (Hospital)	B 2
19 Beit el-Amâna (Derv. Store)	B 2
20 Telegr. Off. (Slatin Pasha's H.)	B 2
21 Kommândaniyeh (Yakub's Ho.)	B 2
22 Police Court & Zabtiyeh	B 2
23 Old place of Execution	A 1
24 Silver-smiths	A 1
25 Tailors, Blacksmiths etc.	A 1
26 Cattle & Grass Market	A 1

Geogr. Establ. Wagner & Debes, Leipzig

In the fertile *Wâdi Auateîb*, about 22 M. to the S.E. of Ben Naga, are the ruins of *Naga* (Government Rest House), including a Roman and three well preserved late-Ethiopian temples, and also the remains of several smaller sanctuaries and two ancient reservoirs. The Beduins water their herds at the well here. A journey of 4 hrs. to the N.E. from this point brings us to the well-preserved ruins of *Meṣaurât eṣ-Ṣofra* (Rest House), the extensive buildings of which include a large palace and several sanctuaries.

The devastation on the river-banks and the ruins of numerous villages recall the raid of the dervishes in 1895 against the Ethiopic-Semitic *Ja'âlîn*, whom, in the true spirit of Arab vendetta, they endeavoured to exterminate root and branch in revenge for alleged treachery. Members of the Ja'âlîn tribe are now frequently met in Kharṭûm as servants, scribes, or watchmen.

524 M. *Gebel Gerri* is situated in a defile beside the *Sixth* or *Shabluka Cataract*. On each side rise numerous conical summits and chains of hills. — 547 M. *Wad Ramleh*. To the right beyond the Nile, the hills of Kerreri (p. 416) come into sight.

575 M. *Khartûm North* (formerly *Ḥalfâyeh*), the terminus of the railway, with 3600 inhab., magazines, barracks, stores, etc., is situated on the right bank of the Blue Nile, opposite Kharṭûm, to which place a steamboat plies every $^1/_2$ hr. ($^1/_2$ pias.; comp. below).

35. Kharṭûm and Omdurmân.

Arrival. The tourist and mail trains are met at Kharṭûm North (see above) by a steamer, in which passengers are conveyed to *Kharṭûm* for 5 pias., to *Omdurmân* for 10 pias. The steamer stops in Kharṭûm at the post-office and the Grand-Hôtel Kharṭûm.

Hotels (in Kharṭûm). Grand-Hôtel Khartum (Pl. C, D, 3; German manager), belonging to the London & Soudan Development Co., a long building in the bungalow style on the Blue Nile, commanding a fine view, with airy rooms and a small dépendance situated in a pretty garden; pens. from £ E 1 per day, less for a stay of some time. Invalids are recommended to select the rooms at the back, which are less exposed to the N. wind, though destitute of view. — Gordon Hotel (Italian manager), a new building in the centre of the town (no view), with bar, pens. 70-80 pias.; Hôtel Khedivial (Greek owner), R. 20 pias., unpretending, well spoken of; Hôtel Victoria, R. 10 pias. — There are several Greek **Cafés.**

Post and Telegraph Office (Pl. 5; D, 3), on the Embankment at Kharṭûm (p. 413).

Steam Tramway. From the 'Abbâs Square (Pl. D, 4) in Kharṭûm past the back of the Grand-Hôtel (stopping-place) to the Râs Kharṭûm steam-ferry to Omdurmân (p. 414), and from the landing-place of the steam-ferry at Omdurmân (p. 415) across the Mosque Square (p. 415) to the Great Market.

Banks. Branch-offices of the *Bank of Egypt* and the *National Bank* (Pl. 11 & 12; D, 3. 4). — **Travelling Requisites** from *H. U. Cavadias* and *Angelo Capato*. — **Forwarding Agents,** *Singer* and *Aliferópoulo*. — **English Dentist,** *Mr. Gordon Hooper*. — The *Sudan Gazette* (agent, Angelo Capato) contains the government notices and ordinances as to shooting, travelling, and the export of curiosities (weapons, ostrich feathers)

English Church Service in the palace of the Sirdâr (Pl. D, 3). — Missions. *Church Mission Society; American Mission; Austrian Roman Catholic Mission to Central Africa* (with church; Pl. 9, E 3).

A *Military Band* plays twice a week on the Embankment about 5 p.m. *Concerts* in the Zoological Garden, see p. 413.

Donkeys and *Jinrickshaws* may be obtained at the Grand-Hôtel (fixed tariff); the donkeys hired on the streets are cheaper and also good. — Information as to native servants, sailing-boats, and guides for fowling may also be obtained at the Grand-Hôtel.

Distribution of Time. A stay of four days allows sufficient time for an inspection of the principal sights, and for excursions to the battle-field of Kerreri (p. 416) and the ruins of Sôba. — *First Day.* Visit to the sights of Khartûm and a ride to the native village. — *Second Day.* Omdurmân. — *Third Day.* Trip by the Blue Nile to Sôba. — *Fourth Day.* Visit to the battlefield of Kerreri. — This arrangement, however, is, of course, dependent upon the times at which the steamers ply. During the season that to Sôba plies on Wed. and Sat.; that to Kerreri on Tuesday. Those who have time should pay a second visit to Omdurmân, or make a shooting expedition to the Râs Kharṭûm (p. 414), and up the White Nile to the (5 M.) tree known as Gordon's tree. Those who are making a longer stay should undertake the 6 days' trip up the White Nile, or the very attractive excursion to Naga and Meṣaurât (p. 411), which requires four days. — Messrs. Cook & Sons arrange regular *Excursions* for seeing Khartûm (inclusive fare 25 pias.), Omdurmân (45 pias.), Kerreri (60 pias.), and Sôba (40 pias.), all starting from the Grand-Hôtel Kharṭûm.

Kharṭûm (1252 ft.), the capital of the Sudân and the residence of the Sirdâr or Governor-General, is situated in 15° 36′ N. lat., on the left bank of the *Blue Nile*, immediately above its confluence with the *White Nile* (comp. p. xlv). The name ('elephant's trunk') refers to the shape of the long peninsula that ends on the N.W. in the Râs Kharṭûm (p. 414). The town was built in 1823-30 by Mohammed Ali, and quickly rose to prosperity as the southernmost dépôt of the trade of Egypt, so that it is said to have had 70,000 inhab. in 1882. During the rebellion of the Mahdi (Moḥammed Aḥmed) General Gordon, who was despatched hither by the British government to withdraw the garrisons in the Sudân, entered the town in Feb., 1884, and defended it until Jan. 26th, 1885. The town was reduced to ruins by the Mahdists, but has been rebuilt since the capture of Omdurmân in 1898 (p. ci). Its ground-plan somewhat recalls that of Washington. In 1907 Kharṭûm itself contained ca. 14,000 inhab., but this figure is increased to 74,000 if we include Omdurmân (p. 414), Kharṭûm North (p. 411), and the suburbs. Most of the houses are of brick, though free use is also made of Kerreri sandstone, and are surrounded by fine gardens.

The Trees and Plants that occur in the private and public gardens at Kharṭûm nearly all belong to the Sudanese flora, with the conspicuous exception of the date-palm. Among them the following may be specially mentioned: the curious Sudanese *Balaenites Ægyptiaca* or soap-tree (Arab. el-heglig), the bark of which has the property of converting fatty substances into soap; the *Salvadora Persica* (Arab. el-arak), the mustard-tree of the Bible; and the saccharine but poisonous *Callotropis procera* (Arab. el-ushar), a large-leaved Asclepiadea. Some specimens of the gigantic *Adansonia digitata*, baobab, or monkey-bread-tree (Arab. el-homr), may be observed in the town. There are also several india-rubber trees, Parkinsonias, Sesbanias, and coffee-plants. — Agriculture is carried on by the Nubian fellahin in the primitive manner of the Dongolese, without plough or harrow, but none the less industriously (p. lv). Their Sâḳyeh, or water-wheels (p. liv), are sometimes 25 ft. and more in height, and are worked by zebus. Wooden posts are occasionally placed beside these wheels in such a way as to form a kind of sun-dial, by which the hours of labour are regulated. The chief crop is *Andropōgon Sorghum*, the staple food of

the country, but sweet potatoes (*Ipomoea Batatas;* Arab. bombay), *Maize* (recently introduced), and the Sudanese sugar-cane (*Andropogon Zaccharatum;* Arab. el-'ankûlib) are also cultivated. The last-named ripens between February and May.

Along the bank of the Nile runs the EMBANKMENT, a promenade about 3 M. in length, planted with palms and other trees (shady in the morning). At its E. extremity lies the hamlet of *Burri* (Pl. G,3); and as we proceed thence towards the W. we pass successively the *British Barracks* (Pl. F, 3), a fragment of the old town-wall *(El-Istaḥam)*, the Gordon Memorial College (Pl. E, F, 3), and the *Hospital.* The **Gordon Memorial College** (director, Mr. James Currie), for which Lord Kitchener obtained the necessary funds by public subscription throughout the British Empire, is a large and substantial building in which native youths are trained by English and Arabic teachers for an official career. The College contains a Higher Elementary School, a Higher School for Technical Education (surveying and engineering), a Training College for Schoolmasters and Cadis, and a Military Cadet School. Associated with it are *Instructional Workshops*, an *Economic Museum* (with interesting archæological and ethnographical collections), and a *Bacteriological & Chemical Laboratory*, the last due to the liberality of Mr. Henry S. Wellcome of London. At the corner of Mohammed Ali Street is the attractive building of the *Sudan Club* (Pl. E, 3), situated in a garden. The gardens and villas of the British officials add a picturesque feature to the scene, many of the houses being built in the bungalow style. That farthest to the E. belongs to Slatin-Pasha (Pl. 10; E, 3). Farther to the W. are military stores and the workshops of the Water Transport Department. The *Palace of the Sirdâr* (Pl. D, 3) is built in the Gothic style; before it stand a British and a Sudanese sentinel (special permission needed for a visit to the house or grounds). Gordon's house, in which he fell under the lances of the dervishes, occupied the same site. Adjoining the palace on the W. is the *Government Building* (Pl. 6; D, 3), with the War Office, and the *Post & Telegraph Office* (Pl. 5; D, 3). Farther on are a number of villas, including those of the Mudîr, the Financial Director, and the Commandant (Pl. 4; D, 3). Continuing to follow the Embankment, we next reach the *Coptic Church* (Pl. 2; D, 3), the *Grand Hôtel* (p. 411), and the *Zoological Garden* (Pl. 1; C, 3), the last containing a representative collection of Sudanese animals (open free; military band on Wed. evening, adm. 5 pias.). — The view hence is very fine; on the opposite bank, beyond the sand-banks in the Nile, which are covered when the river is high (in October), lies the town of Omdurmân, with misty hills in the background; to the N. and N.W. rise the hills of Kerreri and Sûrḳab; also to the N. is the island of *Tuti*, with its fertile vegetable-gardens and its sand-banks haunted by numerous birds. On this island are a number of conical grass-huts inhabited by natives, and an old fort which offered a desperate resistance to the dervishes in 1885.

Parallel with the Embankment runs KHEDIVE AVENUE (Pl. C-E, 3). Here stands, behind the Sirdâr's Palace, a *Statue of Gordon* (represented as riding on a camel), a bronze copy of that executed by E. Onslow Ford for the Royal Engineers' Institute at Chatham. The new *English Church* is to be close by. — The grounds behind the Government Building contain a large *Late-Ethiopian Relief*, brought from a pyramid at Meroë (p. 410). It represents a king and queen protected by the wings of Isis. To the right is a crowd of death-gods, relatives, and priests, bearing gifts or celebrating funeral rites. A *Museum* is to be built here for the collections now in Gordon College (p. 413). — Farther on are two *Banks* (Pl. 11 & 12, D, 3, 4; p. 411), the *Government Shops*, and the *Mudîrîyeh* (Pl. 3; D, 3), or Office of the Mudîr, with the prison.

The non-European business-part of Khartûm is restricted to the portion of the town lying back from the river. This is intersected by several long streets running parallel with the river. Here lie the great and busy *Bazaars*, which are especially animated in the afternoon. — In *'Abbâs Square*, in the heart of the town, is the large new *Mosque*, with its two minarets.

VICTORIA AVENUE (Pl. D, 4), running to the S. from the Gordon Statue, and the streets parallel with it, lead to the remains of the *Old Fortifications* constructed by Gordon outside the town. To the right and left are barracks (Pl. D, E, 4). Beyond the fortifications we traverse a barren district to the *Sudanese Village* (Pl. E, 4), known to the natives as *Ed-Deim* or 'The Camp'. This shelters various tribes of the Sudân, partly in mud bovels, partly in the characteristic round huts. Native dances may often be witnessed here.

A very attractive walk is afforded by the Promenade extending along the Blue Nile from the Grand-Hôtel to the *Râs Kharṭûm* (*Point Mogren;* Pl. B, 3; tramway, see p. 411), the promontory between the two arms of the Nile. Along the bank are numerous Sâḳyeh, for watering the fields and palm-groves. To the left are a Nubian village, picturesquely situated among palms, and various other settlements.

Communication between Kharṭûm and Omdurmân is maintained by a steam-ferry (1 pias.), leaving the Râs Kharṭûm (see above) every hour for the Mûrada (p. 415; tramway thence, see p. 411). Owing to the long distances to be traversed at Omdurmân, the traveller should hire a donkey on arrival. For Cook's Excursions, see p. 412.

The native town of **Omdurmân,** which was the capital under the new Mahdi régime, was founded in 1883-84 by the Mahdi Moḥammed Aḥmed, and after his death in 1885, it was the residence of the Khalîfa Abdallah et-Ta'âïshi for 14 years, during which it became the scene of the most atrocious cruelties and the most extravagant orgies. It extends for about 3½ M. along the left bank of the united Nile, and has room for upwards of 100,000 inhabitants. The actual population in 1907 was about 40,000. The name is said to be derived from an old woman, who once spent a solitary existence here. The

S. part is the *Umm Durmân* proper. The central part, including the holy buildings and the walled inner town inhabited by the Baggâra tribe, to whom Abdallah belonged, is called by the natives *El-Buga*, *i.e.* 'the (holy) place', a name always given to the wandering headquarters of the Mahdists. To the N. is the *Ḥâret en-Nusâra* or *el-Meṣiḥin*, the Christian quarter, inhabited by Abyssinians, Copts, and between one and two hundred Greeks.

The warlike oppression of the last decade, the fanatical enthusiasm for pilgrimages, the desire for plunder, and the devastation of whole provinces have assembled here a confused medley of the most diverse races and stocks: Bantus and grotesque dwarf negroes from the W. Sudân; Semitic and Hamitic tribes from the desert, such as Nûba, Baggâra, Kabbâbîsh, Gowameh, and Kowâḥleh Arabs; Nubians, Fellahin, Ja'âlîn. To these must now be added Egyptians, Syrians, and a few Greeks. The shopkeepers are mostly Dongolese. The number of women, most of whom are well-built, is remarkably great. They wear loin-cloths and usually have their hair elaborately dressed. The most characteristic groups are to be seen in the different bazaars. The fashions prevalent among the natives are very curious; as in their methods of shaving, tattooing, and perfuming themselves, and otherwise altering their personal appearance. Elephantiasis is the most widely spread disease; and sufferers from the fertît worm (filaria Medinensis) may occasionally be observed.

The steam-ferry crosses the Nile just below the junction of the White Nile and the Blue Nile, the different-coloured waters of which are easily recognizable. We land at the large and picturesque **Mûrada*, or *Boat Harbour*, which is adjoined by the markets for ivory, india-rubber, and grain. Following the tramway-line, we cross the market *(Sûk)* and reach the lofty walls surrounding the *Beit el-Amâna* (Pl. 19; B, 2), the former arsenal of the dervishes, which still serves as a military magazine and contains memorials of Gordon and trophies of weapons. For a visit to it, which, however, is hardly worth while, a permission must be obtained from the Civil Secretary. The *Prison* (Pl. B, 2), where many Europeans languished, is situated 500 yds. farther on, at the S. angle of the ruinous town-wall. It is sometimes known as the 'Saier Prison', from the name of the jailor under the Mahdi and Khalîfa. — Farther on, to the left, is the *Komandânîyeh* or *Guard House of the Sudanese*, formerly the *House of Emir Yakûb* (Pl. 21). To the right is the telegraph-office (Pl. 20), once *Slatin-Pasha's House*. — On the large *Mosque Square* (Pl. B, 2), in which the dervish army was reviewed, lie (l.) the *Zabṭîyeh* or office of the Ma'mûr (Pl. 22), and (r.) the *Mosque of the Khalîfa*, a large rectangular court surrounded by a brick wall (comp. p. cli).

Adjoining the Mosque Square on the E. lies the **Tomb of the Mahdi* (Pl. 15). This was erected, at the order of the Khalîfa, by an Arab architect, and consisted of a rectangular building sur-

mounted by a lofty dome, and furnished with three arched windows on each side. The entrance was on the S. side. The tomb was surrounded by a courtyard. After the capture of Omdurmân the tomb was destroyed by the British, and its contents scattered. — Opposite the tomb, adjoining the great Mosque, is the **House of the Khalîfa Abdallah* (Pl. 15), a large enclosure, including several courts and colonnades, numerous chambers, and a bath-house (adm. 5 pias., including the Mahdi's Tomb). The roof of the tower commands a fine view of Omdurmân and its environs. Adjacent are the House of the British Sub-Governor (Mudîr; Pl. 17), and the grave of the Hon. H. G. L. Howard, an English war-correspondent who fell here. Farther to the E., on an open space with the ruins of some houses and walls, are the *Post Office* and the *Military Hospital* (Pl. 18), the latter formerly the *House of Sheikh ed-Dîn*, the son of the Khalîfa. To the N., on the space formerly occupied by the quarters of the Khalîfa's bodyguard, stands the *Civil Hospital* (Pl. B, 1).

We now skirt the N. wall of the Great Mosque, passing the ruined *House of the Khalîfa Ali Woled Helu*, to the Mosque Square, and then follow the broad street traversed by the tramway. To the right is the *Government School;* to the left, in an open space, is the *Cattle Market*. The street and the tramway end at the large *Market Place (Pl. A, 1), on which the various Bazaars converge and which presents a busy and variegated scene of African life. All the articles of consumption of Central Africa are to be seen here in profusion: curious spices of a hundred different varieties, drugs, and perfumes; soda, saltpetre, salt; betel, bead-nuts, seeds, and wood of every kind; ostrich-feathers, glass beads, toilet-butter, 'angarîbs (bedsteads), the dried flesh of wild animals, etc. The Bazaar of the silversmiths is especially interesting. Skilful smiths, and saddlers dealing with hippopotamus hide, may be seen at work. The place of execution (Pl. 23) under the Khalîfa was in the Date Market, and to the E. of it is the pit ('Tomb of the Martyrs') into which were thrown the heads and limbs of the condemned. The *Sûḳ el-Ḥarîm* (formerly limited to women-dealers) is devoted to fruit, milk, ornaments, ointments, and basket-work.

Short Excursions. To the (6 M.) *Battlefield of Kerreri*, on the left bank of the Nile. This excursion is made on donkeys from Omdurmân; large parties may hire a steamer (see p. 412). We first proceed to the *Khor Shambat*, and thence to the *Gebel Sûrḳab* (commonly called *Gebel Surgham*), which affords the best general view of the battlefield. On the way we pass a marble *Obelisk*, erected to the memory of the officers and men of the 21st Lancers who fell in the engagement. The monument, which has been damaged by fanatic natives, is surrounded by a mud-wall; the keeper (absent on Sun.) expects a gratuity of 5 piastres.

Near the village of *Kerreri* and the *Gebel Sûrḳab* Sir Herbert Kitchener defeated, on Sept. 2nd, 1898, a dervish army of 35,000 men, whose fanatical onslaughts were shattered by the steady fire of the Anglo-Egyptian troops. The dervishes are estimated to have lost 10,000 killed, 16,000 wounded, and 4000 prisoners, while of the British 25 were killed and 99 wounded, of the Egyptians 21 killed and 230 wounded. On the afternoon of the same day Kitchener entered Omdurmân.

The *Ruins of Sôba*, on the right bank of the Blue Nile, to the S.E. of Khartûm, are reached in about 3 hrs. by a steamer plying twice weekly during the season (comp. p. 412). Near the landing-place is a Rest House. Sôba was the capital of the Christian kingdom of *Aloa*, which existed until the Middle Ages. Crocodiles may sometimes be seen sunning themselves at noon-day on the rocky banks just below Sôba. — The extensive field of the ruins is covered with fragments of baked bricks. The large tumuli rising here and there probably mark the sites of churches and public buildings. One church, with granite columns, has been partly brought to light. On the whole, however, there is little to see. — The ruins at *Gebel Mandera*, in 14° 40′ N., lat., between the Nile and the Atbara, were explored by Cailliaud in 1822 and by Rüppell in 1825.

Longer Excursions to the Southern Sudân

are mostly undertaken by sportsmen. The inhospitable steppes of Kordofân swarm with game. The expense of such excursions is necessarily great, and the equipment must be very carefully selected. The *Steamboat Voyages*, however, mentioned below, afford an excellent opportunity for those who wish to become acquainted with the characteristic and wonderful scenery of the Tropics. — For *Caravan Journeys* the best plan is to hire camels, with the help of competent advice, in Khartûm (camel and driver 10 pias. per day). The rest of the equipment, such as beds, cooking-utensils, and provisions, should be brought from Cairo. *Angelo Capato* (p. 411), whose trustworthiness, however, is often assailed, organizes caravans and provides the necessary camels, food, attendants, and 'gillies' (*shikâri*), for a charge of £ E 4 per day and person. As the pace of the pack-camels does not exceed 2½ M. per hour, it is advisable to take donkeys instead (best obtained in Khartûm, price £ E 5 each, and saleable at the conclusion of the trip).

From Khartûm to El-Obeïd, 8-10 days' journey. Special permission must be obtained from the Civil Secretary at Khartûm. We ascend by steamer (see below) to (128 M.) *Ed-Dueim*, on the W. bank of the White Nile. Thence we ride, in 7 days, viâ (52 M.) *Bîr Helbeh*, *Bîr Homra*, and (121 M.) *Shegela*, to (160 M.) *Bara*, which lies 30 M. (a day's journey) from El-Obeïd, the capital of Kordofân. — We may return to Omdurmân by a different route (9 days), known as the 'Derb es-Sultaniyeh', viâ *Homra*, *Sheguig*, and *Henneik*. Two days short of Omdurmân we pass the hills of *Ed-Deyeis*, which abound in game.

From Khartûm to Gôz Abu Gum'a, on the White Nile, a journey of 6 days (there and back) by the passenger-steamer 'Cairo' of the 'Soudan Development and Exploration Co. Ltd.'. The steamer leaves Khartûm every Tues. at 9 a.m. (fare from £ E 25 according to the stateroom, meals included). — 1st Day. In ½ hr. after leaving Khartûm we reach the White Nile, the yellow water of which is easily distinguishable from the dark-blue water of the Blue Nile. At the confluence is *Dakin Island;* the steamer enters the W. arm. The so-called 'Gordon's Tree' forms a landmark which is conspicuous far and near. The stream expands to a width of 2-3 M. and resembles a lake. Water-fowl and crocodiles abound. Large herds of cattle may occasionally be seen grazing on the low flat banks. — At a distance of 31 M. from Khartûm the volcanic hill of *Gebel Auli* rises on the E. bank, while a few miles farther on (E. bank) is the *Gebel Mandara*. 58 M. *Kelgineh*, a large village inhabited mainly by Danagla Arabs. — 2nd Day. The banks are now covered with low but thick groves of mimosa and acacia. The lofty Gebel Arashkol is visible in the distance. — 128 M. (W. bank) *Ed-Dueim*, the capital of the province of the White Nile, is an important trading centre, chiefly for gum brought from Kordofân. It is a large village occupied by 7000 Danagla and Hassaniyeh Arabs, with houses covered by conical roofs of straw. Barley, wheat, onions, and hibiscus plants are cultivated here. This was the point where the Egyptian army of Hicks Pasha quitted the Nile (comp. p. c). — 3rd Day. 149 M. (E. bank) *Kawa*, the chief town of a good sporting district. At a

distance of about 167 M. from Khartûm we reach *Shawwâl*, the N. end of the densely wooded *Island of Abba* (28 M. long) and the base of the Mahdi in his religious war. — 180 M. *Lakhi (Fakha) Shoya*, situated on the island with the ruins of the house of the Mahdi. — 196 M. (E. bank) *Gôz Abu Gumʿa*, the chief town of a district, opposite the S. end of the island of Ahba (telegraph-office). — The return to Khartûm is begun on the 4th day.

FROM KHARTÛM TO GONDOKORO, on the Bahr el-Gebel, 1068 M. On the 15th of each month starts a government-steamer, which takes passengers and occupies 14 days for the voyage upstream, and 11 days for the return journey. The steamers starting on Jan. 15th and Feb. 15th are comfortably fitted up and provided with cooking-utensils and attendants (return-fare, including food, £ E 65). In the other months the traveller has to bring his own provisions. As space is very limited, it is advisable to secure one's place well in advance. Detailed information may be obtained from the tourist agents in Cairo. — From Khartûm to *Gôz Abu Gumʿa*, see p. 417. At this point begins the region of the 'Blacks'; cultivation ceases, and the forests often come right up to the river-banks. Hippopotami, crocodiles, antelopes, and innumerable water-fowl may be seen. On the E. bank is the territory of the Dinka negroes. — 241 M. (E. bank) *Gebelein*, marked by a sort of amphitheatre of granite hills about a mile from the river. The scenery becomes dreary and monotonous. — 305 M. *Renk*. The forests on the banks become very thick. — At a point 358 M. from Khartûm we pass the hill of *Aḥmed Agha*, a granite cliff 340 ft. in height. A few isolated fishing villages are seen on the banks. — 399 M. *Kaka*, a large group of settlements of Shilluk negroes, who live by hunting and fishing. The river sweeps round towards the W. On the banks are various villages of the Dinka and Shilluk negroes. — 416 M. *Melut*. The river again bends towards the S. — 463 M. *Kouok (Fashoda)*, capital of the province of the Upper Nile and seat of the British mudir, lies on the left bank of the White Nile. In the vicinity is the capital of the Shilluk, where their 'Mek', or king, resides. — 479 M. *Lul*, a station of the Austrian Roman Catholic Mission (p. 411). The church and other buildings are in the same style as the houses of the natives. — 517 M. (E. bank) *Taufikiyeh (Taufikia)*, the chief garrison of the Upper Sudân, healthier and more attractive than Fashoda. About 5½ M. farther up the *Sobat* joins the White Nile, which now flows towards the W. The steamer ascends the Sobat to (ca. 5 M.) the American Mission Station of *Doleib*, and then returns to the White Nile. After passing (549 M.) the mouth of the *Bahr ez-Zaräfeh* ('*Giraffe River*'; ca. 210 M. long), which flows into the White Nile from the S., we see on the N. bank several Shilluk villages. The country is flat and treeless. In the swamps and on the river-banks hippopotami, crocodiles, elephants, buffaloes, and wild geese are found. — 585 M. *Moyeh (Maya) Signora*, or 'The Lady's Lagoon', so called because its backwater was first explored by the unfortunate Dutch lady-traveller Alexine Tinne (assassinated at Tripoli in 1869). — At (597 M.) *Khor Attar* we reach the E. end of *Lake No* (area ca. 57 sq. M.), where the *Bahr el-Gebel*, coming from the S., and the *Bahr el-Ghazâl* or '*Gazelle River*' unite to form the 'White Nile'. The steamer turns to the S. up the Bahr el-Gebel, through the swampy waters of the '*Sudd*' or '*Sadd*'. This name, which means hindrance or barrier, has been given on account of the blockading masses of water-plants. These, mostly papyrus and a reed called 'umm sûf', are washed out from the lake into the river, where they form islands considerable enough to impede navigation. The Egyptian government is taking steps to remove these dense barriers of vegetation, which vary from 3½ to 23 ft. in thickness. Throughout the 'Sudd region the scenery is extremely monotonous. 'The whole region has an aspect of desolation beyond the power of words to describe. It must be seen to be understood' (*Garstin*). — At (727 M.) *Hillet en-Nuër*, and for some distance farther on the banks project more sharply into the stream; several settlements of the Nuër negroes are to be seen. A little farther to the S. the original river-bed has been blocked for about 25 M. by 'Sudd'. The stream has thus been forced into another channel. The steamer takes this new course, which

is dotted with islands, and reaches (839 M.) *Shâmbé*, on the W. bank of the Shâmbé Lagoon. This is the chief town of a district in the province of Bahr el-Ghazâl, whence a caravan-route leads to the W. viâ (101 M.) Rumbek to (247 M.) *Wau*, the capital of the province. Large quantities of hippopotami inhabit the lagoons here. — Near *Abu Kûkâ* (invisible from the river) the swamps cease. On the W. the forest extends right up to the river, and the banks are dry. — 870 M. *Kenîseh*, a deserted station of the Austrian Mission. The country is desolate and monotonous. — 919 M. *Lake Powendael*, containing many small islands and full of hippopotami. The region becomes more thickly wooded. Dinka negroes may be seen fishing. — Beyond (961 M.) *Bor*, a collection of Dinka villages, the river-banks finally assume a more definite and solid form. The villages and cattle-herds of the Bari negroes appear, and the scenery assumes a tropical character. The river here forms the E. frontier of the 'Ladó Enclave', a district of the Anglo-Egyptian Sudân which is leased to the Congo Free State. — Near the site of the (1028 M.) Anglo-Egyptian station of *Kiro* the river-scenery is very fine. 'Luxuriant tropical vegetation abounds. Giant Euphorbia are a marked feature of the forest. The whole of the banks and most of the trees are covered with a velvety-looking mass of creepers. A bluff, 10-13 ft. high, projects into the stream . . . . . The face of this cliff is perforated by myriads of holes made by a very beautiful and tiny species of bee-eater. These birds have rose-coloured wings, with bronze-coloured bodies. They add much to the beauty of a lovely scene' *(Garstin)*. — 1031 M. *Kiro*, the Belgian military station, prettily situated on the W. bank. The soldiers, recruited among the West African trihes and the Niam-niam negroes, make a good impression in their smart blue uniforms. — 1044 M. *Mongalla*, on the E. bank, the capital of the new province of Mongalla, is the southernmost station of the Anglo-Egyptian Sudân. Navigation is impeded here by shoals and sand-banks. — 1057 M. *Ladó*, on the W. bank, now a strongly garrisoned Belgian military station, was founded by Gordon in 1874, and was, for a time, the headquarters of Emin Pasha. — 1068 M. *Gondókoro*, the northernmost station of the British Uganda Protectorate, is the seat of a British commissioner. It is garrisoned by the Uganda Rifles. The place is strikingly situated on the lofty and thickly wooded E. bank of the river, with the mountains of Ladó and Reggâf in the background. Beyond Gondokoro the river becomes unnavigable, and (1079 M.) *Reggâf* cannot be reached except by small boats.

From Khartûm to Meshra' er-Reḳ, on the Bahr el-Ghazâl, 750 M. A government-steamer, which takes passengers, leaves Khartûm on the first of each month: the journey upstream lasts 10 days and the return-journey 8 days (leaving Meshra' er-Reḳ on the 12th of the month). From Khartûm to *Khor Attar* on Lake No, see p. 418. Thence the steamer ascends the Bahr el-Ghazâl in ca. 60 hrs. to (153 M.) *Meshra' er-Reḳ*. On this route we pass the mouths of several rivers, including those of the *Jur* (128 M. from Khor Attar) and the *Kir*.

From Khartûm to Sennâar (and Senga). Between July and Nov. a steamer runs twice a month up the Blue Nile to (219 M.) Sennâar, which it reaches in ten days. The rest of the route (and the whole of it from Dec. to June) must be made overland by camel (equipment, see p. 417). In this latter case two guides should be engaged in Khartûm, one for the journey as far as Wad Medani, and the other for the trip thence to Senga. From the latter point a shikâri, who may be engaged with the assistance of the governor of Senga, will conduct the party. Mineral waters in ample quantities should not be forgotten. The best season for travelling and hunting is from Nov. to the middle of March. — From Khartûm to *Sôba*, see p. 417. Thence the steamer goes on to (65 M.) *Kamlin*, which formerly possessed indigo-plantations and dye-works. — 99 M. *Rufâ'a*. — 110 M. *Masallamîyeh*. — 123 M. *Abu Harâz*. — 128 M. *Wad Médani*, situated a little above the mouth of the river *Rahad*, is the capital of the province of Sennâar. — At a distance of 163 M. from Khartûm the mouth of the *Dinder* is passed. — 219 M. **Sennâar**, on the left bank of the Blue Nile. Agriculture here stands at a high level. The steamer does not go beyond Sennâar. —

276 M. *Runka* and *Senga*. — 297 M. *Karkôg*. — 398 M. *Roseires*, on the right bank of the river. — The following are the approximate times occupied in the various stages of the journey by land: from *Khartûm* to *Sabîl* 6 hrs.; from Sabîl to *Gedîd* 4½; from Gedîd to *Mayîd* 4½; from Mayîd to *Umm Ma'gad* 4; from Umm Ma'gad to *Kamlîn* (p. 419) 3½; from Kamlîn to *Abu Usher* 4; from Abu Usher to *Hassaheissi* 5¼; from Hassaheissi to *Fadasi* 5½; from Fadasi to *Wad el-Magdub* 2½; from Wad el-Magdub to *Wad Medani* (p. 419) 2½; from Wad Medani to *Wad el-Hindi* 5; from Wad el-Hindi to *Shokâba* 4½; from Shokâba to a *Rest House on the Nile* 3; thence to the next *Rest House* 5; thence to *Sennâar* (p. 419) 5¾; from Sennâar to a *Camp on the Nile* 5; thence to *Abdineh* 3; from Abdineh to *Eneikliba* 4; from Eneikliba to *Senga* (see above) 4 hrs. We here cross the Blue Nile by means of a ferry, the operation often taking hours to complete. If the sportsman extends his journey beyond this point, the next stop is made at a *Camp*, pitched in the bush about 5 hrs. from Senga. Thence to *Kamisha* 5½ hrs.; from Kamisha to *En-Neml*, a village on the Dinder (p. 419), 5 hrs.; from En-Neml to *Durâba*, on the Dinder, the last village towards the Abyssinian frontier, 5¼ hrs. The places marked on maps as lying on the Dinder beyond Durâba have ceased to exist since the Mahdist revolt. The first big game is met with 2-3 days' journey above Durâba.

INDEX.

Besides the names of the places described, this Index also contains a number of names of persons and other words occurring in the Routes and in the Introduction. — The following is a short list of Arabic words of frequent occurrence (comp. vocabulary, p. clxviii): —

ʿAin, Spring.
Bâb, Gate.
Baḥr, Sea, river (Nile).
Beit, House.
Beled, Village.
Bilâd, Land, District.
Bir, Cistern.
Birbeh, Temple.
Birkeh, Pond.
Darb, *Derb*, Road.
Deir, Monastery.
Gâmiaʿ, Mosque.
Gebel, Mountain.
Gezîreh, Island.
Kafr, Village.
Kalʿa, Fortress.
Kanṭara, Bridge.
Ḳaṣr, Castle.
Kôm, Mound of rubbish.
Medineh, Town.
Meidân, *Midân*, Square, 'Place'.
Merg, Meadow.
Râs, Promontory.
Shâriaʿ, Street.
Tell, Hill.
Wâdi, Valley.

ʿAbâbdeh Beduins xxxviii. 350. etc.
Abahûda 400.
Abba Island 418.
ʿAbbâs I. xcviii. 29.
— II. Hilmi ci.
Abbasides xci. xcii.
Abchaouai 189.
ʿAbd el-Ḳader 24.
— el-Ḳurna 305.
Abdineh 420.
el-ʿAbeidîyeh 409.
Abghigh (Abguig) 189.
Abidia 409.
ʿAbkeh 403.
Ablutions, Religious lxv. cliv.
Abnoub 224.
Abotu 231.
Abou Choucha 204.
— Tichet 204.
Abu el-Akhḍar 176.
— Dabad xcvi.
— Dîs 409.
— Dôm 408.
— Gandîr 189.
— Greïa 371.
— Gurâb 137.
— Gûs 408.
— Hâd 371.
— Ḥamed 407.
— Ḥammâd 168. 176.
— Handal 389.
— Ḥarâz 419.
— Hommos 27.
— Hôr 383.
— Kebîr 167.
Abu Kerḳâs 202.
— Khrûg ci.
Abukîr 26.
Abu Klea c.
Abuksa 189.
Abu Kûkâ 419.
Abûlfidâ xciv. 230. 246.
Abu Mandûr 27.
— Râdi 187.
— Râs 392.
— Roâsh 136.
— Salîm 409.
— Shâr el-Kibli 367.
— Sheḳûḳ 163.
— Shûsheh 204.
— Sillem 409.
— Simbel 394.
Abuṣîr (near Behîg) 24.
— (near Gîzeh) 137. 138.
— (2nd Cataract) 403.
— el-Meleḳ 201.
Abu Suweir 176.
— Ṭarfa 383.
Abutîg 228. 203.
Abu Tisht 204.
— Usher 420.
— Zaʿbal 166.
— Zeidîyeh xxv.
Abydos 231.
Achemant 201.
Achoris lxxxv. 260.
Adendân 401.
el-ʿÂdid xciii.
el-ʿÂdil, Melik xciii.
Ælian 280.
ʿÂfieh 392.
Aga 168. 169.
Agricultural Implements lv.
— Seasons liv.
Agriculture lii.
el-Ahâïweh 230.
— el-Gharbîyeh 230.
Ahhotep lxxix. 93.
Ahmed Agha 418.
Aḥmed ibn Ṭulûn xcii. 39. 66.
Aḥmedîyeh lxix.
Aḥmosē lxxix. lxxxiv.
—, Tomb of 219. 310. 334.
— Pen-Nekhbeyet, Tomb of 334.
Ah-nofru, Tomb of 334.
Aïbek xciv.
ʿAin Mûsâ (Cairo) 113.
Aiyubides xciii.
Akhmîm 229. 203.
Aklît 343.
Akōris 208.
Aku, Tomb of 354.
ʿAlâki 385.
Alâtîyeh xxv.
Albert Lake xlv.
Alexander the Great lxxxv. 10. 257. etc.
— II. lxxxv. 209. 259.
Alexandria 7.
Antoniadis, Villa 22.
Arab Quarter 17.
Arrival 7.
Bâb el-ʿArab 22.
Bacos 23.
Bankers 8.

Alexandria:
Baths 7.
Booksellers 8.
Bruchium 11.
Bulkeley 23.
Burial Place, Egyptian 15.
Cabs 7.
Cafés 7.
Camp de César 23.
Canopic Gate 11. 18.
Carlton 23.
Catacombs 15. 22.
Chemists 8.
Churches 8. 13. 14. 18.
Cleopatra, Baths of 22.
Cléopâtre 23.
Clubs 7.
Commissionnaires 7.
Confectioners 7.
Consulates 8.
Cotton Exchange 14.
Earle's Monument 13.
English Church 13.
Eunostos, Harbour 9.
Exchange 13.
Farkha Canal 18.
Fleming 23.
Fort Cafarelli 17.
— Kâït Bey 11. 17.
— Napoleon 17.
— Silsileh 23.
Gabbari 22.
Government Building 17.
Gymnasium 11.
Hadra 22.
Harbours 9. 17.
Heptastadium 11. 17.
History 10.
Hospitals 8. 14. 18.
Hotels 7.
Ibrâhîmîyeh 23.
Jews' Quarter 11.
Kaṣr el-Kayâṣereh 23.
Kôm ed-Dîk 11. 18.
— esh-Shukâfa 15.
Law Courts 13.
Library, Ancient 11. 10.
Mahmûdîyeh Canal 9. 13. 22.
Marine Arsenal 17.
Meks, Casino 22.
Mînet el-Bassal 14.
— esh-Sharkâwîyeh 14.
Mohammed Ali, Statue of 13.
Moustapha Pacha 23.
Museum, Old 11. 10.
— of Græco-Roman Antiquities 18.
Necropolis 11. 22.
Alexandria:
Nicopolis 23. 10. 11.
Nuzha Garden 22.
Omdurmân Column 18.
Paneum 11.
Pharos, Island of 11. 17.
Photographs 8.
Physicians 8.
Place Méhémet Ali 13.
Pompey's Pillar 14.
Pont Neuf or Ibrâhîm 14.
Porte de la Colonne 14.
— du Nil 14.
— de Rosette 17.
Post Office 8.
Quarantine 22.
Railway Station 7.
Ramleh 23.
Râs et-Tîn, Palace of 17.
Regia 11.
Restaurants 7.
Rhakotis 10. 11.
Royal City 11.
Rue Abou Dardah 14.
— d'Allemagne 18.
— Chérif Pacha 14.
— de la Colonne Pompée 14.
— de France 17.
— Ibrâhîm 14.
— Karmouss 15.
— de la Porte de Rosette 17.
— du Premier Khédive 14.
— Râs et-Tîn 17.
— des Sœurs 14.
St. Catherine's Ch. 14.
— Mark's Building 13.
San Stefano 23.
Schools 18.
Schutz 23.
Sema 11.
Serapeum 11. 14.
Shatbi 23.
Shops 8.
Sidi Amr, Mosque of 14.
Sidi Gâber 23. 22.
Slaughter House 22.
Sporting Club 23.
Square Ste. Catherine 14.
Steamboat Offices 8.
Steamers 1-4.
Streets, Ancient 11.
Synagogue 18.
Telegraph Offices 8.
Theatre, Ancient 11.
Theatres 9. 17.
Tombs, Ancient 15. 17.
Topography, Ancient 11.
Alexandria:
Tourist Agents 8.
Tramways 7.
Turkish Quarter 17.
Victoria Column 18.
Wardiân 22.
Ali Bey xcvi.
'Âlmeh, *see* 'Awâlim.
Aloa 417.
Alphabet, Arab. clxii.
'Amada 390.
'Amâra 370.
el-'Amarna 216.
Amasis lxxxiv. 28. 145. 168.
Ambarekâb 378.
Amélineau 238.
Amenemēs lxxviii.
Amenemheb, Tomb of 308.
Amenemhēt I. lxxviii. 116. 204.
— II. lxxix. 163.
— III. lxxix. 189. 191.
— IV. lxxix.
—, Tomb of 310. 342.
Amenemopet lxxxii.
Amenertaïs 272. 318.
Amen-her-khopshef, Tomb of 316.
Amenhotep lxxx.
—, the Sage cxvii.
—, Tomb of 310.
Ameni-em-hēt, Tomb of 212.
Amen-meses lxxxi.
—, Tomb of 285.
Amenophis I. lxxx. 261. 304. etc.
— II. lxxx. 275. 304. etc.
— II., Tomb of 292.
— III. lxxx. 253. 256. 257. 293. 325. 332. etc.
— III., Tomb of 294.
— IV. lxxx. cxx. 216. 223. 253. 295. etc.
— IV., Tomb of 222.
Amentet 234.
Amen-wehsu 311.
Amide 25.
Ammianus Marcellinus 252. 280.
Ammon cxviii. cxx. cxxiii. cxxvii. 235. 250. 260. 270. 299. 388. 395. etc.
Amnis Trajanus 178.
Amosis lxxix.
Amria 24.
'Amr ibn el-'As xci. 13. 39. 105. 178. 377.
Amunet 270.
Amyrtæos lxxxv.

Anastasius xci.
ʿAnâtireh xxv.
Anîbeh 392.
Animals, Sacred cxvii.
Antæopolis 223.
Antæus cxxiii. 223.
Antinoupolis (Antinoë) 214. 202.
Antinous 214.
Antiquities 36. 76. 248.
Antoninus Pius lxxxix. 324. 325.
Antony lxxxviii. 10.
Anubis cxvi.cxvii.cxxiii. cxxvii. 295. etc.
Anuket (Anukis) cxxiv. 357.
Aphroditespolis (Kôm Eshḳâw) 228.
— (Upper Egypt) 329.
Aphroditopolis 205.
Apis,the cxvii.cxxiv. 143.
— Tombs at Saḳḳâra 143.
Apollonopolis Magna 335.
— Parva 246.
Apries lxxxiv.
el-ʿArâba 231.
ʿArâba el-Madfûneh 231.
ʿArab el-ʿAṭyat 224.
Arabian Desert li. 356. 367.
Arabi Bey c.
el-ʿArayîsh Beduins xxxix.
Arcadius xc. 25.
Architecture, Arabian cl.
—, Egyptian cxxxi.
Ar-hes-nufer cxxiv. 360.
Arians xc.
Arḳîn 401.
Armant 329. 327.
Armenians xliii.
Arsinoë (town) 188.
— I. & II. lxxxvi. 188.
— III. lxxxvi.
Arsinoïtic Nome 186. 188.
Arsnuphis cxxiv.
Art, Arabian cl.
—, Egyptian cxxxi.
Artaxerxes I.-III. lxxxiv.
Artekio 401.
el-Asasîf 301.
Asfûn el-Maṭâʿneh 329.
ʿAshḳeh 401.
Ashkît 401.
Ashment 201. 205.
Ashmûn 29.
Ashmunein 213.
Ashmûn er-Rummân 169.
el-Ashraf Khalîl xciv.
Asklepiodotus 327.
Asphynis 329.
el-Aṣṣirat 203.
Assiûṭ 225. 203.
—, Dam of 224.
Assuân xxi. 348.
—, Dam of 365.
ʿAṭâḳa Mountains 176.
Atbara 409.
—, the xlv. 410.
Atbô 335.
ʿAṭfeh 28.
Aṭfîḥ 205.
Athanasius xc. 12.
Athribis (near Benha) 30.
— (near Sohâg) 229.
Atrêpê 229.
Atrîb 30.
Atrun Island 353.
Atum cxvi-cxviii. cxx. cxxiv. cxxvii. 116. 176.
Atwâni Beduins xxxix.
Augustus, Emperor lxxxviii. 10. 23. 246. 364. 383. etc.
Aurelian lxxxix.
Autumn Season lv.
ʿAwâlim xxvi.
Awas el-Guarâni 389.
Awlâd ʿAmr 204.
el-ʿAyâṭ 201. 204.
el-ʿAzîz xcii. 51.

El-Bâb 377.
Bâb Abu Hôr 333.
— el-Kalâbsheh 379.
Babylon, Citadel 39. 101.
Bacchias 193.
Bacos 23.
el-Badâri 228.
el-Badrechein 139.
Bah 168.
Bahnassa 202.
Baḥr el-Abyad xlv.
— el-Azrak xlv.
— el-Gebel xlv. 418.
— el-Ghazâl xlv. 418. 419.
Baḥrif, Island of 347.
Baḥrîyeh, Oasis li. 207. 194. 202.
Baḥr Seileh 187. 190. 191.
— Shibîn 29. 170.
— eṣ-Ṣughaiyar 168.
— Tirah 170.
— Yûsuf 186. 190. 203.
— ez-Zarâfeh xlv. 418.
Baï, Tomb of 287.
Baiâd en-Naṣâra 206.
Bairam, *see* Beirâm.
Baḳlîyeh 168.
Baksbish xxiii.
Balah 174.
—, Lake 181.
Balasfûra 203.
Balbilla 327.
Baliana 231. 204.
Ballah 174.
Ballânyeh 400.
Ballâs 246.
Bara 417.
Barânka 206.
Bardis 203.
Bari Negroes 419.
Barḳûḳ xcv. 40. 71. 107.
Barrage du Nil 117.
Bars Bey xcv. 108.
Barûd (El-Baroud) 246.
el-Basâtîn 114.
Bash-Kâtib 190.
Bassandîleh 170.
Bastet cxvi. cxx. cxxiv. 167.
Basyûn 29.
Baths xxvi. clix.
Baṭn el-Ḥagar 402. 375.
Baṭra 170.
el-Bats Canal 187. 192.
Bawîṭ 203.
Bayâd 206.
Bazaars 45.
Beba el-Kobra 201. 206.
Bebi, Tomb of 334.
Bedrashein 139. 201. 204.
Beduins, the xxxviii.
Begerawiyeh 410.
Beggars xxiii.
Begîg 189.
Behbît el-Ḥagar 170.
Beheireh, Province of 27.
Beheiret Maryûṭ 24. 27.
Beheni 402.
Behîg 24.
Behnesa 202. 207.
Beirâm, the lxvii. lxxiv. lxxv.
Beit Khallâf (Khélâf) 231.
— el-Wâli 381.
Beja, the xxxviii.
Bekenranf lxxxii.
Beket, Tomb of 210. 213.
Beki 387.
Belbeis 166. 168.
Beliâna 231. 204.
Belḳas 170.
Bellâl 377.
Beltân 169.
Belzoni 123. 129. 302. 395.
Belzoni's Tomb 287.
Benben cxx.
Benha 29. 169. 176.
Beni ʿAdin 203.
— ʿAmrân 203.
Benihasan 209. 202.
Beni Ḥodeir 201.
— Hosein 203.
— Korra 203.
— Magnûn 189.
— Mazar 202. 207.

Beni Mohammed 224.
Benisueif 206 201.
Beni Waṣel Beduins xxxix.
Benson, Miss 276.
Berber 409.
— South 409.
Berenice, Queen lxxxvi.
Berenike 371. 367.
Bermâ 29. 28.
el-Bersheh 214.
Bes cxvii. cxxiv. 232. 276.
Beybars xciv.
Biahmu 189.
Bîbân el-Mulûk 280.
Bibeh 201. 206.
Bielah 170.
Bigeh 365.
Bihamu 189.
Bilak 358.
Bîr ʿAbbâd 371.
— ʿAmbar 367.
Birbeh 387.
el-Birbeh (Lower Nubia) 377.
— (Upper Egypt) 231.
Bîr el-Faḥmeh 114.
— Ḥammâmât 369.
— Ḥelbeh 417.
— Homra 417.
— Hooker 28.
— el-Inglîs 370.
— el-Kash 370.
Birket Karûn 192. 186.
— el-Mallâha 273.
— es-Sabʿa 29 169.
Bîr el-Moʿila 370.
— Murât 407.
— es-Sidd 369.
Birth Houses cxxxvii. 245. 296. 339. 317. 361.
Bishârîn Beduins xxxviii. 350. 389.
Bitter Lakes, the 182. 176.
Biyâla 170.
Blemmyes, the xxxviii. 349. 359. 376.
Blunted Pyramid, the 163.
Bochchoris lxxxii.
Bôghâz 172.
Bolbitine (Rosetta) 27.
Bonaparte xcvii. 26. 41. 75. 178.
Bor 419.
Borchardt 122. 137. 138.
Borollos, Lake 172.
Bouche 205. 201.
Brick Pyramids cxliii. cxliv. 163.
Brindisi 2-4.
British Settlers xliv.
Browne 123.
Bruce 123.
Bruce's Tomb 285.
Brugsch, H. cii.
Bubastis lxxxii. 167.
Bubastide Dyn. lxxxii. 261. 263.
Bucolians, the lxxxix.
Buffoons xxvi.
el-Bûha 168.
Buhîyeh Canal 168.
Buildings, Arabian cl.
—, Egyptian cxxxv.
Bukir Birds 208.
Bukiris 26.
Bûlâk 74.
— ed-Dakrûr 139.
Bulkeley 23.
Burckhardt 395.
Burdein 166.
— Junction 166. 168.
Burlus, Lake 172.
Bursbey, *see* Bars Bey.
Bûsh 205. 201.
Bussili 26.
Butîg 228.
Buto (Wtō) cxxiv. 167.
Byzantines, the xc.

Cabs xvi.
Cæsar lxxxvii. 10.
Cafés, Arab. xxv.
Cailliaud 371. 408. 417.
Cairo 30.
ʿAbbâsîyeh 73.
Abu'l Eileh, Bridge of 74.
Abu Sefein, church 100.
— Sergeh, church 101.
el-ʿAḍra, church 104.
Alabaster Mosque 64.
Amr, Mosque of 105.
Aquarium 75.
Aqueduct, old 111.
Archives, Gov. 63.
Arsenal 74.
Artisans 46.
ʿAtabeh el-Khaḍra 47.
Bâb el-Atlâba (Atabeg) 110.
— el-ʿAzab 64.
— el-Futûḥ 72.
— el-Gebel 66.
— el-Gedîd 64.
— Hoseiniyeh 73.
— el-Karâfeh 63. 110.
— el-Metwalli 57.
— en-Naṣr 72.
— el-Wastâni 64.
— el-Wezîr 110.
— Zuweileh 56.
Babylon, Citadel 39. 101.
Bacteriological Institute 49.
Cairo:
Bakers 32.
Bankers 33.
Barbers, Arab. 44.
Barḳûḳiyeh 71.
Barracks 47. 74.
Baths 35.
Bazaars (Sûk) 36. 45.
—, Bookbinders' 51.
—, Booksellers' 50.
—, Brass 50.
—, Carpet 50.
—, Coppersmiths' 70. 71.
—, Goldsmiths' 70.
—, Shoemakers' 50. 51. 57.
—, Silversmiths' 70.
Beer 32.
Beggars 43.
Beit el-Kâḍî 70.
Bektashi, Monastery of the 66.
Bîr Yûsuf 65.
Bodegas 32.
Booksellers, Arab. 50.
—, Europ. 35.
Boulevard Clot Bey 73.
Bridges 74. 75.
British Consulate-General 32. 48.
Bûlâk 74.
Burckhardt's Tomb 73.
Cabs 34.
Cafés 32.
Caliphs, Tombs of the 106.
Tomb of Sultan Aḥmed 108.
— — Barḳûḳ 107.
— — Bars Bey 108.
— of the Mother of Bars Bey 108.
— of Sheikh Galâl 107.
— Sultan el-Ghûri 107.
— — Inâl 107.
— — Kâït Bey 109.
— Emir Kebîr 107.
— Sultan Suleimân 108.
Carpets 36. 50.
Carriages 34.
Cemeteries, Christian 100.
—, Mohammedan 73. 105. 110.
Chemical Laboratory, Viceregal 49.
Chemists 35.
Churches 37.
Cigars 36.

Cairo:
Citadel 64.
Climate xx.
Clubs 37.
Confectioners 32.
Consulates 32.
Coptic Churches 37. 73.
— Convents 100.
Correction, House of 74.
Cycles 35.
Deir Abu Sefein 100.
— Mâri Meina 100.
Derb el-Aḥmar 57.
— el-Gamâmîz 69.
Dervish Monastery 66.
Donkeys 34.
Dragomans 35.
Embâbeh 75.
Embroidery, Orient. 36.
English Church 37. 48.
Ezbekîyeh 47.
Fadawîyeh Mausoleum 74.
Fosṭâṭ 39. 105.
French Archæological Institute 37. 48.
Fumm el-Khalîg 100.
Gamâl ed-Dîn, House of 55.
Gâmiaʿ Abu Bekr Mazhar el-Anṣâri 72.
— Abu Suʿûd 106.
— el-Aḥmar 55.
— Emîr Akhôr 63.
— ʿAmr ibn el-ʿÂṣ 105.
— el-Ashraf 49.
— el-Azhar 51.
— Sulṭân Beybars 73.
— el-Burdeini 61.
— Ezbek el-Yûsefi 69.
— el-Ghûri 55.
— Giyûshi 112.
— el-Ḥâkim 72.
— Sulṭân Ḥasan 62.
— Kâit Bey 68.
— Ḳasr el-ʿAini 49.
— el-Keisûn 62.
— Kijmas el-Isḥâḳi 57.
— el-Maḥmûdîyeh 63.
— el-Mârdâni 57.
— el-Melikeh Safîya 61.
— Moḥammed ʿAli 64.
— Moḥammed Bey Abu Dahab 54.
— el-Muaiyad 55.
— Mnrustân Kalâûn 70.
— en-Nâṣir 65.
— Rifâʿîyeh 62.
— Ṣarghitmish 69.
— es-Seiyideh Zeinab 69.
— Seiyidna Ḥosein 50.
— Sheikhû 66.
Cairo:
Gâmiaʿ Suleimân Bâsha 66.
— Ibn Ṭulûn 66.
Gates, *see* Bâb.
Gebel el-Aḥmar 110.
— Giyûshi 111.
— el-Khashab 113.
— Yeshkûr 66.
Geographical Society 37. 49.
Geology, Museum of 48.
German Protest. Church 37. 48.
Gezîreh, Island of 74.
Ghezireh Palace Hotel 31. 75.
Goods Agents 37.
Gouvernorat 58.
Greek Church 37. 54.
Hairdressers 35.
Ḥemali 44.
History 39.
Ḥôsh el-Bâsha 111.
— Kadam 55.
Hospitals 35. 74.
Hotels 31.
Hygiene, Office of 49.
Ibrâhîm Pasha, Statue of 47.
Imam Shâfeʿi, Tomb of 111.
Institut Egyptien 37. 49.
Iron Foundry 74.
Ismâʿîlîyeh Quarter 48.
Joseph's Well 65.
Kâit Bey, Rabʿ or House of 108.
el-Kalʿa 64.
Kalʿat el-Kebsh 66.
Ḳaṣr el-ʿAini, Hospital of 49.
— en-Nîl 48. 74.
— en-Nuzha 115.
— esh-Shamʿa 101.
el-Kaṭâʿi 39.
el-Khalîg, Canal 58. 100.
Khân el-Khalîli 49.
Khoshkadam 55.
Kulleh Manufactories 106.
Kutubkhâneh 60.
Library, Viceregal 60.
Lunatic Asylum 74.
Mamelukes, Tombs of the 110.
Mandûra, Tree of 101
Manjal Quarter 100.
Mariette's Tomb 76.
Mâri Girgis, church 104.
Maṣr el-ʿAtîḳa 101.
— el-Ḳadîmeh 101.
Cairo:
Mena House Hotel 31. 120.
Mîdân ʿAbdîn 47.
— Bâb el-Ḥadîd 73.
— ed-Dâhir 73.
— el-Gezîreh 75.
— Ismâʿîlîyeh 48.
— el-Khaznedâr 47.
— el-Menshîyeh 63.
— Moḥammed ʿAli 63.
— Suleimân Bâsha 48.
— et-Teatro 47.
Mikyâs, the 101.
Military School 74.
Minarets 63.
Ministry of Education 69.
— of Public Works 48.
— of War 48.
Mission, American 37.
el-Moʿallaḳa 104.
Moḳaṭṭam, the 111.
Moses, Spring of 113.
Mosques, *see* Gâmiaʿ.
Murustân Kalâûn 70.
Museum, Arabian 58.
—, Egyptian 75.
Amenertaïs, Statue of 83.
Amenophis III., Stele of 82.
Amulets 86. 98.
Articles of a Religious Nature 90.
Canopus, Decree of 84.
Clothing 85.
Coptic Monuments 88.
Cult of the Dead 86. 98.
Domestic Utensils 87.
Foreign Objects 88.
Furniture 87.
Græco-Roman Monuments 88.
Harhotep, Sacrificial Chamber of 79.
Hathor, Cow of 81.
Jewelry 91.
Khephren, Statues of King 78.
Library 76.
Manuscripts, etc. 87.
Monuments of the Ancient Empire 77.
— of the Foreign Dyn. & the Later Period 82.
— of the Græco-Roman & Coptic Periods 84.

Cairo:
Museum, Egyptian:
Monuments of the Middle Empire & Hyksos Period 79.
— of the New Empire 80.
Mummies & Coffins of the Priests of Ammon 85.
—, Royal 94.
Musical Instruments 85.
Natural History Collections 99.
Papyri 87.
Phiops, Statue of 79.
Piankhi, Stele of 83.
Pithom Stele 83.
Pottery 85.
Representations of the Gods 90.
Sakkâra, Tablet of 81.
Sale Room 76.
Scarabæi 98.
Sesostris, Statues of 79. 80.
Sheikh el-Beled 78.
Soldiers 98.
Sphinxes 80.
Tell el-ʿAmarna, Tablets of 89.
Thutmosis III., Stele of 81.
— IV., Chariot of 85.
Ti, Statue of 79.
Toilet 85.
Muski 49.
en-Nâṣir, Medreseh and Tomb of 71.
Nile Bridge, Great 74.
Nilometer (Miḳyâs) 101.
Okella Kâït Bey 73.
Old Cairo 101.
Omnibuses 34.
Opera House 37. 47.
Ostrich Farm 117.
Palace of Dâr Beshtâk 71.
— Ismâʿîlîyeh 48.
— Kaṣr ed-Dubara 48.
—, Khedivial 47.
— of Suleimân Pasha el-Fransâwi 100.
— Taufîḳ 115.
— of Count Zogheb 48.
Paper Manufactory 74.
Pensions 31.
Petrified Forest, Great 114.
— —, Little 113.
Photographs 36.
Cairo:
Physicians 35.
Place Bâb el-Khalḳ 58.
— Mohammed Ali 63.
— de l'Opéra 47.
— Rumeileh 63.
Police 32. 58.
Population 39.
Post Office 33. 47.
Preserved Meats 36.
Printing Office, Gov. 74.
Private Apartments 32.
Railway Stations 30.
Restaurants 32.
Rôḍa, Island of 100.
Rod el-Farag 115.
Roman Gate 105.
Rond Point de Faggâla 73.
Rue Neuve 49.
St. Barbara's Church 104.
Saḳḳa 44.
Schools, Arab. 45.
—, Europ. 37.
Sebîl ʿAbd er-Raḥmân 71.
— Farag 57.
— Sultan Maḥmûd 69.
— Mohammed Ali 55.
— of Sheikh Motahhar 70.
— of the Mother of ʿAbbâs I. 66.
— of the Mother of Ismâʿîl Pasha 73.
Shâriaʿ el-ʿAbbâsîyeh 73.
— Abu'l Eileh 74.
— el-ʿAḳḳâdîn 54.
— el-Ashrafîyeh 54.
— Bâb el-Futûḥ 72.
— — el-Khalḳ 69.
— — en-Naṣr 73.
— Beit el-Ḳâḍî 70.
— Bûlâḳ 48.
— Clot Bey 73.
— ed-Dâhir 73.
— el-Faggâla 73.
— el-Faḥḥâmîn 54.
— el-Gamâlîyeh 73.
— el-Gôhargîyeh 70.
— el-Ghûri 54.
— el-Habbanîyeh 69.
— el-Ḥalwagî 50.
— el-Ḥamzâwi el-Kebîr 54.
— — es-Seghîr 54.
— el-Ḥilmîyeh 66.
— Kaṣr el-ʿAini 48.
— — en-Nil 48.
— el-Khedeiri 69.
— el-Khiyamîyeh 57.
Cairo:
Shâriaʿ el-Khordagîyeh 70.
— el-Lobûdîyeh 69.
— el-Maghrabi 48.
— el-Manâkh 48.
— el-Marâsîn 69.
— el-Margush el-Barrâni 72.
— Maṣr el-Ḳadîmeh 100.
— el-Menaggidîn 54.
— Mohammed ʿAli 57.
— en-Naḥḥâsîn 71.
— er-Rukbîyeh 66.
— es-Sahel 74.
— es-Ṣanâdikîyeh 54.
— Seiyideh Zeinab 69.
— esh-Sharawâni 49.
— Shubra 115.
— es-Siyûfîyeh 66.
— Sukkarîyeh 54.
— et-Tabbâneh 57.
— et-Tarbîyeh 54.
— Ibn Tulûn 66.
— ez-Zâhir 73.
Sheikhû, Convent of 66.
Shops, Europ. 36.
Shubra 115.
Sikket el-Gedîdeh 49.
— el-Bâdistân 50.
Stationers 35.
Steamboats 33.
Steam Ferry 101.
Street Cries 43.
— Scenes 41.
Sûḳ el-ʿAṭṭârîn 54.
— el-Ḥamzâwi 54.
— el-Ḳanto 49.
— el-Khordagîyeh 46.
— en-Naḥḥâsîn 46.
— es-Sâïgh 70.
— es-Sudân 54.
—, *see also* Bazaars.
Suleimân Pasha, Monument of 48.
Survey Department 119.
Synagogues 37. 104.
Taufîḳ, Tomb of 110.
Taufîḳiyeh Quarter 48.
Teachers, Arab. 38.
Technical School 74.
Tekkîyeh Habbanîyeh 69.
Telegraph Offices 33.
Temperature lix.
Theatres 37.
Tobacco 36.
Tourist Agents 33.
Tramways, Electric 33.
Tribunal, Internat. 47.
University 51.
Villa Ciccolani 115.

Cairo:
Water Carriers 44.
— Works, City 73.
Windmill Hills 110.
Women's House of Correction 74.
Woodwork, Arab. 36.
Zabṭîyeh (Police) 32.
Zoological Gardens 119.
Calendar, Mohammedan lxvii.
Caligula lxxxviii.
Calioub 30.
Caliphs xci.
Calyx Capitals cxxxv.
Cambyses lxxxiv. 140. 376.
Camels 367. 406. 417.
Campbell's Tomb 135.
Camp de César 23.
Candace lxxxviii. 376.
Canopi cxxiii.
Canopus 26.
Caracalla lxxxix. 12.
Carlton 23.
Carpets 50.
Carter 300.
Cartouches cix.
Cataract, First 357.
—, Second 402.
—, Fourth 408.
—, Fifth 409.
—, Sixth 411.
Cats, Mummies of cxvii. 142. 209.
Caviglia 123. 123. 132. 141.
Cereals lv.
Chagab 327.
Chaghaba 228.
Challal 357.
Champollion cii.
Chandawil 203. 229.
Charounah 207.
Chatb 228.
el-Chatb 347.
Cheblanga 176.
Chedmouh 189.
Chenoboskion 238.
Cheops, *see* Kheops.
Cherbine 170.
Chibine el-Kanater 166.
Chosroes xci. 13.
Choua 168.
Christianity, Oriental xxxvi.
—, Beginnings of xc.
Chronolog. Tables lxxvii.
Circular Notes xiv.
Circumcision lxx.
Clarke 295. 350.
Claudius lxxxviii. 364.
Cleopatra lxxxvi. lxxxvii.
Cléopâtre 23.
Climate xx. lviii. 406.
Clothing of the Fellahin xxxiv.
Coffee xxv.
Coinage xv. ii.
Columns cxxxi.
Commodus lxxxix.
Companions xiv.
Constantine the Great xc. 256.
Constantius xc.
Consulates xix.
Contra-Apollonopolis 372.
— Latopolis 331.
— Ombos 347.
— Taphis 379.
Conveyances xvi.
Cook & Son xiv. 197. 373.
Coptic Convents xxxv 203. 205. 207. 227. 229. 247. 331. 355.
— Worship 102.
— Writing cvii.
Copts xxxv.
Cornelius Gallus lxxxviii. 252.
Cotton, Cultivation of lv. lvi.
Crocodile Grotto of Maʿabdeh 224.
— Lake 181.
Crocodiles 189. 329. 347
Crocodilopolis (Gebelein) 329.
Crocodilopolis-Arsinoë 188.
Crops liv.
Cusæ 223.
Cush 375.
Custom House xv.
Customs, Mohammedan lxx.
Cynopolis 207.
Cyril xc. 13.

Dababîyeh (El-Dabaïbah) 329
ed-Dabbe 403.
Dabbeh 204. 239.
Dabeh 403.
Dabrôsa 401.
Dagash 409.
Dahabîyehs 196. 200. 374.
Dahshûr 102.
Dakahlîyeh, Province of 163.
Dakhûli 408.
Dakin Island 417.
Dakkeh 335.
Dâl 403.
Damanhûr 27.
ed-Dâmer 410.
Damietta (Dumyâṭ) 171.
Dancers, Female xxvi.
Daphnæ 181.
Daraw 328. 347.
Darb el-Ḥamzâwi (el-Melek) 222.
Darius I. lxxxiv. 177.
Date Palms lvii.
Davis 282. 294.
Davison 123. 128.
Dead, Gods of the cxxii.
—, Judgment of the cxxii.
Debbah 204. 239.
Debôt 377.
Dechachah 201.
Dechna 239. 204.
Decius lxxxix. 12.
Decorative Plants lviii.
D'fra 29.
Degheim 401.
Dehmit 378.
Deinocrates 10.
ed-Deir 223.
Deir Abu Bshai 229.
— — Hennis 214.
— el-Abyad 229.
— el-ʿAdra 207.
— el-Aḥmar 229.
— Anba Matteos 331.
— — Samaʿân 355.
— — Shenûda 229.
— el-Baḥri 295.
— el-Ballâs cxxxv.
— el-Bukara 207.
— el-Bukir 208.
— Dronkeh 227.
— el-Gebrai (Gabrawi) 224
— el-Ḥadîd 230.
— Màri Bokti 247.
— — Girgis 247.
— Mawâs (Moës) 203.
— el-Medîneh 311.
— el-Melâk (near Girga) 231.
— — (near Nakâdeh) 247.
— en-Nakhleh 214.
— Rîfeh 227.
— es-Salîb 247.
— esh-Shelwit 325.
Deirût 203.
— (village) 203. 223.
Deities, Egypt. cxxiii. cxxvii.
Dekernes 169.
Delingat 28.
Demid 394.
Demirdâsh (Demerdache) 116.
Demotic Writing cvii.
Dendera 240.
—, Zodiac of 245.
Dendûr 383.

ed-Denfik 247.
Derâr 387.
Derr 391.
Dervishes lxviii.
Derweh 216.
Desert, the li.
Desbâsheh 201.
Desbna 239. 204.
Desûk 28.
ed-Deyeis 417.
Diarb-Negm 168.
Dibeireb 401.
Difinu (Difino) 189.
Dikkeh cliv.
Dîmei (Dimay) 193.
Dimishkin 189.
Dimri 378.
Dinder 419.
Din'ka Negroes 418.
Diocletian xc. 14. 364. 376
Diodorus xxx. 228. 251. 301. 302.
Dionysias 194.
Diospolis Magna 250.
— Parva 238.
Dirkeh clvi.
Diwân 381.
Dofanou 189.
Dog Mummies 207.
Doleib 418.
Dôm 337.
Domitian lxxxviii. 240.
Dongola, New 403.
—, Old 408.
Donkeys xvii.
Donkola el-'Agûzeh 408.
Dôseh lxxiii.
Dragomans xxiv. 35. 200.
Drah Abu'l Negga 279.
Dûdeh 189.
ed-Dueïg 371.
ed-Dueim 417.
Dûm Palm lvii.
Dumyât (Damietta) 171
Durâba 420.
Durkâ'a clviii.
Dwellers in towns, Arab. xl.
Dwelling Houses, Arab. clvi.
— —, Egypt. cxxxv.
Dyes lvi.
Dynasties lxxvii.

Earu cxxii.
Ebchawaï 189.
Ebē, Tomb of 224. 301.
Ebers 122. 305.
Ebgîg 190. 189.
Ebnûb 224.
Ebshuai 189. 192.
Edfina 27. 23.
Edfu 335. 323.
Edku 26.
—, Lake 26.
Edwa (Edwah) 187. 189.
Edwards, Amelia 399.
Egypt Exploration Fund 295.
—, Area and Subdivisions of xxvii.
—, History of lxxvi.
Egyptians, Origin of the xxix.
Ehi 240. 244.
Eileithyiaspolis 331.
'Ein 'esh-Shems 116.
Ekb-en-aton lxxx.
Ekhut-Aton 216.
Elephantine 352.
Ellesiyeh 392.
Embâbeh 28. 75. 139.
Emerald Mines 372.
Emē-wet cxxiv.
Empire, the Ancient lxxvii.
—, the Middle lxxviii.
—, the New lxxix.
Emset cxxiv.
Enchorial Writing cvii.
Eneï, Tomb of 221.
Eneikliba 420.
Enet 240.
Enher-mosē, Tomb of 231.
Enhuret cxxiv.
Ennē, Tomb of 309.
Entef-oker, Tomb of 310.
Enyt 330.
Epeï, Tomb of 221.
Epet-Esowet 250.
Epu 229.
Equipment xiv.
Eratosthenes 349.
Erbkam 122.
Ermenna 394.
Erment 329. 327.
Eset, Tomb of 315.
Esna 330. 328.
Ethiopia 375.
Ethiopians xxxviii. lxxxii. 376.
Etlidem 202.
Etrîb 30.
Etsa (Fayûm) 189.
— (on the Nile) 202.
Etu, Tomb of 239.
Euhemeria 194.
Europeans. xliii.
Eutychians xxxvi.
Ews-os cxxiv.
Expenses xiii.
Express Nile Steamer Co. 198.
Eyē, King lxxx.
—, Tomb of 221. 294.
'Ezbet Mattar 189.
— en-Nakhleh 116.
— ez-Zeitûn 116.
Ezekher-Amun 377.

Fachn 201. 206.
Fadasi 420.
Fademineh 189.
Fâḍiliyeh Canal 277.
Faiyûm, the 186.
Fakhi (Fakha) Shoya 418.
Fakîr lxix.
Fâkûs 167.
el-Fant 201. 207.
Fânûs cliv.
Farâfreh, Oasis li. 203.
Farag xcv. 40. 107.
Faras 401.
Fareik 394.
Fâreskûr (Farascour) 170.
Farkha Canal 18.
Farm Produce lv.
Farshût 204.
Fashoda 418.
Faskiyeh clvi.
Fasts, Moslem lxvi. lxxiv.
Fâtiha lxvi.
Fatimites xcii.
Fâu 239. 204.
el-Fawâkhir 369.
Fâyid 176.
Fayûm, the 186.
Fellahin xxxii.
Felucca 200.
el-Ferdân 174. 181.
Feshn 201. 206.
Festivals, Moslem lxxiii.
Fidmîn 189.
Fleming 23.
Fons Trajanus 367.
Forkos 189.
Fortified Structures, Arab. clvi.
— —, Egypt. cxxxv.
Fossils l. li. lii. 111. 226.
Fostât 39. 105.
Fountains clv.
Fraser 190.
French Expedition xcvii. 123. 214. 262. 302. etc.
Fresh Water Canal 175. 184.
Fruit Trees lvii.
Fumm el-Buhîyeh 168. 169.
— el-Khalîg 100.
— es-Safurîyeh 169.
Funerals lxxi.
Fung Arabs 410.
Furkundi 394.

Gabbari 22.
Gabrial 26.

Gahrat eḍ-Ḍaḥ'a 370.
Gallienus lxxxix. 12.
Gâmia' cliii.
Garadu 189.
Garanok 392.
Garstang 213. 231.
Gautier 123.
Gazelle River 418.
Geb cxviii. cxix. cxxiv.
Gebel Abu Feida 223.
— Abu Hasâr 220.
— Abu Kû' 368.
— Abu Shega 340.
— Abyaḍ 371.
— Addeh 400.
— el-Aḥmar 110.
— Aḥmed Ṭaher 176.
— Auli 417.
— Barkal 408.
— Daghanîyeh 370.
— Damashk 166.
— Dukhkhân 367.
Gebelein (Sudân) 418.
— (Upper Egypt) 329.
Gebel Geneifeh 176. 182.
— Gerri 411.
— Giyûshi 111.
— Ḥamâta 371.
— el-Ḥammâm 347.
— Ḥayâti 385.
— Ḥomr 370.
— el-Khashab 113.
— Kurneh 224.
— Mandera 417.
— Marâg 224.
— Maryam 182.
— Mokaṭṭam 111. 39.
— Moshâghir 370.
— Mûgef 371.
— Nuḥâs 370.
— er-Râḥa 185.
— Rekhâm 228.
— es-Serâg 340. 328.
— Sheikh Embârak 202. 207.
— — el-Harîdeh 228.
— Shemt el-Waḥ 377.
— Sheroneh 331.
— Silsileh 340.
— Surgham 416.
— Sûrkab 416.
— eṭ-Ṭeir 207. 202.
— eṭ-Ṭîh 185.
— Tûkh 230.
— Tura 163.
— 'Uweibid 176.
— Wâḳif 370.
— Zabara 372. 371.
Gedîd 420.
Geiger 401.
Gemmei 403.
Gemzeh 169.
Geneifeh 176.
Geneineh 394.
Genoa 3. 4.
Geograph. Notice xxvii.
Geological Notice xlix.
Gerf-Ḥosein 384.
Germanicus lxxxviii.
Gezîreh (Gezeireb) 328. 347.
Gezîret Anas el-Wogûd 358.
— Assuân 352.
— Behîg 224.
— Faras 401.
— el-Hawata 223.
— Ibrîm 392.
— el-Kurn 193.
— Kurteh 387.
— el-Mandâra 223.
— el-Melek 403.
— Rôḍa 100.
Ghabat 238.
Gharak 189.
Gharb-Assuân 356.
Gharbîyeh, Province of 29.
Ghawâzi, or
Ghâzîyehs xxvi.
Gherbaneyat 25.
el-Gheta 368.
el-Ghorayeb 223.
el-Ghûri xcvi. 55.
Gildeh 216.
Giraffe River 418.
Girga 230. 203.
Girsheh 334.
el-Gisr 181.
Gîzeh 119. 139.
Beduins 120. 125.
Granite Temple 132.
Isis, Sanctuary of 128.
Mena House Hotel 120.
Pyramids 121.
—, Small 128.
Pyramid, the Great (of Kheops) 124.
—, the Second (of Khephren) 128.
—, the Third (of Mykerinos) 130.
Sphinx, the 131.
Thutmosis IV., Memorial Stone of 132.
Tombs (Maṣṭabas) 134 et seq.
Campbell's Tomb 135.
Numbers, Tomb of 135.
Tebehnē's Tomb 135.
Wer-khewew, Tomb of 135.
Godaïeda 176.
Gods, Egyptian cxxiii. cxxvii.
Gôhar xcii. 39. 51.
Golenischeff 370.
Gondokoro 419.
Gordon c. ci. 408. 413. 414.
Goshen, the Biblical 175.
Gôsu 223.
Government xxviii.
Gôz Abu Gum'a 418
Gôzeh xxv.
Graf, Theodore 189.
Greeks xliii.
Grenfell 193. 194. 202. 353.
Guemmézah 169.
Guerga 230. 203.
el-Guti 377.

Ḥadra 22. 27.
Hadrian lxxxix. 12. 214. 363.
Ḥagg-Kandîl 203. 216.
el-Ḥâkim xcii. 72.
Hakor lxxxv.
Halfa 401.
Ḥalfâyeh 411.
Ḥamamîyeh 228.
Hamatha 207.
Ḥambalites lxviii.
Hamburg-American Line xiv.
Hamburg & Anglo-American Nile Co. 198. 374.
Hamilton 123.
Hammam 25.
el-Ḥammâm 193.
Ḥammâmât Mts. 368.
— Kubbeh 116.
el-Ḥamra 225.
Handicrafts, Egypt. cxlix.
Ḥanefites lxviii.
Ḥanefîyeh cliv.
Ḥapi (guardian-deity) cxxiv.
— (Nile-god) 340.
Hap-zefai, Tomb of 226. 227.
el-Haram el-Kaddâb 205.
— esh-Showwâf 162.
el-Haratra 371.
Harakhtē, *see* Rē-Harakhtē.
Harem clvi.
Har-em-Ekhwet 131.
Haremheb lxxxi. 253. 276. 341. etc.
—, Tomb of 310.
Harendotes cxxiv. cxxviii. 364.
Hare Nome 213. 214. 216.
el-Harîb 224.
Harît 194.
Har-khentekhtaï cxxiv.
Harkhuf, Tomb of 354.
Harmachis cxxiv. 131.

Harmaïs, *see* Haremheb.
Har-merti 168.
Harmosē Tomb of 335.
Har-net-yotf cxxiv.
Haroēris 246. 344.
Harper's Tomb 2-5.
Harpocrates cxxi. cxxiv. 360.
Harris 224.
Har-sem-tewē (Harsomtus) cxxiv. 240. 245. 336.
Harsiēsis cxxiv.
Harvest liv.
Harwa, Tomb of 301.
Ḥasan, Sultan xciv. 62.
Ḥashish xxv
Ḥassaheissi 420.
Hasseiha 203.
Hathor cxvi. cxvii. cxx. cxxiv cxxviii. 205. 240. 241. 298. 300. 347. 364. 399. etc.
— Columns cxxxiv.
Hatshepsowet, *see* Makerē Hatshepsowet.
el-Ḥawamdîyeh 139.
Ḥawâra 189.
—, Pyramid of 191.
Ḥawâret 'Eglân 190.
— el-Makṭa' 190.
Hawarieh 24.
el-Hawata 223. 203. 216.
el-Ḥawâwîsh 230.
Ḥâwî xxvi.
el-Hawi 331.
Headdress xiv.
Health xxii.
— Resorts xx.
el-Hébah 206.
Hebenu 208.
Hehet 170.
Hegira, the xci.
el-Hegs 231.
Hehiyeh (Hehia) 167.
Heikal, the 104.
Heket 296.
Hekew 257.
Hekē-yeh, Tomb of 354.
Helena, Empress 208. 331.
Heliodorus 280.
Heliopolis cxix. 116.
el-Hellab 331.
Helmîyeh 116.
Ḥelwân xxi. 164.
— (village) 204. 163.
Ḥemali 44. lxix.
Ḥeml lxxi.
Ḥemp (hashish) xxv.
Henassiyeh el-Medîneh 206.
Henen-seten 206.
Henna lvi. 43.
Henneik 417.
Heracleopolis 206.
Heracles 206.
Heraclius xci. 13.
Herhush 371.
Herihor lxxxii. 258.
Herishef cxxiv. 206.
Hermonthis 329.
Hermopolis 213. 208.
— Parva 27.
Hermupolis 168.
Herodotus lxxxiv. 121. 167. 177. 189. 229. etc.
Heroöpolite Bay 177.
Hesfun 329.
el-Hesseh 377.
Hetep-Senwosret 191.
Het-nub, Quarries of 223.
Het-seteni 207.
el-Hibeh 206.
Hicks Pasha c. 417.
Hierakonpolis 335.
Hierasykaminos 387. 376.
Hieratic Writing cvii.
Hieroglyphics cii.
el-Hilleh 331.
Hillet en-Nuër 418.
Hittites, War with the 233. 254. 268. 301. 303.
Hnēs 206.
el-Hoch 340.
Hogarth 193.
Homer 251.
Homra 417.
Hophrah lxxxiv.
Horbeit 168
Hor-En-metf 282.
Horus cxvi-cxx. cxxiv cxxviii. 170. 236. 335.
Hoseinlxx. lxxiii. 50. 232.
Ḥôsh clvi. clvii.
el-Ḥôsh 340.
Hotels xvii.
Hôu 238.
Hunt 194. 202.
Huwâ xxvi.
Ḥuyē, Tomb of 218. 313.
Hydreuma 368.
— Trajanu 367.
Hyksos, the lxxix.
Hypatia xc. 13
Hypostyle Hall cxxxvii.
Hypselis 228.
Hypselite Nome 228.

Ibis Mummies cxvii. 142.
Ibrâhîm Pasha xcviii.
Ibrâhîmîyeh 168.
— (near Alexandria) 23.
— Canal 201. 203. 225.
Ichneumon, the 206.
Illahûn 190. 189.
—, Pyramid of 190.
'Ilwânîyeh lxviii. lxxiv.
Imam lxx.
— esh-Shâfe'i lxxiv. 111.
Imesib, Tomb of 310.
Imhotep cxvii cxxv. 360.
Immortality, Egyptian doctrine of cxxiii.
Inaros lxxxiv.
Inshâs 166.
Intercourse with Orientals xxiii.
Irrigation liii.
Iseum 170.
Isis cxviii. cxx. cxxi. cxxv. cxxviii. 170. 246. 358. 360. etc.
Iskanderieh 9.
el-Islâm, Doctrines of lx.
Ismâ'îl. Khedive xcviii. 48. 60. 62.
Ismâ'îlîya (Ismailia) 174. 182.
Ismâ'îlîyeh Canal 175.
Isṭahl 'Antar (Assiût) 226.
— — (Beniḥasan) 209.
Isthmus of Suez xlix. 177.
Italians xliv.
Itinerarium Antonini 370 378.
'Iyûn Mûsâ (Suez) 185.

Ja'âlîn, the 411.
Jacuhites xxxvi.
Jéquier 123.
Jews xliii.
John of Lycopolis 226.
Johnstone 395.
Jomard 123.
Joseph's Canal, *see* Baḥr Yûsuf.
Jugglers xxvi.
Julian xc. 12.
Jur 419.
Justice, Courts of xix.
Justinian xci. 13.
Juvenal 326. 349.

Ka cxxiii. cxxv.
Kâ'a clvi. clviii.
el-Kâb 331.
Kabbâbîsh Beduins 408.
Kabd 392.
Kabîleh xxxviii.
Kabûsbîyeh 410.
Kadesh. Battle of 255. 268. 302. 303.
Kâdirîyeh lxviii.
Kafr Aḥmar 201.
— 'Awâneh 28.
— el-Battîkh 171.
— Dâûd 28.
— ed-Dawâr 27. 28.
— Ḥamza 166.
— el-Haram 135.

Kafr Sârem 169.
— esh-Sheikh 170.
— ez-Zaiyât 28.
Kaft 246.
Kagera River xlv.
Kagûg 328.
Kaha 30.
Kahf el-'Asâkir 227.
el-Kâhira 39.
Kahun 191.
Kainepolis 239.
Kaïs 207.
Kâït Bey xcv. 68. 109.
Kaka 418.
Kalâbsheh 379.
Kalamsha (Kalamchah) 189.
Kalâûn xciv. 70.
Kalîn (Kalline) 28. 170.
Kalyûb 30. 117. 166.
Kalyûbîyeh, Province of 30.
Kamarîyeh clviii.
el-Kâmil, Melik xciii. 168. 171.
Kamisha 420.
Kamlîn 419. 420.
Kamûleh 247.
Kanâyât 168.
Kanâyis 193.
Kandîl cliv.
el-Kantara 181. 174.
Kantir 167.
Karanis 193.
Kareima 408.
Karkôg 420.
Karm Abûm 25.
el-Karn 368.
Karnak 258.
Temple of Ammon 260
— of Khons 258.
— of Mont 273.
— of Mut 276.
— of Osiris 260.
— of Ptah 272.
— of Ramses III. 263.
— of Sethos II. 262.
— of Thutmosis III. 271.
Kaṣâṣin 176.
Kashta lxxxiii.
Kaṣr el-'Agûz 325.
— Anas el-Wogûd 358.
— el-Banât (Fayûm) 194.
— — (Hydreuma) 368.
— el-Gehâli 189.
— Ihrîm 393.
— Karûn 194.
— el-Kayâṣereh 23.
— eṣ-Ṣagha 193.
— eṣ-Ṣaiyâd 238.
Kassala 409. 410.
Kassassine 176.
Kattâ 28.
Katteh 392.
Kâu el-Gharb 228.
— el-Kebîr 228.
Kavasses xix.
Kawa 417.
Kawâmil 230.
Kēb cxxiv.
Kebh-snewf cxxv.
Kehtōyew 246.
Ke-gem-ni, Maṣṭaba of 158.
el-Keis 207.
Kemosē lxxix.
Ken, Tomb of 310.
Kena (Kena) 239. 204. 367.
Kenamun, Tomb of 308.
el-Ken'ân 331.
Kenîseh 419.
Kerdâseh 136.
Kerma 408. 401.
Kerreri 416.
Kertassi 378.
Keṭeineh 417.
Khahhash lxxxiv. 145.
Kha-em-hēt, Tomb of 306.
el-Khalîg, Canal 58. 100.
Khamâsîn lx.
Khamwēset, Tomb of 315.
Khânḳâh 117.
Khâns 46.
Kharâha 26.
Khârgeh, Oasis li.
Kharṭûm (Lower Nubia) 379.
— (Sudân) 411.
— North 411.
Khashm Khalîl 193.
Khataana 167.
Khaṭâṭbeh 28.
— Canal 28.
el-Khaṭṭâra 328. 347.
el-Khaṭṭarah 328.
Khazneh clvi.
el-Khazzân 357.
Kheîrē, *see* Khephren.
Khemmis 229.
Khensumes, Tomb of 311.
Khentē-Amentiu cxxii. 232.
— Min 229.
Khenu 343.
Khenusew, Tomb of 354.
Kheops lxxvii. 124.
Khephren lxxvii. 128.
Kheprē cxx. cxxv. cl.
el-Kherbeh 238.
Kherē-ohē 39.
Kheti, Tomb of 210. 227.
el-Khewa 331.
Khizâm 247. 204.
Khmunu 213.
Khnemhotep, Tomb of 211. 213.
Khnum cxviii. cxxv. cxxvii. 194. 330. etc.
Khons cxxv. 258.
Khonsu, Tomb of 311.
Khor Attar 418. 419.
Khorbeta 168.
Khor Shambat 416.
Khufu, *see* Kheops.
Khuï, Tomb of 354.
Khumâraweih xcii. 39.
Khnnes, Tomh of 209. 354.
Kibla cliv.
Ḳift 246. 204.
Kîmân Fâris 188.
Kings, Lists of lxxvi. 236. 271.
—, Names of Egypt. cix.
—, Palaces of cxxxv.
—, Tomhs of cxli. cxliii. 279.
Kir 419.
Kiro 419.
Kisweh lxxiv.
Kitchener, Lord ci. 410. 416.
Kitchener's Island 353.
Kitchens, Public 44.
Klysma 183.
Kodok 418.
Kohafa 189.
Ḳolôsneh (Kolosna) 202. 207.
Kôm el-'Aḍḍâmeh 188.
— el-Aḥmar (near El-Kâb) 334.
— — (near Minia) 202. 208.
— — (near Sharôna) 207.
— el-Atrîh 30.
— Eshḳâw 228.
— Fâris 188.
— el-Ḥamâdah 28.
— el-Ḥeiṭân 327.
— 'Imrân 367.
— el-Kefara 208.
— el-Kharyâna 188.
— el-Kolzum 183.
— en-Numshi 188.
— Omho 344. 328.
— es-Sulṭân 238.
— et-Tayâra 188.
— Ushîm 193.
Konosso 365. 376.
Koptos 246. 367.
Koran, the lxiii.
Korashîyeh 169.
Kordofân 405. 417.
Korôr 357.
Korosko 389.
Korti 408.
Koseir 370. 367.
Kosh 375.

Koshesheh 201.
Koshtamneh 385.
Koṭûr 29. 169.
Koubbeh-les-bains 116.
Kous 246.
Kôz-Rejab 410.
el-Kubânîyeh 347.
Kubbân 387.
Kubbeh 115. 116.
Kubbet el-Hawa 355.
Kubôshâb 383.
Kubri Kubbeh 116.
Kuesna 29.
Kuft 246. 204. 367.
el-Kuhâfeh (Kuhafa) 189. 190.
el-Kula 331.
Kulleh Manufactories 106. 239.
Kummeh 404.
el-Kurn 193.
Kurna 277.
Kurnet Murraï (Marʿaï) 313.
el-Kurru 403.
Kursi cliv.
— Faraʿôn 189.
Kurteh 387.
Kurûdâti xxvi.
Kûs 246. 204.
el-Kuseir 223.
el-Kusîyeh 223. 203.
Kustôl 401.
Kuttâb clv.

Labyrinth, the 191.
Lado 419.
el-Lahûn (Lahoon), *see* Illahûn.
Lake District 186.
Lakeita 368. 370.
Language, Arab. clx.
Latopolis 330.
Law Courts xix.
Lebbakh Tree lvii.
Le Cap 174.
Legrain 262.
Le-hônē 190.
Leilet el-Kadr lxxiv.
— el-Miʿrâg lxxiv.
— en-Nukteh lxxv.
Leontonpolis (Tell Mokdam) 169.
— (Tell el-Yehûdîyeh) 166.
Lepidotonpolis 231.
Lepsius 122. 123. 192. etc.
Lesseps, Ferd. de xcvii. 178. 173.
Letopolis 28.
Letters xviii.
Leukos Limen 370. 367.
Levantines xlii.
Libyan Desert li. 186.
Lisht 204.
Literature, Arabic lxvii.
— on Egypt clxxxi.
Lîwân, the cliii.
Loret 75. 158. 287. 292. 293.
Lotus Columns cxxxii.
Louis IX. xciv. 168. 171.
Lucian 12.
Lul 418.
Luxor xxi. 248. 253. 204.
Lycopolis 225.

Maʿabdeh 224.
Maʿâdi 204.
el-Maʿadîyeh 26.
Maʿalla 329.
Maat cxxv. cxxix. etc.
Maʿâzeh Beduins xxxix.
Mabwalas 368.
Mabwalat Khôr el-Ghîr 370.
— Râs Aṣfar 370.
Macrinus lxxxix.
Magazines, Egypt. cxxxvi.
Maghâgha 207. 201.
el-Magnûn, Canal 205.
Mahamîd 328.
Maharraka 387. 388.
Mahatta (village) 357.
Mahatta 368.
Mahdi lxx. xxvii. lxiv. lxix. c.
Mahmal, the lxxiii.
Mahmûdîyeh Canal, the 9. 13. 22. 27.
Mahsameh 176.
Mahu, Tomb of 220.
Makʿad clvi.
Makerē-Hatshepsowet lxxx. 269. 295. etc.
—, Tomb of 291.
Makrizi 208.
Mâlekites lxviii.
Malkata 325.
Mâlki 389.
Mallaoui 203. 215.
Maltese xliv.
Mameluke Dynasty xciv.
Mâmûn xci.
Ma'mûr xxviii.
Mamûra 26.
el-Manâshi 28. 117.
el-Mandara 26.
Mandareh clvi.
Mandulis 360. 379.
Manetho lxxvi. 170.
Manfalût (Manfalout) 203. 224.
Mansafis 202.
Manshiet es-Sadr 116.
Mansûra 168. 170.
Mansûrîyeh 343.
el-Marâgha 203. 229.
Marah 182.
Mâr Antonios 205.
Marcian xci. 376.
Marcus Aurelius lxxxix. 12. 228.
Mareia 24.
Mareotis, Lake 24. 27.
Mariette 75. 76. 132. 143. 145. 232. 279. 335. etc.
Markaz xxviii.
Markos 378.
Marriages, Moslem lxxi.
Marseilles 3. 4.
Masallamîyeh 419.
Maʿsara 163. 165. 204.
Maʿsaret 189.
Mashrabîyeh clvii.
Mashraʿ ed-Dakheish 409.
Mashtût Canal 166.
Masmas 394.
Maspero 75. 76. 123. 132. 205. 329.
Masr el-ʿAtîka 101.
— el-Kadîmeh 101.
— el-Kâhira 39.
Mastaba cxli. 145.
Mastabat el-Faraʿôn 162.
Matâi 202.
Matâna 329. 327.
el-Matânyeh 201. 204.
Matarîyeh (Lake Menzaleh) 169.
el-Matarîyeh (Heliopolis) 116.
el-Matîʿa 228. 203.
Matûga 403.
Mausolea, Arab. cliv.
Maya Signora 418.
Mayîd 420.
Mazâlweh 229.
Mazghuneh 201.
Measures ii.
Mecca, Pilgrimage to lxvii. lxxiii.
Mechta 203.
Medamûd 276.
Medical Hints xxii.
Medîk 388.
el-Medîneh (Fayum) 187.
— — (Upper Egypt) 214.
Medînet el-Fayûm 187.
— Gurôb 190.
— Habu 317.
Medreseh cliii.
Mehalla-Kebir 169.
Mehalleh el-Kobra 169.
Mehallet Damana 169.
— Ingâk 169. 170.
— Rûb 28. 169.
Mehendi 388.
Meï, Tomb of 221.
Meida cliv.

Meidûm, Pyramid and Maṣṭabas of 205.
Meï-her-peri 293. 97.
Meir 223.
el-Mekheirif 409.
Mekhu, Tomb of 353.
Meks 22.
Melâwi el-ʿArîsh 203. 215.
Melut 418.
Memnon lxxx. 284. 325.
—, Colossi of 325.
Memnonium 232.
Memphis 139.
Mena House Hotel xx. 34. 120.
Menchah 230. 203.
Mencheres (Menkewrē) lxxvii. 130.
Mendes 168. lxxxv.
Menes (Menē) lxxvii. 140. 236. 238. 247.
Men-kheper-rē-seneb, Tomb of 309.
Mennē, Tomb of 307.
el-Menshîyeh 230. 203.
Men-tem-hēt 301.
Ment-her-khopshef, Tomb of 279. 291.
Mentu cxxv.
Mentuhotep lxxviii. 300. 340.
Menûf 29.
Menûfîyeh, District of 29. 118.
— Canal 118.
Menzaleh 169.
—, Lake 180.
Merenptah lxxxi. 304.
—, Tomb of 283.
Merenrē lxxviii. 162.
Mereruka, Maṣṭaba of 155.
el-Merg 117.
Mergheb 24.
Merirē, Tomb of 218. 219.
Meris 329.
Merit-seger 282. 314.
Meriyeh 384.
Meroë 410.
Meroïtic Writing cvii. 376.
Merowe 408.
Mersa Matruh 25.
Merwân II. xci. 201.
Meṣaurât eṣ-Ṣofra 411.
Mesehti, Tomb of 227.
Mesgid cliii.
Mesheikh 231.
el-Meshhed 377.
Meshraʿ er-Rek 419.
Metemmeh 410.
Methnsuphis lxxviii.
Metu 276.
Mex 22.
Miebis, Tomb of 238.
Mihadditâti xxv.
Miḥrâb cliv.
Min cxxv. cxxix. 229. 246.
Minarets clv.
Minbar cliv.
Minet el-Ḥeit 189.
— el-Kamh 176. 166.
Minia 208. 202.
Miniet Salâmeh 28.
Minîha 343.
Mirgisseh 403.
Miṣalla clix.
Mishteh 203.
Mission, American 37. 226. 411. 418. xxxvii.
Mît ʿAli 169.
— ʿAssas 170.
— Berah 30.
— Dâfer 169.
— Ghamr 169. 168.
Mitirtâris 189.
Mît Raḥîneh 140.
— Salsîl 169.
— Semenûd 168. 170.
— Yazîd 176.
Mnevis Bull cxvii.
Mœris, Lake 186. 193.
Moez Canal 166.
Mohabbazi xxvi.
Mohammed lx. lxiii.
— Ali xcvii. 13. 41. 64. etc.
Mohammed Aḥmed lxix. c. 412. 414.
Moharrem lxxiii.
Mokaṭṭam Hills 111. 39.
Monasîr Arabs 409.
Mond 305. 307. 310.
el-Mondîd 168.
Monet-Khufu 210.
Money xiv. xv. ii.
— Table, at the end of the volume.
Mongalla 419.
Monophysites xxxvi.
Mons Claudianus 367.
— Porphyrites 367.
Mont cxxv. 250. 273. 276. 329.
Montaza 26.
Months, Moslem clxxv.
Morgan, J. de 75. 91. 123. 138. 344. etc.
Morgos 378.
Moses, Spring of (Cairo) 113.
—, Springs of (Suez) 185.
Mosques cliii.
Motiââ 203.
Motoul 189.
Moustapha Pacha 23.
Moyeh Signora 418.
el-Muaiyad xcv. 55.
Mudîr xxviii.
Mudirîyehs, *see* Provinces.
Muezzin lxv. clv.
Muḥâfiz xxviii.
Muharaḳ, Convent xxxv. 203.
el-Muissât 334.
Muʿizz xcii. 39.
— Canal 166.
Muktafi xcii.
Mûlid en-Nebi lxxiii.
Mummies cxxiii.
Munâdi en-Nîl lxxv.
Murwau 383.
Musical Instruments xxv.
Musicians, Arab. xxv.
el-Mustaʿli xciii.
el-Mustansir xcii.
Mut cxviii. cxx. cxxv. 276.
Mutmîr 410.
Muṭrak es-Selâm 368.
Mutûl 189.
Mykerinos lxxvii. 130.
Myos Hormos 367.
Mysticism, Moslem lxviii.

Nabaroh 169.
Naga 411.
Nagʿ ed-Deir 231.
Nagʿ Ḥamâdi 238. 204.
Nâhiyeh xxviii.
Naḳâdeh 247.
Nakhfileh 410.
Nakht, Tomb of 213. 306.
Napata 408. 375.
Naples 3. 4.
Napret 286.
Nashart 170.
en-Nâṣir xciv. 40. 65.
Nastesen 376.
Natfeh 228.
Naucratis lxxxiv. 28.
Naville 167. 176. 295.
Nawa 166.
Nazâli Ganûb 203.
Neb-Amun, Tomb of 279.
Nebesheh 167.
Nebîreh (Nebeirah) 28.
Nechesia 372
Necho lxxxiii. 177.
Nefarêt lxxxv.
Nefer-er-ke-rē 138.
Neferhotep, Tomb of 311.
Neferkerē lxxviii.
Nefer-sekheru, Tomb of 209.
Nefertem cxviii. cxxv.
Nefîsheh 175. 176.

Nefret-erē 399.
—, Tomb of 316.
Negroes xlii.
Neith cxvi. cxxv. 29. 330.
Nekaw lxxxiii.
Nekhab 331.
Nekhbeyet cxxv. 331.
Nekhen 335.
Nekhtē-nebof lxxxv.
Nekht-Har-ehbēt lxxxv.
Nektanebēs lxxxv. 167. 170. 273. etc.
Nektanebos lxxxv. 318. 324. 358. 359.
en-Neml 420.
Nepherites lxxxv.
Nephthys cxviii. cxxv. cxxix.
Nero lxxxviii.
Nestorius 230.
Neternakht, Tomb of 213.
Newberry 210.
el-Neweirât 209.
Newt cxviii. cxix. cxxv.
Nezleh-Beled 189.
— Wâdi 189.
Niam-niam Negroes 419.
Nicopolis 23. 10. 11.
Nile, the xlv.
—, the Blue xlv. 412.
—, the White xlv. 412. 417. 418.
—, Arms of the xlix.
Bolbitinic 26.
Canopic 26.
Mendesian 181.
Pelusiac 180. 181.
Phatnitic 168.
Sebennytic 29.
Tanitic 166. 180.
— Festivals lxxv. 101.
—, Inundation of the xlv.
— Sources xlv. 364.
— Valley xlvi. xlix.
Nilometers 101. 352. etc.
Nitocris 318.
No, Lake 418.
Nomes lxxvi.
Nubia, Lower 373.
—, Upper 405.
Nubians xli. 374.
Nueirât 209.
Nnmbers, Tomb of 135.
Numerals, Arab. clxviii.
Nummulites 111.
Nûr ed-Dîn xciii.
Nûri 408.
Nuserrē lxxviii. 138. 137.

el-Obeïd 417.
Obelisks cxxxvii. 117. 137. 254. 260. 269. 360.
Octavianus lxxxviii.
Ofeduîneh 387.
Oil Plants lvi.
Okellas clix. 45.
Okka ii.
Old Cairo 101.
Omaiyades xci.
Omar xci. 13.
Ombos (Kûs) 247.
— (Gebel Silsileh) 344.
'Omdeh xxviii.
Omdurmân 414.
On (Heliopolis) cxix. 116.
— (of Upper Egypt) 329.
Onnophris cxxv.
Onnos lxxviii.
—, Pyramid of 161.
Onuris cxxiv.
Opet cxxv.
el-Ordeh 408.
Orion cxix.
Osiris cxvi-cxviii. cxxii. cxxv. cxxix. 143. 232. 238. 260. 272. 363.
— Apis 143.
Osmans xcvi.
Osorapis cxxvi. 143.
Osorkon I. lxxxii. 207.
— II. 169.
— III. 272.
Osymandyas 301.
'Othmân xci.
Othoes lxxviii.
Oxyrynchos 202.

Pachomius xc. 239.
Paheri, Tomb of 333.
Painting, Egyptian cxlviii.
Palaces, Arab. clvi.
Palais de Koubbeh 116.
Palm Columns cxxxiv.
Palms lvii.
Panopolis 229.
Paotnuphis 385.
Papyrus Columns cxxxiii.
Parembole 378.
Paser, Memorial Niche of 401.
Passports xv.
Pathyris 329.
Pausanias 280. 326.
Pe-Hōr 383.
Pekhet cxx. cxxvi. 209.
Pelusium 181.
Pemdje 202.
Penehsē, Tomb of 219.
Pennewt, Tomb of 392.
Pentaur, Epic of 255. 268.
Pentu, Tomb of 219.
Pepi I. & II. lxxviii.
— nakht, Tomb of 354.
Per-Amun 388.
— Atum 176.
Per-Bastē 167.
— ehbēt 170.
Peripteros cxxxvii.
Per-mezet 202.
— Mont 329.
— Ptah 384.
Perring 123.
Per-Selket 385.
Perseus 229.
Persians lxxxiv.
Per Sopt 176.
— zōz 204.
Peshetu, Tomb of 313.
Peteamenōpē, Tomb of 301.
Peteēsē, Tomb of 162.
Pete-ēsē 383.
Peteneit 272.
Petpeh 205.
Petrie, Flinders 121. 122. 123. 167. 181. 189. 191. 205. 217. 246. 304. etc.
Petrified Forests 113. 114.
Petronius 376.
Phakusa 176.
Pharbæthus 168.
Pharos, Island 11. 17.
Phbow 239.
Philadelphia 189.
Philæ 358.
Philippus Arrhidæus lxxxv. 214. 262. 270.
Philoteris 194.
Phiops I. & II. lxxviii. 162.
Phrases, Arab. clxxx.
Physicians xxii.
Piankhi lxxxii. 140. 376.
Piaster xv.
Pibeseth (Bubastis) 167.
Piers, Egypt. cxxxi.
Pigeons 227.
Pi-lak 358.
Pilakh 358.
Pillars, Egypt. cxxxi.
Pinotem I. lxxxii.
Pipes xxv.
Pithom 176.
Plan of Tour xiii.
Plantations lvi.
Plant Columns cxxxi.
Plato 117.
Pliny 175. 251. 349.
Plotinus 226. 12.
P-neb-tewē 344.
Pococke 123.
Political Notice xxvii.
Polygamy lxv.
Pompey lxxxvii.
Pont de Koubbeh 116.
Popular Festivals lxxiii.
Population xxviii.
Port Sa'id 172.

Port Sudân 409.
Post, Egypt. xviii.
Powendael, Lake 419.
Prayers, Moslem lxv.
Prē-her-wnamf 315.
Priests, Tomb of Theban 300.
Primis 393. 376.
Prisse d'Avennes 247.
Probus lxxxix.
Pronaos cxxxvii.
Proto-Doric Columns cxxxi.
Provinces of Egypt xxviii.
— of the Sudân 405.
Psammetikh(Psametik)I. lxxxiii.
— II. lxxxiv. 376.
— III. lxxxiv. 272.
Psammuthis (Pshe-Mut) lxxxv. 260.
Pselchis 385.
Psoï 230.
Psusennes lxxxii.
Ptah cxvi-cxviii. cxxvi. cxxx. 141. 235. 272. etc.
Ptahhotep, Maṣṭaba of 159.
Ptah-Seker, *see* Seker.
— shepses, Maṣṭaba of 138.
— Tenen cxxvi.
Ptolemaïs Hermiu 230.
Ptolemy I. Soter I. lxxxv. 10. 207. 230.
— II. Philadelphus lxxxvi. 170. 188. 276. 371.
— III. Euergetes I. lxxxvi. 258. 273. 336. 350.
— IV. Philopator lxxxvi. 273. 311. 336. 350.
— V. Epiphanes lxxxvi. cii. 252.
— VI. Philometor lxxxvi. 228. 311. 336.
— VII. Eupator lxxxvii.
— VIII. lxxxvii.
— IX. Euergetes II. Physkon lxxxvi. lxxxvii. 260. 295. 311. 325. 333. 336. 339.
— X. Soter II. Lathyrus lxxxvii. 252.
— XI. Alexander I. lxxxvii.
— XII. Alexander II. lxxxvii.
— XIII. Neos Dionysos lxxxvii. 336.
— XIV. lxxxvii. 10.
— XV. lxxxvii.
— XVI. Cæsar lxxxviii.
Punt 246. 297. 367.
Pursepmunis 378.
Pwenet 246.
Pylons cxxxvii.
Pyramid, the Great 124.
—, the Second 128.
—, the Third 130.
— of Meidûm 205.
— of Merenrē 162.
— of Onnos 161.
— of Phiops I. 162.
— of Phiops II. 162.
— of Righa 137.
— of Teti 159.
Pyramids, Construction of the cxlii. 121.
— of Abu Roâsh 136.
— of Abuṣîr 137.
— of Dahshûr 162.
— of Gebel Barkal 408.
— of Gîzeh 121.
— of El-Kurru 403.
— of Lisht 204.
— of Meroë 410.
— of Napata 403.
— of Nûri 403.
— of Zâwyet el-ʿAryân 137.
— of Zûma 408.

Queens, Tombs of the 314.
Quibell 159. 331. 335.

Ra, *see* Rē.
Ragdîeh 169.
Rahad 419.
Rahbein 170.
Râhineh 228.
Rahmânîyeh 28.
Railways xvi.
Rain lix. 406.
Rairamoun 214.
Raḳâbeh 347.
Ramaḍân, the lxvi. lxxiv.
Ramessē, *see* Ramses.
Ramesseum 301.
Ramleh 23. 26.
Ramosē, Tomb of 221. 279. 305.
Ramses I. lxxxi. 261. 264. 277.
— I., Tomb of 287.
— II. lxxxi. 237. 253. 255. 301. 332. etc.
— II., Colossi of 141. 254. 255. 302. 395.
— II., Tomb of 283.
— III. lxxxi. 263. 317. 319. etc.
— III., Tomb of 285.
— IV.-XII. lxxxii.
— IV., Tomb of 281.
— VI., Tomb of 284.
Ramses IX., Tomb of 282.
— X., Tomb of 281.
— XI., Tomb of 291.
— XII. 258. 259. 266.
— XII., Tomb of 282.
Râs el-Bahr 172.
— el-ʿEish 174. 181.
Rashîd (Rosetta) 26.
Râs el-Khalîg 170.
Rassoua 174.
Rē cxvi. cxix. cxx. cxxvi.
Red Convent 229.
Redesîyeh 340. 370.
Red Sea 183.
Reedy Sea, the Biblical 185.
Reggâf 419.
Rē-Harakhtē cxx. cxxiv. cxxviii. 116. 235. 299. 390. etc.
Rehenu Valley 369.
Rehoboam 264.
Reiramûn 214.
Reisner 231.
Rekhmerē, Tomb of 307.
Rekkah 201. 205.
Reliefs, Egypt. cxlvii.
Religion of the ancient Egyptians cxvi.
Religious Festivals lxxiii.
Remushenti, Tomb of 213.
Renaissance, Egyptian cxlvii.
Renk 418.
Renni, Tomb of 334.
el-Rezêkat 329.
Rhakotis 10. 11.
Riʿa 369.
Rîʿat el-Ghazâl 370.
— el-Ḥamra 370.
— el-Kheil 370.
Rifâʿîyeh lxviii. xxvi.
Righa, Pyramid of 137.
Rîka 389.
Rikka 201. 205.
Rizaḳât 329.
Robaṭât 409.
Rock Tombs cxliii. 208. 210. 217. 224. 226. 279. 305. 333. 335. 353.
Rôḍa 213. 202.
—, Island of 100.
er-Rôda 189.
el-Rodsieh 340.
Romans, the lxxxviii.
Ronpet 234.
Roseires 420.
Roses lviii.
Rosetta (Rashîd) 26.
— Stone cii. 27.
Rouessâte 25.
Routes to Egypt 1-4.

er-Rubiyât 189.
Rufâ'a 419.
Rumbek 419.
Runka 420.
Rüppel 417.

Sabagûra 384.
Sabaïeh 328.
Sabakh lii.
Sabakon lxxxiii.
Sabîl 420.
Sabni, Tomb of 353.
Sadd, *see* Sudd.
Sa'dîyeh lxviii.
Sâ el-Ḥagar (Saïs) 29. 28.
Safety, Public xix.
es-Ṣaff 204.
Ṣafṭ el-Henneh 176.
— el-Melûk 28.
Sâhel 228.
Ṣahn cliii.
Ṣahragt 169.
es-Sa'îd xxvii.
Sa'îd Pasha xcviii. 179.
Sailing Boats 196. 200.
St. Anthony lxxxix. 205.
— —, Convent of xxxv. 206.
— Georges 101. 163.
— Menas, City of 25.
— Paul, Convent of xxxv. 206.
— Simeon, Convent of 355.
SS. Manaos and Sanutios, Convent of 331.
Saints, Tombs of lxx.
Saïs (Ṣâ el-Ḥagar) 29. 28.
Sakeit 372.
Sakkâra 142.
Apis Tombs 143.
Mariette's House 143.
Maṣṭaba (Tomb) of Kegem-ni 158.
— of Mereruka 155.
— of Ptahhotep 159.
— of Ti 145.
Maṣṭabat el-Fara'ôn 162.
Mortuary Temple 162.
Persian Shaft Tombs 162.
Pyramid of Onnos 161.
Serapeum 143.
Step Pyramid 142.
Street of Tombs 158.
Tomb of the Physicians 158.
Sâḳyeh liv.
Ṣalâh ed-Dîn (Saladin) xciii. 40. etc.
Salamîyeh 329.
Salâmlik clvi.
Ṣâlih, Sultan 40.
es-Ṣâlih Aiyûb xciv.
es-Ṣâliḥîyeh (El-Salhie) 167.
Samallût 202. 207.
Samanoud 170.
Samata 201.
Samhûd 238.
Sammânîyeh lxix.
Samunt 371.
Ṣân (Tanis) 167. 168.
es-Ṣanam 189.
Sanhour 190.
Ṣanhûr 28.
Sanourès 189.
San Stefano 23.
Santah 169.
Sarapeion, *see* Serapeum.
Sarapis, *see* Serapis.
Sarras 403.
Satet (Satis) cxxvi. 358.
Sauw 370.
Sawârkeh Beduins xxxix.
Sayâleh 388.
Scarabæi cxix. cxxiii. cxxv. cl.
Schæfer 137.
Schiaparelli 314.
Schools, Arab. 45.
Schutz 23.
Schweinfurth 166. 189. 193.
Scott-Moncrieff 118.
Sculpture, Egypt. cxliv.
Season xiii.
es-Sebâ'yeh 328.
Sebekhotep lxxix.
Sebek-nofru lxxix.
Sebennytos 170.
Sebichos lxxxiii.
Sebîl clv.
es-Sebû'a 388.
Second Mariout 24.
Sects, Mohammedan lxviii.
Sedfeh (Sedfa) 203. 228.
Seffer 23.
Sehel 357.
Sehurê 137.
Seileh 187.
Seiyid Ahmed lxix. 29.
Seiyideh Zeinab lxxiv. 69.
Sekenyen-Rê I.-III. lxxix.
Seker cxxvi. 142.
Sekhmet cxvi. cxviii. cxx. cxxvi. cxxx.
Sélah 187.
Selîm I. xcvi. 41. 57. 115. 393.
es-Seliyîn 189.
Selket cxxvi.
Selwah 340. 328
Semenûd 170. 168.
Semneh 403. 375.
Senaro (Senarou) 189.
Senga 420.
Senhûr 189.
Senkâri-Dakhlanîyeh 389.
Senmet 365.
Senmosê, Tomb of 355.
Senmut, Tomb of 310.
Sennâar xxvii. 419. 420.
Sennofer, Tomb of 293. 308.
Sennutem, Tomb of 313.
Senru 189. 192.
Senûres (Sennourès) 189.
Senûsîyeh lxix.
Senwosret, *see* Sesostris.
Septimus Severus lxxxix. 12.
es-Serâg 340. 328.
Serâi Knbbeh 116.
Serapeum (Sarapeion) at Alexandria 11.
— (Isthmus) 182.
— at Sakkâra 143.
Serapis cxxi. cxxvi. 11. 26. 143.
Serdâb cxlii.
Sereh 401.
el-Serirîeh 207.
Serpent Mountain, Nome of the 224.
Seshet cxx. cxxvi. cxxx.
Sesonchis lxxxii.
Sesostris I. lxxviii. 116. 190. 204.
— II. lxxix. 190. 191.
— III. lxxix. 163.
Setaw 332. 384. 401.
—, Tomb of 334.
Setekh cxxvi.
Seth-her-khopshef, Tomb of 315.
Sethi lxxxi.
Seth-nakht lxxxi. 285. 287.
Sethos I. lxxxi. 232. 251. 261. 277. 371. etc.
— I., Tomb of 287.
— II. lxxxi. 260. 262. 293.
— II., Tomb of 287.
Seth-Typhon cxviii. cxix. cxxvi. 167.
Shabako lxxxiii. 272.
Shaʿbân, Sultan 40.
Shabataka lxxxiii.
Shabluka Cataract 411.
Shâdûf liv.
Shâfe'ites lxviii.
Shaghab 327.
Shaghbeh 228.
Shalfak 403.
Shalûf et-Terâbeh 183.
Shâmbé 419.

Shandîd 23.
Sharâki-fields liv.
Sharḳâwîyeh Canal 30.
Sharḳîyeh, Province of 166.
Sharôna 207.
Shataui 401.
Shatb 347.
Shaṭb 223.
Shatbi 23.
Shaṭṭ er-Rigâleh 340.
Shâṭurmeh 389.
Shanwâl lxxiv.
Shaw, Nich. 123.
Shawâshneh 189. 194.
Shâweh 168.
Shawwâl 418.
Sheblengeh 176.
Shegela 417.
Sheguig 417.
Sheikh ʿAbâdeh 214.
— ʿAbd el-Kurna 305.
— Abu Nûr 189.
— el-Beled xxviii.
esh-Sheikh Fadhl 207.
Sheikh el-Hâreh xxviii.
— Hasan 189.
— Mûsâ 230.
— Rekâb 367.
— Saʿîd 216.
Sheikh Tombs lxx. clv.
esh-Shekîk 383.
Shellâl 357.
esh-Shema 356.
Shendawîn 203. 229.
Shendi 410.
Shenhûr 247.
Shepenwepet 318.
Sheshonk lxxxii. 264.
Shes-hotep 228. 227.
Shetet 188. 187.
Shibbâk 394.
Shibîn el-Kanâṭir 166.
Shibrikhit 28.
Shidmo 189.
Shiites lxx. 50.
Shilluk Negroes 418.
Shîn 29.
Shinnâwîyeh lxix.
Shirbîn 170.
Shishak lxxxii. 264.
Shîsheh xxv.
Shmin 229.
Shmun 213.
Shoʿara xxv.
Shokâba 420.
Shoreik 409.
Show cxviii. cxix. cxxvi.
Shubra 115. 117.
Shubrakhît 28.
Shûnet ez-Zebîb 238.
Siala 187. 190.
Sîdi Gâber 23. 22. 26. 27.
Sikket Bender 371.
Silko 380.
Silsileh, Fort 23.
Silwa 340. 328.
Sinbelâwîn (Simbellaouein) 168.
Singers, Female xxvi.
Si-Ptah lxxxi. 293. 304.
Sirdâr, Island of the 353.
Si-renpowet, Tomb of 354. 355.
Sistrum Columns cxxxiv.
Sitrē, Tomb of 315.
Siûṭ 225. 203.
Sîweh, Oasis lii.
Slavery xlii.
Sloane 141.
Smith 402.
Snake Charmers xxvi.
Snē 330.
Snofru lxxvii. 163. 205.
Sôba 417. 419.
Sobat, the xlv. 418.
Sobek (Suchos) cxvi. cxviii. cxx. cxxvi. cxxx. 188. 193. 344.
Sohâg 229. 203.
Sohâgîyeh Canal 229.
Soil, Capabilities of the lii.
Soknopaios 193.
Soknopaiou Nēsos 193.
Soldiers' Tomb 227.
Sonbâṭ 169.
Songs, Arab. xxvi.
Sonṭa 169.
Sothis cxix.
South Apet 250.
Speos Artemidos 209.
Sphinx, the Great 131.
—, Temple of the 132.
— Avennes cxli. 144. 258. 260. 276. 296. 388.
Spices lvi.
Spiegelberg 304.
Sruptikhis 378.
Statues, Egypt. cxlv.
Steamboats xvi. 1-4. 197. 373.
Stephanus of Byzantium 251.
Step Pyramid cxlii. 142.
Stewart, Col. 409.
Story-tellers xxv.
Strabo lxxxviii. 11. 165. 175. 186. 187. 191. 230. 232. 326. 352. etc.
Students, Moslem 53.
Suâkin 409.
Suan 348.
Suchos cxxvi.
Sudân xxvii. 405.
— Negroes xlii.
Sudd xlv. 418.
Suez 183. 176.
—, Canal of 177.
—, Isthmus of xlix. 177.
Suffeh clix.
Sufi 189.
Sugar Cane lii. lvi.
Sûḳ 26.
Summer Crops liv.
Sun, Cult of the cxix. cxx. 116. 216.
Sun God, Sanctuary of the 137.
Sun, Winged cxxx.
Sunnites lxviii.
Sunṭ Tree lvii.
Surarîyeh 207.
Swēnet 349.
Sycamore Nome 223. 225.
Syene 348. 349.
Symbolic Signs cl.
Syowt 225.
Syrians xlii.
Syringes 280.

Tabennesi 239.
Tâbût liv.
Tachos lxxxv.
Tachpanhes 181.
Tafeh 378.
Taharka lxxxiii. 261. 276.
Taṭa 203. 228.
Tâka xxvii.
Takelothis I. lxxxii.
— II. 264.
— III. 272.
Takhtabôsh clvi.
Talkha 170. 168.
Talmis 379.
Tâmîyeh 189.
Tankassi 408.
Tanis 167.
Tanites lxxxii.
Tannûr cliv.
Tanṭa 29.
Tanutamun lxxxiii. 276.
Taphis 378.
Taposiris Magna 24.
— Parva 26.
et-Tarh 26.
Ṭarîḳ ed-Ḍahrâwi 370.
Tarkîbeh clv.
Taufîḳ xcix. 110.
Taufîḳia 418.
Taufîḳîyeh (Delta) 28.
— (Lower Nubia) 401.
— (Sudân) 418.
— Canal 118.
Tbôt 335.
Teēphibis 325.
Tefnakhtē lxxxii.
Tefnut cxviii. cxxvi.

Tef-yeb, Tomb of 227.
Tehaphnehes 181.
Teh el-Bârûd 28.
Tehneh 208.
Ṭehor lxxxv.
Teirîyeh 28.
Telegraphs xviii.
et-Tell 216.
Tell Abu Seifeh 181.
— el-ʿAmarna 216. 203.
— Basṭa (Bubastis) 167.
— Defenneh 181.
— el-Faḍḍa 181.
— Farama 181.
— ibn es Salâm 168.
— el-Kebîr 176.
— el-Maskhûta 176.
— Mokdam 169.
— Roba 168.
— el-Yehûdîyeh 166.
Tema 203. 228.
Ṭemperature lviii.
Temples cxxxvi.
Tēnis 208.
Tenkâleh 392.
Tennis 181.
Tent-Karu, Tomb of 294.
Tentyra 240.
Tep-yeh 205.
Terâbiyîn Beduins xxxix.
Te-she 186.
Te-snēt 330.
Tet cxxv.
Tetf-Rē 136.
Teti lxxviii. 159.
Tetun cxxvi 375. 404.
Tewfik, *see* Taufik.
Tewosret, Queen 287. 304.
Teyē lxxx. 187.
—, Tomb of 282.
Tfēnet cxxvi.
Theadelphia 194.
Thebes 250.
Theodosius I. the Great xc. 12. 14. 226.
Theophilus xc. 12.
This 231.
Thmuis (Lower Egypt) 168.
— (Upper Egypt) 340.
Thout (Thoth) cxvi. cxvii. cxviii. cxxvi. cxxx. 213. 273.
— of Pnubs 385.
Thuti, Tomb of 306. 335.
Thuti-hotep, Tomb of 215.
Thutmosis (Thutmosē) I. lxxx. 261. etc.
— I., Tomb of 293.
— II. lxxx. 295. etc.
— III. lxxx. 271. 295. etc.
— III., Tomb of 292.
— IV. lxxx. 132. 293. 304.
Thutmosis IV., Tomb of 294.
Ti, Maṣṭaba of 145.
Tiberius lxxxviii.
Timē-en-Hōr 27.
Timsâḥ, Lake 181. 174.
Tin 231.
Tîneh 174.
Tinne, Alexine 418.
Tîreh 169.
Tirhakah lxxxiii.
Titi, Tomb of 315.
Titus lxxxviii.
Tîyâha Beduins xxxix.
Tkow 228.
Tmei el-Amdîd 168.
Tobacco xv.
Tod 28.
Toëris cxxvi.
Tomâs 392.
Tombs, Arabian clv.
—, Egyptian cxxi. cxli. 279. 305.
Toreiya cliv.
Toshkeh 394.
Toukh 247.
Tourist Parties xiv.
— Steamers 197. 373.
Trajan lxxxix. 12. 178. 352.
Tramways, Electric xvi.
Travelling Companions xiv.
Trees lvi.
—, Sacred cxvii.
Tribunals xix.
Trieste 3. 4.
T-sent-nofret 344.
Tubhar 189.
Ṭûkh (Delta) 30.
— (near Kûs) 247.
Tu-Kow 228.
Tulunides xcii.
Tûmân Bey xcvi. 41. 57.
Ṭuneh el-Gebel 214. 216.
Tuphium 329.
Tura 163. 165. 204.
Ṭûrânshâh xciv. 168.
Turbans 42.
Turbeh cliv.
Turbet el-Kurûd 294.
Turks, the xlii. xcvi.
Tusûn 182.
Ṭusûn Pasha xcvii.
Ṭût 329.
Ṭut-enkh-Amun lxxx. 253. 256.
Tuti, Island 413.
Tutu, Tomb of 220.
Twe-metf cxxvi.
Twet cxxii. 279.
Typhonia 246.
Typhon-Seth, *see* Seth-Typhon.
Tzitzi 378.

Uaphris lxxxiv.
Uganda 419.
Ûlâd ʿAli Beduins xxxix.
Ûlâd Nûḥ lxix.
Umbârek 372.
Umm el-Atl 193.
— Dikal 367.
— el-Gaʿâb 238.
— Garayât 387.
— Maʿgad 420.
— Rus 372.
Underworld cxxii. 279. 281.
Unis lxxviii.
Uræus Snake cxx. cl.
Uronarti 403.
Usaphais, Tomb of 238.
Userhēt, Tomb of 294. 306. 311.
Usheb'tis cxxii.
Usîm 28.

Valerian lxxxix. 12.
Vegetables lvi.
Vegetation of Egypt lv.
— of the Sudân 412.
Venice 3. 4.
Verus 228.
Vespasian lxxxviii. 12.
Victoria, Lake xlv.
Vine, Culture of lvii.
Virgin's Tree 116.
Vocabulary, Arab. clxviii.
Vyse 123. 131. 135.

Wad Ben Naga 410.
Wadfa 194.
Wad el-Bindi 420.
Wâdi Abu Siran 369.
— Abyad 371.
— ʿAlâḳi 387.
— Ambagi 370.
— Ammerikbeh 371.
— Amrugûm 371.
— el-ʿArab 388.
— Anateib 411.
— Bayâd 206.
— Beida 369.
— Beizaḥ 371.
— el-Bersheh 214.
— Digla 114.
— Faṭîreh 367.
— Gasûs 370.
— Gemâl 371. 372.
— Gerraui 166.
— Ghazâl (Arabian Desert) 370.
— — (near Merowe) 408.
— Ḥalfa 402.

Wâdi Ḥammâmât 369. 246.
— el-Hasîr 371.
— Higelîg 371.
— Hof 165. 114.
— el-Ḥomr 370.
— Ḥomûda 370.
— Ḥusûn 371.
— Ḳabr el-Khâdim 370
— el-Ḳash 370.
— Ḳattar 367.
— Ḳena 367.
— Ḳhawanîb 387.
— Lâhemi 371.
— Maghlat 370.
— Miâḥ 371.
— Moëlḥeh 371.
— en-Nakhleh 214.
— Naṭrûn 28.
— Nûr 370.
— Rayân 189.
— Risheid 165.
— Rôṣafa 369.
— Rûmît 371.
— Sakeit 372.
— esh-Sbeikh 207.
— et-Tîh 114.
— Tûmîlât 175.
— Umbârek 372.
Wâdiyein 280.
Wad el-Magdub 420.
— Medani 419. 420.
— Ramleh 411.
Waghorn 178. 184.
Wahabis lxx.
Wah-eb-rē, Tomb of 301.
Wâked 28.
Wall Paintings cxlviii.
Wardân 28.
Wardiân 22. 24.
el-Wâreṣâb 347.
el-Wasta 201. 187. 205.
Water Carriers 44.
— Pipes xxv.
— Wheels liv.
Wau 405. 419.
Wazmes 304.
Weapons xix.
Weather lviii.
Weddings, Moslem lxxi.
Week-days, Arab. clxxix
Wefa en-Nil lxxv. 101.
Weh-eb-rē lxxxiv.
Weights ii.
Wen-nofrē cxxvi.
Wep-wawet cxvi. cxxvi. 225.
Wert-hekew cxxvi.
Wēset 250.
White Convent 229.
Wilkinson 123.
Winds lix.
Winter Cultivation liv.
Wolseley c. 408. 410.
Women, Orient. lxv. 42
Worship of Saints & Martyrs lxix.
Wtō (Buto) cxxvi.

Xerxes I. lxxxiv.

Year, Arabian lxvii. clxxv.
Yēbu 349.
Yemet 167.
Yenuam, Battle of 267.
Young cii.

eẓ-Ẓâhir xcii.
Ẓahrîyeh 26.
Zaï, Tomb of 310.
Zaḳâzîk 166. 176.
Zan 167.
Zanet 167.
Zankalûn 176.
Zarḳûn 28.
Zauti, Tomb of 239.
Zaw, Tomb of 224.
Zâwyeh cliii.
ZâwyetAbuMusallim 137.
— el-Amwât 208.
— el-'Aryân 137.
— el-Meitîn 202. 208.
Zeb-nuter 170.
Zeffet el-Hammâm lxxi.
Zeidab 410.
Zenen, Tomb of 310.
Zeno xci.
Zenobia lxxxix.
Zer 93. 238.
Zifteh 169.
Zikrs lxix.
Zoan 167.
Zoser, King lxxvii. 142. 357.
Zûma 408.

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American Dollars vary slightly in value according to the rate of exchange in Egypt, but the value of English money is uniform.

1/2	$	=	9.8 P. T.	5	$	=	97.4 P. T.
1	„	=	19.5 „	10	„	=	194.8 „
2	„	=	39— „	20	„	=	389.6 „
2 1/2	„	=	48.7 „				

In changing English or American silver money into Egyptian currency, the traveller loses from 2 1/2 to 10 per cent, according to the amount of the sum exchanged. In changing American gold the loss is never more than 1/2 per cent.

Value of French **Francs** in Egyptian Money:

		£E	Pias. & Mill.			£E	Pias. & Mill.
1	fr. =	—	3.9	8	„ =	—	30.9
2	„ =	—	7.7	9	„ =	—	34.7
3	„ =	—	11.6	10	„ =	—	38.6
4	„ =	—	15.4	20	„ =	—	77.2
5	„ =	—	19.3	25	„ =	—	96.5
6	„ =	—	23.2	50	„ =	1	92.9
7	fr. =	—	27—	100	„ =	3	85.8

Comparative Table of English and Egyptian Money.

Egyptian		English			Egyptian		English		
£ E	Pias.	£	S.	D.	£ E	Pias.	£	S.	D.
—	1	—	—	2½	21	—	21	10	9½
—	2	—	—	5	22	—	22	11	3½
—	3	—	—	7¼	23	—	23	11	9½
—	4	—	—	9¾	24	—	24	12	4
—	5	—	1	¼	25	—	25	12	10
—	6	—	1	2½	26	—	26	13	4
—	7	—	1	5	27	—	27	13	10
—	8	—	1	7½	28	—	28	14	4½
—	9	—	1	10	29	—	29	14	10½
—	10	—	2	½	30	—	30	15	4½
—	11	—	2	3	31	—	31	15	10½
—	12	—	2	5½	32	—	32	16	5
—	13	—	2	8	33	—	33	16	11
—	14	—	2	10½	34	—	34	17	5
—	15	—	3	1	35	—	35	17	11½
—	16	—	3	3½	36	—	36	18	5½
—	17	—	3	6	37	—	37	18	11½
—	18	—	3	8	38	—	38	19	6
—	19	—	3	10½	39	—	40	—	—
—	20	—	4	1	40	—	41	—	6
—	30	—	6	2	41	—	42	1	—
—	40	—	8	2½	42	—	43	1	6½
—	50	—	10	3	43	—	44	2	½
—	60	—	12	3¾	44	—	45	2	6½
—	70	—	14	4	45	—	46	3	1
—	80	—	16	5	46	—	47	3	7
—	90	—	18	5½	47	—	48	4	1
1	—	1	—	6	48	—	49	4	7½
2	—	2	1	½	49	—	50	5	1½
3	—	3	1	6½	50	—	51	5	7½
4	—	4	2	½	60	—	61	10	9
5	—	5	2	7	70	—	71	15	10½
6	—	6	3	1	80	—	82	1	—
7	—	7	3	7	90	—	92	6	2
8	—	8	4	1½	100	—	102	11	3½
9	—	9	4	7½					
10	—	10	5	1½					
11	—	11	5	7½					
12	—	12	6	2					
13	—	13	6	8					
14	—	14	7	2					
15	—	15	7	8½					
16	—	16	8	2½					
17	—	17	8	8½					
18	—	18	9	3					
19	—	19	9	9					
20	—	20	10	3					

English		Egyptian	
£	S.	£ E	Pias. & Mill.
—	1	—	4,9
—	2	—	9,8
—	3	—	14,6
—	4	—	19,5
—	5	—	24,4
—	6	—	29,3
—	7	—	34,1
—	8	—	39
—	9	—	43,9
—	10	—	48,8
—	11	—	53,6
—	12	—	58,5
—	13	—	63,3
—	14	—	68,3
—	15	—	73,1
—	16	—	78
—	17	—	82,9
—	18	—	87,8
—	19	—	92,6
1	—	—	97,5
2	—	1	95
3	—	2	92,5
4	—	3	90
5	—	4	87,5
6	—	5	85
7	—	6	82,5
8	—	7	80
9	—	8	77,5
10	—	9	75
11	—	10	72,5
12	—	11	70
13	—	12	67,5
14	—	13	65
15	—	14	62,5
16	—	15	60
17	—	16	57,5
18	—	17	55
19	—	18	52,5
20	—	19	50
30	—	29	25
40	—	39	—
50	—	48	75
60	—	58	50
70	—	68	25
80	—	78	—
90	—	87	75
100	—	97	50